

HISTORY
— OF —
CATHOLICITY
— IN —
* INDIANA *

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HISTORY
OF
THE CATHOLIC CHURCH
IN INDIANA.
IN TWO VOLUMES.

VOLUME I.

≈ILLUSTRATED≈

EDITED AND COMPILED BY COL. CHARLES BLANCHARD.

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PREFACE.

HE Publishers offer this history of the Catholic Church in Indiana, two volumes, to the public, but especially to the Catholics of the state, conscious that while it may not prove to be all that might have been expected, it is nevertheless meritorious in that through much labor and research a degree of completeness and exactness has been attained.

Nothing of great importance has been overlooked or minimized nor has any considerable number of lesser matters been either neglected or exaggerated. Facts and events are eloquent even when simply narrated, and they are argumentative, too, when presented in the relation of cause and effect. As set forth in this history they tell of a Providence that directs the affairs of the church and bids Christians hope for the increase of the kingdom of God on earth.

Being connected even as instruments in the furtherance of these things—a great distinction when properly considered—may we not indulge the hope also that our labors may meet with the approval and receive the substantial support of those in whose interests they have been performed?

The history proper was prepared by Mr. M. W. Carr, of Indianapolis, and Rev. Bonaventure Hammer, of LaFayette, ably assisted by Very Rev. Chancellor Denis O'Donaghue, rector of St. Patrick's church, Indianapolis. The parochial sketches, mentions

PREFACE.

of educational institutions and biographies were written by others, prominent among whom we may mention Prof. James F. Edwards, of the university of Notre Dame, Rev. H. Meissner, of the church of St. Charles Borromeo, Peru, and the Very Rev. M. E. Campion, of the church of St. Vincent de Paul, Logansport.

We also acknowledge our indebtedness for valuable assistance to the clergy of the state, and especially to the right reverend bishops of Indianapolis and Ft. Wayne, whose generous letters of approval and commendation are here appended.

A. W. BOWEN & Co.,
LOGANSFORT, December, 1898. Publishers.

LETTERS OF APPROVAL AND COMMENDATION BY RIGHT REV. BISHOPS CHATARD
AND RADEMACHER.

A. W. BOWEN & Co.

DEAR SIR:—

Having been informed that you contemplate publishing a history of the Catholic Church in Indiana, and on a plan which promises to be of value, from exact statistical information from authentic sources, I hereby express my best wishes for your success.

Yours faithfully,

† F. S. CHATARD,

INDIANAPOLIS, February 18, 1897.

Bishop of Vincennes.

A. W. BOWEN & Co.

DEAR SIR:—

* * * I, therefore, take pleasure in giving my cordial approbation to your project, and in recommending it to the liberal patronage of our people. With sentiments of sincere esteem,

Yours respectfully,

† JOS. RADEMACHER,

FT. WAYNE, July 23, 1897.

Bishop of Fort Wayne.

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A HISTORY OF THE CATHOLIC CHURCH

IN THE STATE OF INDIANA.

CHAPTER I.

PRELIMINARY REFLECTIONS—ST. BRENDAN, AN IRISH MONK, THE FIRST DISCOVERER OF AMERICA—THE COUNTRY CATHOLIC BY DISCOVERY, EXPLORATION AND CHRISTIANIZATION.

NO work purporting to be a church history, and aiming to tell the story of Catholicity, even in the state of Indiana, could be anything like complete and acceptable without mention being made in it of the discoverers, explorers, colonizers and first planters of the Faith on this continent.

This is due to truth as a general proposition, and it is due also to the subject, even as treated within the limited scope of these pages; for irrespective as to who was the first discoverer of this country*—whether it was St. Brendan, the Irish monk and navigator, Christopher Columbus, or Amerigo Vespucci—the fact still remains that all of these, as well as all of the early explorers and colonizers, were members of the Catholic church, while, indeed, many of them were priests, and not a few prominent leaders among the great religious orders.

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A HISTORY OF CATHOLICITY

Notwithstanding the prejudiced opposition, or ignorance, of some historians who have appeared since the religious revolt of Martin Luther and his followers against the mother church and against everything Catholic—and we might say against everything Irish, too, since the term, Irish, in a general sense, is synonymous with the word Catholic—it is nevertheless asserted, and with no small showing of truth, that St. Brendan, the navigator, an Irish monk and holy bishop, who was born in the year 484, and died in 577, at the age of ninety-six, saw and touched the shores of what is now the United States of North America, nearly 500 years before Lief Erickson, the Norseman, is said to have discovered them in the year 1001.

More than 300 years before the daring Norsemen, in the year 860, were driven by a violent storm upon the coast of Iceland, and thus by mere accident discovered that island—which had many years previously been discovered and inhabited by Irish monks—St. Brendan, the navigator, full of religious zeal and the spirit of inquiry and discovery, was daringly coursing along the western limits of the then unknown and much dreaded Atlantic. With his bark headed for the south, he must have touched upon the shores of what are now the states of Georgia and Florida, according to a poetic description, for a bard says of the newly discovered land:

The wind had died upon the ocean's breast,
When like a silvery vein through the dark ore,
A smooth bright current gliding to the west
Bore our light bark to that enchanted shore.
It was a lovely plain—spacious and fair,
And blessed with all delights that earth can hold;
Celestial odors filled the fragrant air,
That breathed around that green and pleasant wold.
There may not rage of frost, nor snow, nor rain
Injure the smallest and most delicate flower;
Nor fall of hail wound the fair healthful plain,
Nor the warm weather, nor the winter's shower.
That noble land is all with blossoms flowered,
Shed by the summer breezes as they pass;
Less leaves than blossoms on the trees are showered,
And flowers grow thicker in the fields than grass.
We were about to cross this placid tide
When lo! an angel on our vision broke,

IN THE STATE OF INDIANA.

Clothed in white upon the further side;
He stood majestic, and thus sweetly spoke—
“Father, return, thy mission now is o’er.
God, who did bring thee here, now bids thee go;
Return in peace unto thy native shore,
And tell the mighty secrets thou dost know.”

According to the Most Rev. John Healy, D. D., LL. D., bishop of Clonfert, Ireland—the very see founded by St. Brendan himself—the first discoverer of America built his oratory on the summit of Brandon Hill, and there conceived the bold idea of seeking the promised land beyond the billows of the Atlantic—“the Fortunate Islands”—the continent of America.

Brandon Hill, continues Bishop Healy, in his work entitled “Ireland’s Ancient Schools and Scholars,” rises over the ocean to the height of 3,127 feet at the northwestern corner of the barony of Corcaguiny to the south of the bay of Tralee (Ireland). The entire promontory of Corcaguiny is one range of bare and lofty hills, at the extremity of which Mount Brandon rises as a huge detached cone overlooking the western ocean.

It was a daring thought to build his cell and oratory on the bare summit of this lone mountain, which is frequently covered with clouds and nearly always swept by the breezes that rise from the Atlantic ocean. But on a clear day the spectacle from its summit is one of sublime and unapproachable grandeur. All the bold hills and headlands from Arran to Kenmare, that go out to meet the waves, are visible from its summit. The rocky islets of the Skelligs and the Maherees are the sentinels that guard its base. Inland, the spectator can cast his gaze over half of the south of Ireland—mountain and valley, lake and stream, and plain and town, stretching far away to the east and south.

But the eye ever turns seaward to the grand panorama presented by the ultimate ocean. No other such sea view can be had in the British islands; and St. Brendan, while dwelling on the mountain summit, saw it in all its varying moods—at early morning, when the glory of the sun was first diffused over its wide reaches; at midnight, when the stars that swept round the pole fear to dip themselves in the baths of the ocean; at even—above all, at even—when the setting sun went to his home beyond the sea, and the

line of light along the glowing west seemed a road of living gold to the "Fortunate Islands," where, supposedly, the sorrows of earth never enter, and peace and beauty forever dwell.

It was a dim tradition of man's lost paradise floating down the stream of time, for with curious unanimity the poets and sages of both Greece and Rome spoke of these Islands of the Blessed as located somewhere in the western ocean. The same idea, from earliest times, has taken strong hold of the Celtic imagination, and reveals itself in many strange tales which were extremely popular, especially with the peasantry of the western coast.

To this day the existence of O'Brazil, an enchanted land of beauty, which is seen sometimes on the blue rim of the ocean, is very confidently believed in by the fishermen of the western coast. It is seen from Arran once every seven years, as St. Brendan saw it in olden times, like a fairy city on the horizon's verge—

And often now, amid the purple haze
That evening breathed on the horizon's rim,
Methought, as there I sought my wished-for home,
I could descry, amid the water's green,
Full many a diamond shrine and golden dome,
And crystal palaces of dazzling sheen.

St. Brendan resolved to seek out in the far western sea a land which, for want of a better name, was spoken of by him among his brethren as the Promised Land, the Blessed Islands—a land known only in the legends, but which the saint and the scholars of his time figured out as of necessity having an actual existence. He therefore fasted with his brother-monks for forty days, and then, choosing fourteen of them to be his companions on his adventurous voyage, he made ready his ship, and, strengthened by the encouraging endorsement of his undertaking by St. Enda and others, he embarked.*

For seven years he sailed the western wave and touched the eastern shores of this continent, not by accident, but through intent, his chief purpose being to confirm his calculations that there was land to the far west, and by discovering that land dis-

* See manuscript copies of his Seven Years' Voyages in the Atlantic Ocean, and Cardinal Moran's Latin Life of St. Brendan.

prove the erroneous notion then held by even some of the learned of Europe and still accepted by the masses in the time of Columbus, a thousand years later, that the earth was flat, and that beyond the then unknown islands of the eastern Atlantic, the ultima thule, nothing existed but an interminable ocean, covered with cold fogs—the home of tempests and terrors and terrible sea monsters.

The return of St. Brendan, after seven years of voyaging, and the accounts which he gave of his discoveries, coupled with his re-enforced conclusion that the earth was a sphere and that the then debated and almost execrated doctrine of the antipodes was not only tenable, but a fact, caused to be noised abroad throughout Ireland, and also on the continent, particularly among the clergy and the scholars of that day, the fame of his voyages, his discoveries, and the proofs they afforded of his previous teachings against the false idea that the earth was flat, and that the condemned antipodal doctrine was nevertheless true. Baldwin's "Prehistoric Nations," p. 401, as quoted by Dillon, says that an Irish scholar, on being summoned before Pope Zachary, in 748, charged with heresy on the subject of the antipodes, admitted the charge by declaring "that the Irish were accustomed to communicate with a trans-Atlantic world."

Tradition among the early Irish monks and scholars, and allusions by the Annalists,* invest the voyage and discoveries of St. Brendan with about equal shares of fact and fancy. The reason why the fact part was not more prominently set forth at the time, was not merely that the compass and the art of navigation, as we now understand them, were then unknown—thereby rendering it impossible to give precise location of discovered countries, distances and the like exact information—but rather was it that anything tending to disprove the settled yet erroneous belief of the common people that the earth was an extended flat plain, and that the sun actually rose through a great opening in the east and descended through a like vast hole in the western ocean, would also serve to unsettle, if not completely destroy, the religious faith

*See Annals of Clonmacnois and of Ulster.

of the people. To the minds of many religious teachers nothing, however worthy, could compensate for so great an evil.

Rather than openly, and without prospect of good, contradict the apparent fact, evidenced to the people daily by their sense of sight, that the sun rose and actually moved across the vault of heaven, and the scriptural fact that Joshua commanded that same sun to stand still in its course on a certain occasion, these monastic scholars, who preceded Galileo and Copernicus by centuries, fearing for the religious faith of the masses, spoke in whispers and behind closed doors of their scientific and practical belief in the rotundity of the earth, its revolution on its axis, and the evidences of such gained in part by the voyages and discoveries of St. Brendan and others. It is such considerations as these that account for the fact that much greater publicity was not given to the discovery of America by St. Brendan in the sixth century.

It can, therefore, be asserted as a truth that we do not have to wait until Columbus' day for a Catholic discoverer of this continent. That first discoverer was not in the person of a Norseman, but, rather, in that of a pious Irish monk, who received both his secular and religious training and instructions from persons taught by St. Patrick himself, nearly one hundred years before.

Investigation which has recently been undertaken by some of the best scholars of Ireland, and which is backed by liberal patrons, will, it is hoped, bring into clearer light the truth of the claim, that St. Brendan the Navigator, an Irish monk and holy bishop, the founder of the see of Clonfert, Ireland, was the first discoverer of the American continent.

The subsequent discovery of the shores of this continent by the Norsemen in the year 1001 led to no practical results; it was reserved for Christopher Columbus, the renowned Genoese and devout Catholic,* to be, as he himself believed he was, the Provi-

*The term *Catholic* need not be, and it is not here, used in any boastful sense as characterizing Christopher Columbus as the recognized practical discoverer of this continent. It would be needless, and, to a degree, senseless, to thus employ or emphasize it; for, as late as the day of Columbus, 1492, Christianity was known under no other form than the Catholic form. It was not until a quarter of a century later, 1517, that what is now known as Protestant Christianity had its origin with Martin Luther, in Germany.

dential instrument employed to the great end that this continent be brought within the elevating and civilizing influences of the Christian religion.

As far as subsequent practical results are concerned, no one can deny that Christopher Columbus was the real discoverer of America. The notable year of his great discovery, 1492, saw a whole continent added to the map of the world, and also the beginning of bright prospects for spreading the gospel of the Man-God in the newly discovered region.

It will not deprive the great Christopher Columbus of any just credit that may be due to him on account of his discovery of the western continent to here record the facts, not generally known, that, from a period long before the time of St. Brendan, in the sixth century, down almost to our own time, the religious orders in the Catholic church were the preservers of all kinds of knowledge and letters, both sacred and profane. The monasteries were the archives in which were stored the rich fruits of their labors and studies. There was intercommunication between monks of different monasteries not only in the same country but also between those of different countries, even between those of the west and those of the far east. St. Brendan was in communication with all the Irish monasteries, as well as with many outside; and representatives of these ancient schools going abroad to establish other schools or to teach in those already in existence brought with them the story of St. Brendan's seven years' voyage and his discoveries and experiences. Hence in every monastery in Europe was recorded the voyage of the saint and the extent to which he had been able to demonstrate the rotundity of the earth, its diurnal and annual motions, and the physical facts deduced therefrom which at the time had weight in determining the teaching as to the antipodes.

The monks of the convent of La Rabida, who took such deep interest in Christopher Columbus, and championed his cause before Queen Isabella, of Spain, knew well the prospects of success which were before him in his undertaking to find an all-water passage to the East Indies—to discover a new country. They knew, as Columbus knew, that land was to the far west—the land that

St. Brendan saw many centuries before. The Columbuses, the Cabots, the Vespuccis, and all the men of that period, 1492 to 1520, who became famous through their voyages and discoveries—every one of them must have heard of the Irish navigator and learned from the sages of the monasteries the story of his seven years of seafaring. The astronomers and mathematicians among the monks, and even those of the laity, were a unit as to the doctrine of the antipodes. The learned everywhere questioned and scouted the false notion that the earth was an extended plain with an impassable ocean hemming it in on one side, while fastnesses and mountains hedged it on the other. They knew and accurately demonstrated that it was a globe many generations before circumnavigation was an accomplished fact.

When, therefore, Isabella gave up her jewels and had them sold to aid Columbus in his preparations, she had assurances far beyond those which day-dreamers are accustomed to give. The scholars among the monks had given her proofs as to the prospects of success, and they reminded her of the stories which for centuries had been told of St. Brendan. The same arguments that were used to induce Isabella to give up her trinkets were those which comforted Columbus with the hope of finding a new land. The only difference was that he was able to do the calculating himself, while she had some one to do it for her. In any case, neither Columbus nor Isabella was much in the dark. Brendan had set up a beacon light on the other shore. He had indicated the direction in which to sail—he had staked out the way. Even if centuries had elapsed since Brendan's day, the story of his voyage and discovery was ever new. True, it had to be told in whispers and withheld from the ignorant lest they sink back into savagery and barbarism; but the facts were recorded in the monasteries and the majority of the monks were acquainted with them.

No matter what other motives may have been ascribed to Columbus as impelling him in his voyages—whether it was to determine the existence of an all-water route to India, or an itch for the possible discovery of other islands west of the Canaries with a view to please the Spanish sovereigns—Ferdinand and Isabella—it is certain that he had for a long time previously been convinced

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that Asia or other lands inhabited by other people lay to the westward; and he felt a Providential impulse which, even in his fifty-sixth year, urged him—compelled him—to go thither over a trackless ocean, that, through his practical pathfinding, the religion of Christ might be brought to the people of that distant region. He himself in his letters tells us, in substance, that paving the way for the Christian missionary was the primary object he had in view in making the hazardous voyages, which no other man of his immediate day dared undertake.

In keeping with the idea of Columbus, the Spanish explorers of the newly-found continent were always accompanied by priests of the Catholic church. These holy men often baptized whole companies of savages, preparing them for life beyond the cruel grave into which the military authorities but too often hurled them.

These brave leaders of the religious orders, Franciscans, Dominicans and Jesuits as they were, christianized the Indians, established missions and taught the natives the rudiments of agriculture. They taught them to read and write, too—arts which the red men enjoyed through Catholic labor and liberality more than a hundred years before the Puritan had established himself upon the shores of New England. From the Atlantic coast across the country to Mexico and to the Pacific, through what are now the states of Florida, Georgia, Alabama and Mississippi, these holy and zealous missionaries proceeded, cross in hand, often ending their untold trials and sufferings by death at the hands of the savage Indians, whom they labored so incessantly to save. For upwards of a hundred years after the discovery by Columbus the south and west were the vast territory explored, christianized and bettered by the Spanish missionaries only.

Following the good work thus accomplished in the south and west, missionaries of the Jesuit and Recollect orders from France, about 1602, began their noble work at the mouth of the St. Lawrence river. They pressed forward, doing a vast amount of good and everywhere winning the hearts of the Indian tribes along the great lakes, across to the upper Mississippi and down that mighty stream to the gulf of Mexico.

The conclusion aimed at and to be drawn from an amplification

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of what is merely hinted at here is, that America is Catholic by discovery, by exploration, to a degree by defense and by the harmony that exists between our political institutions and the genius of the church. The four corners of not only the country but the continent itself, bear the marks of Catholicity. Our oldest American cities, the chief rivers of the country, and many of its great natural features bear the names of saints—men and women whose lives have been made glorious and illustrious by the practice of those virtues which the church proposes to her children everywhere and in every age. The Catholic church and her children are, therefore, no strangers in this “Land of the Free.” The Catholicity of the church, implying universality even as to place, precludes its being an exotic anywhere, but more especially in this country—a land which it has reclaimed from the wastes of oblivion and from the nothingness of ignorance.

The pioneer forerunners or reclaimers, not to mention St. Brendan, Columbus or Amerigo Vespucci, were Ponce de Leon, the discoverer of what is now the state of Florida; Balboa, the discoverer of the Pacific ocean; De Soto, who discovered the lower Mississippi and first raised the cross in the country to the west of it, and Father Marquette, who discovered and explored the upper Mississippi; LaSalle, who, as a navigator and explorer, conquered the inland seas of America and opened them to a commerce which to-day is the wonder of the commercial world; Verazzani, who first entered New York bay, was as reliant upon the crucifix as upon the helm of his ship; Cortez, who opened the way to the civilization of our adjoining republic, Mexico, and the planting of the faith upon its soil; and Cartier and Champlain, whose names are associated with Canadian civilization, the one having named its great river after St. Lawrence, and the other, after discovering Lake Ontario and the territory so named, was subsequently himself honored by having the beautiful lake Champlain named after him. And thus, in the lives and works of such men and their numerous coreligionists, the Catholic faith and civilization were planted on these shores.

CHAPTER II.

OBSTACLES TO THE SPREAD OF CATHOLICITY IN THE UNITED STATES
—BRITISH PENAL LAWS FOLLOW CATHOLICS TO AMERICA—
CATHOLICS VS. PROTESTANTS FOR LIBERTY OF CONSCIENCE.

FROM what has been outlined in the preceding pages—where it has been shown that to the Catholic church and her children are due the honor and credit of discovering, exploring and christianizing this country, and even to a degree developing and defending it—one would conclude that the proscription of the Catholic religion in this land would be about the very last thing to be thought of by the colonists and early settlers or their descendants. But disappointments follow, as a shadow the substance, in the wake of all human affairs, and it was so with the Catholic church in these early days, even in respect to its spirituality. It was proscribed by putting in force on this side of the Atlantic the infamous penal statutes with which England attempted the extirpation of Catholicity on British soil and in Ireland.

Lord Baltimore established civil with religious liberty in Maryland in 1634. Our own Bancroft, the historian, says of it: "The Roman Catholics, who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbors of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance." The first notable instance of protection for Protestants in Maryland was the reception of the Virginia Puritans, who were expelled from that colony in 1642; and a prominent instance of the bad faith and intolerance of the Puritans themselves was the rebellion of these very men, heading a mob against the authority of Lord Baltimore and the Catholics just two years later.

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On the restoration of peace and order in 1664 by Gov. Calvert, who had arrived with a body of troops, the very first thing done by the general assembly, which was Catholic, was the passage of the Toleration act—"an act," says McSherry, "that must forever render memorable the founders and people of Maryland."

The bad faith shown by both Protestants and Puritans was not enough to prevent the great Catholic majority and the Catholic authorities from exhibiting their love for justice, the rights of conscience and humanity, in the passage of the act referred to, the words of which are as follows:

WHEREAS, The enforcing of conscience in matters of religion, hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity amongst the inhabitants; therefore, be it enacted, that no person whatsoever within this province, or the islands, ports, harbors, creeks or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be anyways troubled or molested, or discontenanced for, or in respect of, his or her religion, nor in the free exercise thereof within this province or the islands thereunto belonging, nor any way compelled to the belief or exercise of any other religion against his or her consent. * * *

It was only five years after the passage of this memorable act when, opportunity offering, the Puritians, with aid from England, repealed the Toleration act, and substituted for it a decree denying the protection of the law to Catholics and denouncing their faith and practices. *

It was in 1692 that a Protestant governor was given the place of Gov. Calvert, and the Anglican church and the penal code were established by law in Catholic Maryland. In 1704 a law was passed which, if the writer is not at fault in memory, was entitled "A law to prevent the increase of Popery." That law, together with kindred enactments, is thus summarized by the late John O'Kane Murray:

1. Catholic bishops and priests were forbidden to say mass, or in any way exercise their ministry.
2. Catholics were deprived of the elective franchise unless they renounced their faith.
3. Catholics were forbidden to teach.

* Oddities of Colonial Legislation.—Dillon—p. 39.

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4. Catholics were obliged to support the established (Anglican) church.
5. Catholics were forced to pay a double tax.
6. It was strongly recommended that "children were to be taken from the pernicious influence of popish parents."
7. A Catholic child, by becoming a Protestant, could exact his share of property from his parents, "as though they were dead."
8. Catholic emigrants were forbidden to enter Maryland.

Except as to permission being granted to Catholics to assist at mass privately in their own homes, all these infamous laws—blotches upon the fair fame of Catholic Maryland—remained in force for full seventy years, or until the Revolution, when opportunity was offered that Catholics might redress their wrongs by aiding in patriotically and completely wresting the colonies from the control of brutal England.

Proscription of Catholics in New York found its full expression in the assembly convoked in 1691, when it was decreed that all acts of the assembly of 1683, and those previous thereto favoring or tolerating Catholicity, were null and void. So well did the spirit of oppression and intolerance assert itself, that in 1696 only seven Catholic families could be found on the whole of Manhattan island. A colonial act of the year 1700 decreed that: (1) Any Catholic clergyman found within the limits of the colony of New York after November 1, 1700, should be "deemed an incendiary, an enemy of the Christian religion, and shall be adjudged to suffer perpetual imprisonment." (2) If a Catholic priest escaped from prison, and was retaken, he was to suffer death. (3) Any one harboring a priest was liable to be fined \$1,000, and to stand three days on the pillory.

The following year, 1701, a law was passed by the same delectable authority in New York excluding Catholics from office and depriving them of the right to vote. In 1702 good Queen Ann granted liberty of conscience to all the inhabitants of New York, "Papists excepted." This was followed in 1718 by acts of the British parliament, having force in this country as well as in England, that for the apprehension of a Popish bishop, priest or Jesuit, \$500 were offered as a reward, the conditions being that he be prosecuted until convicted of saying mass, or exercising any other function of a Popish bishop or priest. (2) "Any Popish

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bishop, priest or Jesuit" found saying mass or exercising any other part of his office was to be perpetually imprisoned. (3) Any Catholic convicted of keeping school, or educating youth, was to be perpetually imprisoned. (4) Any person sending his child abroad to be educated in the Catholic faith should be fined \$500. (5) No Catholic could acquire title to lands.

The same spirit found sway in Virginia, the Carolinas, in Georgia, and throughout New England. It were safer to be a wolf or a bear in nearly any community in this country previous to the Revolution than to be a Catholic.

If it be asked why this should be so, the answer is that the power and hateful dominion of England were back of it. From the days of lecherous Harry, but more particularly since William III, down to George III, when liberty became a mockery, the Catholics within the power of these monarchs were treated as if wild beasts, without rights, feelings or conscience. It was not enough to reduce them to the level of "hewers of wood and drawers of water," but they must be extirpated. Such was England's decree and such was the purpose of English bigots on the American continent and among the early colonists, and such it is among England's emissaries in this country to-day.

But the Revolution, which called forth the Declaration of Independence in 1776, constrained the continental congress in 1774 to pronounce in favor of the broadest toleration in religion. In other words the Protestants and Puritans were very willing to obey the king and the parliament in oppressing Catholics, but just as soon as oppression began to be visited upon themselves they were very willing to look to these same Catholics for help against the very power which they themselves obeyed in efforts to crush out both the Catholics and their faith.

From the day of the achievement of the independence of this country—a noble work in which Catholics took a most prominent and decided part—down to our own time, the spirits of William of Orange, of the good Queen Ann and of George III have been cropping out whenever opportunity offered. While the national constitution may declare, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free

exercise thereof," yet we know that several of the states have continued to keep alive the proscriptive spirit of the English penal statutes. We also know that both societies and individuals who have been inoculated with the virus of prejudice and religious bigotry, from time to time, in our day, allow themselves to riot in their day-dream of extirpating the Catholic faith and all professors of the same. The days of know-nothingism, the times of burning Catholic churches and convents, and the more modern but well-recognized cry of the A. P. A., all tell the same story of intolerance, bigotry, false witness and religious rancor.

Speaking along this line of thought in 1790, Archbishop Carroll said: "Having renounced subjection to England, the American states found it necessary to form new constitutions for their future government, and happily a free toleration of religion was made a fundamental point in all these new constitutions; and in many of them, not only a toleration was decreed, but also a perfect equality of civil rights for persons of every Christian profession. In some, indeed, the yet unextinguished spirit of prejudice and intolerance excluded Catholics from this equality.

"Many reasons concurred to produce this happy and just article in the new constitutions: (1) Some of the leading characters in the direction of American councils were, by principle, averse to all religious oppression; and having been much acquainted with the manners and doctrines of Roman Catholics, represented strongly the injustice of excluding them from any civil rights. (2) Catholics concurred as generally, and with equal zeal, in repelling that oppression which first produced the hostilities with Great Britain; and it would have been impolitic as well as unjust to deprive them of a common share of advantages purchased with common danger and united exertions. (3) The assistance, or at least the neutrality, of Canada was deemed necessary to the success of the United States; and to give equal rights to Roman Catholics might tend to dispose the Canadians favorably to the American cause. Lastly, France began to show a disposition to befriend the United States, and it was conceived to be very impolitic to disgust that powerful kingdom by unjust severities against the religion which it professed."

While on the surface the religious liberty feature may have

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been carried out, yet the equality feature, touching civil rights, was not recognized until comparatively recently in several of the states. In New Hampshire, down until 1878, it was required by the constitution of that state that every member of the house of representatives, and also of the state senate, should be of the Protestant religion. The governor of the state must also be a Protestant. None other than Protestants were eligible to office. In the state of New York, civil rights were accorded to Catholics only as late as 1806; in Massachusetts, in 1821; in Virginia, 1830; in New Jersey, 1844; while, in contrast with these, all the states in which Catholics were the original proprietors, such as Florida, Louisiana, Texas, Indiana, Mississippi, Alabama, Maine, Missouri, Arkansas, Michigan, Iowa, Wisconsin and California, solemn treaties guaranteed both civil rights and the free exercise of religion and perfect liberty of conscience. Without any intention to compare Catholicity with Protestantism in these respects, the comparison, nevertheless, suggests itself—thrusts itself forward, because of the facts.

When the local laws of a state are out of sympathy with the general spirit of the national constitution, the inharmony so strikes the citizen that he inquires and investigates. If he is intelligent and fair-minded, he sees the drift of affairs, and both his sympathy and his sense of justice are appealed to in the interests of the citizens who are discriminated against. It is this way that the several states have been compelled to wipe out from their statute books every discriminating and proscriptive law that, from early colonial days, existed against Catholics. It was a slow process, it is true, but if slow it was sure as fate itself. It was bound to come whenever English power waned in this country.

This tendency in the public mind began to show itself, as we have seen, as early as 1774, and doubtless for the reasons assigned in the extract we have made from the writings of Bishop Carroll, wherein it is implied that aside from there being fair-minded men among the colonists there was intelligence enough among the leaders to recognize the fact that the Catholic church, although robbed and outlawed in England and Germany, was nevertheless a great power in the temporal world, and that it would not be wise to continue to proscribe it on the American continent, especially in

view of the struggle for liberty which the colonists were making against England.

Canada was largely Catholic at the time, and if her co-operation was not to be had, her ill will might be averted by fair treatment of Catholics among the colonists. France was Catholic and the colonists were looking to that kingdom for the assistance which they afterward received. Spain, too, was Catholic, and its assistance for the work of colonial independence was extended and accepted, as was that also of Catholic Poland.

Then there were the prominent Catholics in both the army and navy, and high in the councils of the rebels. Charles Carroll of Carrollton signed the Declaration of Independence. Commander Jeremiah O'Brien fought the first naval battle of the Revolution, May 11, 1775, in Machias Bay, Maine, in which he captured two British ships. It was Commodore John Barry who earned the title of "Father of the American Navy," and who was the instructor of his able successors, Murray, Decatur, Dale and Stewart. Beside the Moylans, the Barrys, the O'Briens, the Carrolls and thousands of other Catholics prominent in the Revolutionary struggle, there were also LaFayette, Pulaski, Kosciusko and other foreign Catholics who were on the side of liberty. All the Catholics among the colonists were a unit against England and entered the continental army whole-hearted for the cause of liberty. There was not an Arnold to be found amongst them, no, not even a skulker or a coward. So well esteemed were Catholics in the hour of need, that even on the roster of the "Life Guard" of Gen. Washington we find such names as those of Thomas Gillen, Jeremiah Driscoll, S. Daily, Charles Dougherty, William Hennessy, Dennis Moriarty, James Hughes and others.

When, therefore, Gen. Washington finding in the camp at Boston some preparations to continue the old, silly custom of burning the Pope in effigy, he wrote the following order, bearing date November 5, 1775:

"As the commander-in-chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in the army so void

of common sense as not to see the impropriety of such a step. * * * It is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, it is our duty to address public thanks to our (Catholic) brethren, as to them we are indebted for every late success over the common enemy in Canada."

Many things occurred in Revolutionary times which had a very salutary effect upon bigots generally. Instead of burning the Pope in effigy at Boston, in 1775, three years later, 1778, the entire town council assisted at Catholic funeral services over the body of a French officer, and marched in procession through the streets, the procession being headed by a large cross, and the priests wearing all the regalia of their office and station as proper for the occasion. But these things were the rare exceptions to the general practice of proscribing both Catholicity and Catholics.

As an everlasting rebuke to the infamy of both the British government and its emissaries in this country stand the charter regulations, the assembly acts and decrees, by which the right to worship God according to the ancient and Catholic form was denied to all professors and adherents of the Catholic faith. The late John B. Dillon, in his work entitled "*Oddities of Colonial Legislation*," sets forth these infamous enactments against Catholics and freedom of conscience, as if to help burn in deeper the disgrace and odium which must forever attach to a people and a nation that could subscribe to or enforce them. We quote extracts from Dillon as follows:

Liberty of Conscience in Georgia—1732—Extract from the charter granted by George II on the 9th of June, 1732, for the province of Georgia:

"We do, by these presents, for us, our heirs and successors, grant, establish and ordain, that forever hereafter there shall be a liberty of conscience allowed in the worship of God to all persons inhabiting, or which shall inhabit, or be resident within our said province, and that all such persons, *except papists*, shall have a free exercise of religion."

Concerning Jesuits in Massachusetts—1647—It is ordered and enacted by authority of this court, that no *Jesuit* or spiritual or ecclesiastical person (as they are termed) ordained by the authority of the Pope or see of Rome, shall henceforth at any time repair to or come within this jurisdiction; and if any person shall give just cause of suspicion that he is one of such society or order, he shall be brought before some of the magistrates, and, if he cannot free himself of such suspicion, he shall be committed to prison or bound over to the next court of assistants, to be tried and proceeded with, by banishment or otherwise, as the

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court shall see cause. And if any person so banished be taken the second time within this jurisdiction, upon lawful trial and conviction, he shall be put to death; provided, this law shall not extend to any such Jesuit, spiritual or ecclesiastical person, as shall be cast upon our shores by shipwreck or other accident, so as he continue no longer than till he may have opportunity of passage for his departure * * *

Liberty of Conscience in Massachusetts—1696.—The William and Mary charter for Massachusetts bay in New England, granted on the 3d of October, in the seventh year of their reign, has the following among its provisions:

"We do, by these presents, grant, establish and ordain, that forever hereafter there shall be a liberty of conscience allowed in the worship of God to all Christians (except papists) inhabiting, or which shall inhabit or be resident within our said province or territory."

An Act against Jesuits and Popish Priests in New York, passed July 31, 1700.—

Be it enacted by his excellency, the governor, council and representatives convened in general assembly, and it is hereby enacted by the authority of the same, that all and every Jesuit and seminary priest, missionary, or other spiritual or ecclesiastical person, made or ordained by any authority, power or jurisdiction, derived, challenged or pretended from the Pope or see of Rome, now residing within this province, or any part thereof, shall depart from and out of the same at or before the first day of November next, in the present year, seventeen hundred.

And be it further enacted by the authority aforesaid, that all and every Jesuit, seminary priest, missionary, or other spiritual or ecclesiastical person, made or ordained by any authority, power or jurisdiction, derived, challenged or pretended from the Pope or see of Rome, or that shall profess himself, or otherwise appear to be such, by preaching and teaching of others to say any popish prayers, by celebrating masses, granting of absolutions, or using any other of the Romish ceremonies and rites of worship, by what name, title or degree soever, such person shall be called or known, who shall continue; abide, remain, or come into this province, or any part thereof, after the first day of November aforesaid, shall be deemed and accounted an incendiary and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer perpetual imprisonment; and if any person, being so sentenced, and actually imprisoned, shall break prison and make his escape, and be afterward retaken, he shall suffer such pains of death, penalties and forfeitures as in cases of felony. —[Laws of New York (published according to act of general assembly, 1752) PP. 37, 38.]

Freedom of Conscience in New Jersey, 1698.—That no person or persons * * * shall at any time be any way molested, punished or disturbed, * * * Provided, this shall not extend to any of the *Romish religion*, * * *

In good Queen Ann's instructions to Lord Cornbury, New Jersey, 1702, is found the following:

You are to permit a liberty of conscience to all persons (*except papists*), so they may be contented with a quiet and peaceable enjoyment of the same * * *

Liberty of Conscience in New Hampshire, 1680.—Charles II, commissioning John Cutts president of the council for the province of New Hampshire, among

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other things, charges him that, "for the greater ease and satisfaction of our said loving subjects, in matters of religion, we hereby will, require and command, that liberty of conscience shall be allowed unto *all Protestants*, and that such especially as shall be conformable to the rites of the Church of England shall be particularly countenanced and encouraged."—[Laws of New Hampshire, P. 4.]

In Virginia, 1641, the assembly enacted "that no popish recusant should at any time hereafter exercise the place or places of secret counselors, registers, commissioners, surveyors or sheriffs or any other public place, but be utterly disabled for the same." *

From such a state of morals and conscience touching liberty of thought and act as obtained among the early settlers and their descendants, and without further reference to laws that now cause men to blush for humanity's sake, it can be seen at a glance, how difficult was the work which the priests of the Catholic church were called upon to perform. The minds of the people were depraved; the eccentricities of old age or the results of disease were often called witchcraft, which was punished by death; it was thought to be a sacred duty to either banish a Catholic priest, or kill him if he persisted in remaining in the habitations of some of the early colonists.

When the masses were called upon to enforce the behests of corrupt kings and queens they in time became corrupt and brutal themselves, holding, as they did, to the divine right of kings to rule both body and soul as they willed. Ignorance and the lowest order of superstition prevailed, and to-day we are still feeling the effects of such. We can see the people still wearing the brand that was burned into the hearts and souls of their ancestors.†

How to efface that brand; how to educate the heart and the

* It should be understood that John B. Dillon, from whom we quote the above, while not a Catholic, was a painstaking and accurate historian, whose veracity, as such, has never been called in question. He was for many years a well-known and highly respected citizen of the city of Indianapolis.

† The case of Father Weinzoepfel, of Indiana, referred to in Chapter IV of this book, where prosecution meant persecution, is an illustration of the evil effects of the growth of bigotry and intolerance as developed from the seeds sown by England's agents among the colonists. The masses of the non-Catholic people were taught to hate both the Catholic church and her priests. That hatred grew strong from what it fed upon, ignorance, and the year 1843 in Indiana witnessed not the burning of churches and convents as at Charlestown and Philadelphia, but a trumped up, perjured, proceeding against a priest with a view to destroy him and also additionally inflame the people against Catholicity.

head; how to bring these benighted people to a knowledge of the truth, was the work, in part, not only of the missionaries to the Indians, but also of those missionaries who, when the red man was fading from view, had to deal with the very men who murdered and robbed the aborigines. That was the work needful to be done in pre-Revolution days, and it was the work which the early missionaries in the western wilderness had to do, and which their successors down to this day have to do in the fulfillment of their mission.

With the effect still felt of laws either imported from England or enacted by the several colonial and provincial assemblies against the Catholic religion, and with prejudice in the heart against its pure teachings, what but almost insurmountable difficulties confronted even the zealous priests who ministered to scattered humanity in the Northwest territory, or in the early days of Indiana!

With Catholicity tabooed in the east and south, and wherever the British were in the ascendant, proscribed and maligned; with few priests to minister to those of the faithful scattered over thousands of miles of territory; with every inducement, including natural inclination, to give up both the faith and practice of the church, the task of laboring to revive in these parts the spirit of the Catholic religion, even as late as the beginning of the nineteenth century, must have been of no avail unless aided by supernatural power.

That that power was present aiding the priests of the Catholic church is evidenced by the church's triumph and by the promise: "Behold I am with you all days even to the consummation of the world." It is also manifest from the fact that while there yet obtains among non-Catholics a degree of ignorance and prejudice, there is nevertheless a modicum of enlightenment which begets inquiry. And when this stage is reached the teachers of the ancient faith know that fact and reason, aided by grace, will give them the victory. "Seek and you shall find," to their minds, is still a truth being realized every day.

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CHAPTER III.

EARLY PASTORS—PAPAL BULL CREATING DIOCESE OF VINCENNES—
CONSECRATION AND INSTALLATION OF BISHOP BRUTÉ—HIS
FIRST PASTORAL LETTER.

POST or Fort Vincennes, or, as we now know it, the city of Vincennes, Ind., from which the diocese of Vincennes was given its name, was itself so-styled, according to Dr. R. H. Clarke, "from a gallant French officer who was murdered there in 1736, in the same massacre, side by side, with the martyred Father Senat."

The post, or fort, was built in 1702, and a Jesuit priest, who accompanied the French soldiers, who formed the expedition to that point, offered up the first mass that was celebrated on the Wabash river, or, perhaps, in Indiana. At least it was the first mass of which there is any evidence remaining, although itinerant priests are said to have performed their sacred functions at or near the place now called Vincennes as early as the year 1660, and at what is now Fort Wayne, Ind., in the year 1676, or four years before La Salle came.

The territory, which subsequently comprised the Vincennes diocese, was then within the jurisdiction of the bishop of Quebec, Canada, who in 1770 he sent his newly-appointed vicar-general, in the person of Father Gibault, to visit the Illinois territory, and Vincennes, particularly, and look after the spiritual wants of the French and Indian Catholics of that section. Father Gibault continued his occasional visits for several years, zealously exerting himself to keep alive the faith of the people.

In 1778, at a critical period in the history of the country, he made one of his periodical visits, and remained two weeks, during

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which time he, having previously consulted with Gen. George Rogers Clark, induced the Catholics, who constituted almost the whole population, to declare in favor of the United States, as against England. In fact, he himself administered the oath of allegiance to them in the rude, unfinished church of St. Francis Xavier, which subsequently became the cathedral church of the diocese.* In 1785 he became the resident pastor, but was recalled three years after, leaving the church to be guarded by a Mr. Mallet, who continued to care for the property until the arrival, in 1792, of Father Flaget with authority, not from the bishop of Quebec, but from Bishop Carroll, of Baltimore, who had been appointed bishop in 1790.

“THE PATRIOT PRIEST OF THE WEST.”

Here it is proper to speak of Very Rev. Father Gibault, for of all the men who, in early days in Indiana, made history in the performance of duty, surely he was the most prominent.

His character was such that, notwithstanding his name and that of his mother, Mary St. Jean, he was always regarded even by the English as an Irishman by descent. He was generous, impulsive, devoted to duty and to friends, and was brave in a higher sense than the mere physical.

He was born at Montreal, Canada, April 7, 1737; was ordained priest at Quebec, March 19, 1768, and died early in 1804, after devoting thirty-six years of his life to the church and to humanity and liberty. Some say he died at New Madrid, while others say he died in Canada and that his burial place is known there. He was too much of an American to die in Canada.

After ordination he at once entered upon his missionary labors, having been sent by Bishop Briand, of Quebec, with powers as his vicar-general, to bestir the faith of the French and Indian Catholics in the Northwest Territory and to regulate the temporalities of the various mission stations.

The church records at Quebec show letters from Father Gibault to Bishop Briand, evidencing that his first mission, 1768,

* Indiana thereby became subject to the commonwealth of Virginia, which publicly thanked Fra. Gibault.

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was at Michilimachinac, now in the state of Michigan; his second, also 1768, was Kaskaskia, now in the state of Illinois, and his third was Vincennes, Indiana, which place he visited in 1770. His authority extended from Mackinac in the north, to the Ohio river in the south, and west to the Mississippi and beyond. During six years of hard work he visited all the missions, and in 1775 returned to Canada for a short rest.

This rest was indeed short, for, in 1776, we find him back again at his labors, beginning at Mackinac, passing on to Detroit and reaching Kaskaskia in the fall of that year, where he continued to have his headquarters.

In this connection it will not be necessary to follow him in detail on the mission in his very large parish of thousands of miles in extent. What we deem happiest to mention here is the great fact that, were it not for Father Gibault, the states of Indiana, Ohio, Michigan, Illinois, Wisconsin and Minnesota—all carved out of the Northwest Territory—might not to-day be smiling beneath the folds of the starry banner.

It was Father Gibault who, in 1778, enthused the people of Vincennes and actually administered to them the oath of allegiance to the government of the United States. This was the year before Gen. Clark captured the post from Gov. Hamilton, in 1779. Clark's bloodless capture of Kaskaskia was also arranged for by Father Gibault in 1778, and he even went farther in aid of the American cause, for he furnished two companies of the Catholic men of his parish, under the commands of Capts. McCay and Charleville, to aid Gen. Clark in the capture of Vincennes. In fact, Father Gibault had paved the way for the Americans by explaining to the people of his missions the issues which caused the war between England and the Americans, and he further seasoned his explanations by telling his Catholic adherents the story of British penal laws and persecutions looking to the extirpation of the Catholic religion.

The details of the relations existing between Father Gibault and the commonwealth of Virginia through Gen. Clark may never be known in their completeness, but enough is known to evidence the fact that before Gen. Clark appeared upon the scene the peo-

ple of Vincennes and Kaskaskia were won over to the American cause. Were these people not thus influenced by "the patriot priest of the west," the small army commanded by Gen. Clark would have been annihilated by the British garrisons at these places, aided by the people. Such a fate overtaking Gen. Clark, what would have been the future of the territory and the people? Who is able to paint the picture, had Gibault been an Arnold! And yet there are rich men in the city of New York who, a few years ago, proposed to erect a monument to Arnold, the traitor, in Central park, and there are indifferent or prejudiced men—some of them rich—in Indiana, who up to this writing, 1898, and ninety-four years since his death, are not making a move to do honor to the memory of the "patriot priest of the west."

The genius of Catholicity and democracy in government fused so completely in the soul of Father Gibault that with all his strength he lent himself to the American cause. He hoped for much for from government in America; his labors in behalf of such a government were in keeping with the intensity of his hopes and desires. The truth is, he spent himself for religion and liberty.

And yet under the guise of the opposition of Bishop Carroll, of Baltimore, to granting title to church property to any individual priest, Father Gibault's request to Gov. St. Clair to grant him five acres of land near Cahokia to be a home for him in his old age, was denied. So that, after sacrificing his property and himself, and influencing his people in favor of the American cause as against that of the British, he was left unrewarded and died in poverty and privation.

The late Hon. William H. English, of Indianapolis, in his history, "Conquest of the Northwest Territory," says:

There was no reason, however, why his (Father Gibault's) great services should not have been properly recognized, but they never were. As far as the author is advised, no county, town or post-office bears his name; no monument has been erected to his memory and no head-stone marks his grave, as its location is entirely unknown.

It was well for him that he could turn to the religion of which he had been so faithful a servant and find consolation in the trust that there was a heaven where meritorious deeds such as his find reward, since they were so poorly appreciated and requited on earth.

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Let us now look farther into the part he took in the events which resulted in the acquisition of "the territory northwest of the river Ohio."

During the long period between Father Gibault's arrival in the Illinois country and the capture of Kaskaskia he was a leading character in everything pertaining to the spiritual, social, educational and material prosperity of the ancient French villages. The good priest and those unsophisticated, humble, but honest and loving people, were bound together by the closest and tenderest ties; and it is not at all surprising that he had great influence with them.

Father Flaget became the first bishop of Kentucky in 1811, when that state, as at present bounded, had a Catholic population of about 6,000. In fact, it was from Kentucky, whose Indian name means "Dark and Bloody Ground," that Indiana received not a few of its subsequent Catholic population.

If this Indian name, Kentucky, suggests to the mind a forbidding picture, surely the vast expanse of country stretching thousands of miles in every direction presented a very inviting one to the civilized eye of the missionary. The unbroken forests, the coursing streams—nature undisturbed everywhere united to woo him of the pent-up class-room, the narrow street and the restraints of monastic life. So that we, a hundred years later, can draw a mental picture of that day and country, showing not only these things, but also roving bands of savages sought out by the lonely and laborious missionary, whose consuming zeal for God's honor and the salvation of souls spread around him a halo which commanded the admiration and reverence of the savage. It is said that the Christian engaged in prayer presents one of the most sublime pictures; but since there be prayers and prayers, the life of the faithful missionary is a continuous prayer, presenting a picture the beauties of which require a special grace to fully comprehend and enjoy.

Many priests labored in the wilds of what are now the states of Indiana and Illinois from the year 1702, the year of the building of Fort Vincennes, Fort St. Mary (now Fort Wayne) and Fort "Ountanon." The names of not all of these priests are obtainable, not even of all who served as pastors, temporary or otherwise, of St. Francis Xavier's church, at Vincennes. It is said, however, that while the name of the first pastor—the Jesuit who accompanied the French expedition for fort-building—is unknown, that

of his successor was Father Mermet, who was at Vincennes in 1707. The third was Father Senat, who was murdered, burned at the stake, by the Indians in 1736; and the fourth was Father Conic, who, according to Bishop Bruté, was pastor at Vincennes in 1748, there being no evidence going to show how long before or since that year his ministrations continued.

There are two leading events connected with, and essential to, the history of the Catholic church in the state of Indiana; The one is the first ministrations of priests of the church in these parts, and the other is the establishment of the diocese of Vincennes.

Touching the first, we have a special Indian tradition going to show, as above stated, that "the first white man who visited the territory, now Indiana, was a French Jesuit missionary, who came from the old French mission of St. Joseph, of Lake Michigan, which was one of the oldest Jesuit missions in the lake region. This missionary came among the Miamis (Fort Wayne) in the latter part of the seventeenth century, probably in 1675."* Another tradition, less probable and unsupported by anything like general use by careful writers, is, that as early as 1660 Jesuit missionaries had visited in the vicinity of Vincennes, and presumably saw the site of the old fort itself while engaged in their calling of teaching the Indians Christianity.

Tradition ceases and history proper begins for the church in Indiana with the following entry upon the records found at Vincennes, as copied by both Father Alerding and others:

June 25, 1749. I baptized John Baptist, son of Peter Siapiachagane and of Catherine Mskieve; Francis Filatraux was god-father and Mary Mikitchenseive, god-mother.—SEBAST. LUD. MEURIN.

From that date until 1836 there were about thirty prominent among the itinerant missionaries and pastors who ministered to the faithful at Vincennes and vicinity. Henry S. Cauthorn, in his elaborate history of St. Francis Xavier Cathedral, gives lengthy sketches of most of these priests, together with the dates of their arrival and departure.

*History of Indiana, by Goodrich and Tuttle.

Thus we find that Rev. Louis Vivier arrived at Vincennes in 1753 and left there in 1756; Rev. Julien Devernai, 1756-1763; Rev. Father Gibault, 1770-1789. It was only during the last four of these years that Father Gibault was resident pastor of Vincennes, for in 1784 Rev. Louis Paget is recorded as having ministered there, as did others also between 1770 and 1789. Rev. Joseph Flaget came in 1792 and left in 1795.

Rev. Francis Rivet came the same year, 1795, and remained until 1804. He was the first priest to draw a revenue from the government; for congress, on the recommendation of President Washington, who was besought in the matter by Bishop Carroll, of Baltimore, had appropriated a \$200 annuity for the support of the Catholic priests at Vincennes.

Rev. D. Olivier made occasional visits from 1804 to 1814. The other missionaries halting at Vincennes during these years were Rev. Urbain Guillet, a Trappist monk, 1808, Rev. Charles Nerinckx and Rev. Steven T. Badin. Rev. Guy J. Chabrat attended Vincennes from 1815 to 1817, with intermissions, during which Fathers Badin, Richards* and Rosati officiated. Father Blanc, 1818-1820; Father Champomier, 1823-1831; Father Picot, 1831-1833; Father Lalumiere, 1833-1836, and Father Petit also in 1833.

Among the missions established by the black-robed Jesuit priests among the Indians along the rivers of Indiana, and to which enough importance has been attached to have them mentioned by some writers, one has been overlooked, but about whose existence prior to 1795 there can scarcely be a doubt. It was located on the White river, at the juncture of Marion county with Morgan and Johnson counties. In fact, it was in Decatur township, Marion county. Mr. John Dollarhide, the father of C. T. Dollarhide, of the Bowen-Merrill company, of Indianapolis, heard of the mission after he left his home in Randolph county, N. C.; and when he settled in the vicinity of the mission, in 1820, he verified nearly all that had been told him concerning it—not only that there had been a clearing made there twenty-five years before,

* Rev. Father Richards was elected delegate to congress from the territory of Michigan in 1823. He served his term.

as he judged from the growth of young trees and underbrush, but also that certain articles belonging to the Indians had been unearthed, together with human bones from what must have been the mission cemetery.

Judge Franklin Harding, of Johnson county, Ind., who died a few years ago, said that Maj. Harding, of Kentucky, a relative of his, told him that the mission was destroyed by a band of men from his state in 1795, and that no quarter was given the Indians.

Dr. Ryland T. Brown, in one of the Indiana geological reports, refers to the positive existence of the mission, but says that it was not destroyed until 1808, and then not by Kentuckians but by a company of men from Madison, Ind.

William Landers, the father of Hon. Franklin Landers, of Indianapolis, declared before he died that he had met and knew, before 1820, an Indian who was educated in the rudiments of Christianity and civilization at the mission referred to, and which he said was conducted by Jesuit priests.

About six years ago, 1892, there were printed in the Indianapolis News many facts according with the above, from the pen of Judge Banta, of Franklin, Ind.

In 1833 the needs of the Catholic communities lying north of the Ohio river were represented to Pope Gregory XVI, who, on May 6th of the following year, erected the diocese of Vincennes. Vincennes was the thirteenth diocese established in the United States, that of Baltimore, 1789, being the first; the others were as follows: New Orleans, 1794; New York, 1808; Boston, 1808; Philadelphia 1808; Bardstown, 1808; Charleston, 1820; Richmond, 1821; Cincinnati, 1821; Mobile, 1824; St. Louis, 1826; Detroit, 1832.

The Papal bull creating the diocese of Vincennes is said to be a choice piece of church Latinity, following no previous rule as to matter or form, going straight to the point aimed at; overflowing with a spirit of zeal, and while simple is yet quite brilliant, with a finish as elegant as that of some of the masters. Bishop Bruté, the first bishop of the diocese which this bull created, and who was himself a finished scholar, thus renders the Latin into very

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good English. We present his translation of that important document as follows:

PAPAL BULL CREATING THE DIOCESE OF VINCENNES.

Gregory XVI, Sovereign Pontiff. For a perpetual memorial. Among the very great and weighty cares and anxieties which continually burden and harass us in the government and administration of the Universal church entrusted to us by Divine Providence, the most urgent assuredly is that which regards the state of all the dioceses throughout the entire world: for in us it belongs, in virtue of our supreme power and judgment, to establish them, to determine and change their limits, as times and circumstances, and especially the spiritual good and advantage of the faithful, appear to require it. Since, therefore, by the united suffrages of our venerable brothers, the bishops of North America, it has seemed very fitting, in order to extend and strengthen the Catholic religion in the province or state of Indiana, to erect and establish, with certain fixed limits, a new diocese, whose see shall be at the city of Vincennes, we have referred for examination, a subject of so much importance to the congregation of our venerable brothers, the cardinals of the Holy Roman Church, who are placed over the concerns of the Propaganda. Having therefore weighed all things maturely, and considered particularly the spiritual good which would accrue to the people of those countries, by the advice and counsel of the same, our venerable brothers, we are assured that the establishment of this new diocese and episcopal see would be very useful.

Of our own will, therefore, and of our certain knowledge, and in the plentitude of our apostolic power, we, by these letters, do erect and establish in the province or state of Indiana, in North America, a new diocese, of which the see shall be the city of Vincennes, from which city the diocese shall receive its title. The extent of the diocese shall be the state of Indiana, and one part of Illinois, the other part to be attached to the diocese of St. Louis, so that the limits of each diocese in the state of Illinois be determined in the following manner: Beginning from the river Ohio, which separates Kentucky from Illinois on the south, directly from Fort Massac, let a right line be drawn through the eastern boundaries of the counties of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby and Macon, to the Grand Rapids of the Illinois river, which are eight miles above the town of Ottawa, in the county of Lassele, and hence to the northern boundary of the state, so that the western part of the state of Illinois belong to the diocese of St. Louis, and the eastern part to the diocese of Vincennes.

We therefore ordain that these letters are and shall be inviolate, valid and efficacious; that they have and retain their full power and entire force, and that each and every article specified by us, be strictly fulfilled, and thus, as aforesaid, be without authority judged and defined, by all ordinary judges whatsoever, and even delegated auditors of causes, the apostolical palace and the cardinals of the Holy Roman church withholding from each and all of them any right to assign a different judgment or interpretation; and that if any such be attempted knowingly, or through ignorance, by anyone, whatever may be his authority, the same shall be null and void, apostolic constitutions and ordinances and all other things to the contrary notwithstanding.

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Given at Rome, at St. Peter's, under the ring of the Fisherman, the 6th day of May, 1834, and in the fourth year of our Pontificate. For Cardinal Albani.

A. PICCHIONI.

THE FIRST BISHOP OF VINCENNES HIS FIRST PASTORAL LETTER.

The diocese of Vincennes having been created, the next thing be done was to supply it with a bishop. Who was to become that dignitary? Teaching moral, theological and classical learning in Mount St. Mary's seminary, Maryland, was Rev. Simon William Gabriel Bruté de Remur. He was chosen for the position, and was consecrated at St. Louis, October 28, 1834, by Bishop Flaget, assisted by Bishops Rosati and Purcell. The zeal of the newly-made bishop caused him, the day after his consecration, to address his first pastoral letter to his scattered flock in the wilds of Indiana and Illinois. It is as follows and is an index to the saintly character of Bishop Bruté:

Simon, by the grace of God and the appointment of the holy see, bishop of Vincennes, to the faithful of our diocese. Grace be unto you from God the Father and the peace of our Lord, the Savior Jesus Christ.

Beloved brethren, Divine Providence sends me among you as the first bishop of the newly-erected diocese of Vincennes. Through the unanimous call of the bishops assembled in council in Baltimore last year, and the appointment of the common father of the faithful, Gregory XVI, the vicar of our Lord and Savior Jesus Christ on earth, as expressed in his bull of May last, unworthy as I am of so great an honor, and of myself unequal of the charge, my only trust is in God; and, therefore, earnestly calling for your prayers, that I may obtain His Divine assistance, I come to be your chief pastor. I come to be a first link in the succession of those who, for ages to come, we do so trust in God, are destined to attend their co-operators in a divinely instituted ministry to your spiritual wants and those of your future progeny.

When you are thus entrusted to our care by the great Shepherd of our souls, the warning of the Apostle of the nations, to us and to our successors in the same charge, in the bosom of the Catholic church, is to be received with the sacred mixture of fear and confidence that it necessarily creates. "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you bishops to rule the church of God which he hath purchased with His own blood."

Saying "yourselves are all the flock," the divine word, my brethren, forcibly marks that the interest and duty, both of the pastors and flock are the same: To live in the same obedience and fidelity to their Lord and his church, having made it an inseparable allegiance; to embrace his law, receive his grace and save together their souls for the life to come. For, my brethren, every day spent on this earth makes us draw nearer and nearer to eternity and that judgment of God that awaits every one of us. Amidst all the anxieties and distractions of the present life, a

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last day is approaching. Death will soon bid us go and leave all the occupations, pains and pleasures of this world, to be shared by other passengers, like ourselves, passengers of a day. Death will soon call us to "stand at the tribunal of Christ" to receive from him the sentence of condemnation, happiness or misery through that immense eternity.

Yes, beloved brethren, let one common interest and purpose cement our union in Christ; to save together our souls. To reach heaven and avoid hell is our common aim, to live a good life and do penance (for who needs not penance?) our common duty. Giving glory to God and cherishing peace with all is our consolation on earth; "faith, hope and charity, these three things," must prove our whole treasure, as they are the only certain pledge of real and lasting happiness.

Such, my brethren, is the whole object and seal of our union in Jesus Christ. He came to save us on the cross; we will trust and serve him as our Lord and Savior. He taught first his divine doctrine, then instituted his church to preserve it unchangeable to the end of time. We will, the pastor and flock, with one heart, follow his doctrine, obey his only true church, the sacraments of his grace, and, above all, the Eucharistic sacrifice; we will ever consider it as the richest legacy of his love, established by him for our blessing; therefore, neither to be neglected nor abused. Our baptism we will faithfully remember; in penance, through sincere confession and contrition, we seek the remedy of our sins; in communion, the support and joy of our souls.

Your bishop, beloved brethren, entering thus on his duty, begs humbly and earnestly your prayers, and entreats also fervently the God of Mercy to bless you; to fill you with that spirit of peace, charity and piety which has the best promises, both of the present time and of the life to come. Jesus Christ said: "I am the way, the truth and the life." May he ever find the pastor and the flock his faithful followers and receive them together in the kingdom of his glory; may he give rest to those who have gone before us, your departed friends, for whom we shall henceforth unite our prayers to yours, especially at the divine sacrifice.

With you, we shall honor the saints who reign triumphantly in heaven, call for their protection and that of the angels, to whom, says the divine word, our Lord "hath given charge over us, to keep us in all our ways." We place our cathedral under the special protection of St. Francis Xavier, the whole diocese under that of the glorious mother of God, the Blessed Virgin Mary, toward whom it was, in all ages, the spirit of the church that all Christians should entertain the most tender devotion.

Beloved brethren, "we are the children of the saints," as we pass on earth to go and meet them in heaven. Permit me, then, to conclude with these few words more of the divine scriptures: "The grace of God and Savior hath appeared to all men, instructing us that, renouncing iniquity and worldly desires, we should live soberly and justly and piously in this world, waiting for the blessed hope and the coming of the glory of the great God and our savior Jesus Christ * * * a people acceptable, pursuing good works * * * he who shall persevere to the end shall be saved * * * the grace and peace of our Lord be with you."

Given at St. Louis the day after our consecration, 29th, 8th month, 1834.

† SIMON, BISHOP OF VINCENNES.



RT. REV. SIMON WILLIAM GABRIEL BRUTÉ,
FIRST BISHOP OF VINCENNES.

As if impatient to begin his labors in his new diocese, Bishop Bruté, in company with Bishops Flaget and Purcell, left St. Louis the following Monday after his consecration, November 3, and journeyed on horseback to his future home, arriving at Vincennes November 5, 1834. Mr. Cauthorn, in his history of St. Francis Xavier's cathedral, says that the coming of their new bishop had become known to many of the citizens of Vincennes, and a large number of people of all denominations crossed the Wabash river to meet the approaching prelates and escort them into the town. The installation of the new bishop took place in the cathedral that evening, and the sermon was preached by Bishop Purcell to a congregation which completely filled the sacred edifice.

The remainder of the week, continues Mr. Cauthorn, was devoted to religious exercises in the church. Many clergymen from a distance were in attendance, including Fathers Abel, Hitzelberger and Petit, who were all able, learned and eloquent men. Two services were held each day in the church, one at ten o'clock in the morning, and another at six o'clock in the evening, at which sermons were preached in French and English. On Sunday, at ten o'clock, Bishop Bruté for the first time officiated pontifically in his cathedral, and Bishop Flaget addressed a large congregation in French. Vesper services were held at 6 o'clock in the evening, and Bishop Purcell delivered a sermon in English. Almost the entire population of the town attended all these services.

On the following Monday the visiting prelates and clergymen left for their respective homes, and Bishop Bruté found himself literally alone in his wild and thinly settled diocese. And it was from this moment on, during the time he was bishop of the diocese, that he gave evidence of and developed, contrary to all expectations based on human reasoning, the wisdom and peculiar fitness of his selection as bishop of the new diocese.

When Bishop Bruté came to Vincennes in 1834, it was a very small and poorly built town. The cathedral was situated in the most populous part; but there was not (excepting the cathedral and the small pastoral residence) a single brick dwelling in all that part of the town. The houses were mostly built of logs and plastered over with adobe, of a uniform size and appearance, being

only one story high, with a small porch in front, and generally whitewashed. He had in all his extensive diocese but three priests, and two of these were stationed at a distance of not less than 200 miles from him, and the third, Rev. Lalumiere, who was the first priest ordained specially for the diocese, was stationed some thirty miles distant. The cathedral was wholly unfinished, being no more than the four bare walls, unplastered, and the eight large square timbers supporting the roof were entirely bare, with no sanctuary or any kind of ornamentation. It presented a very desolate appearance. The entire revenues of the church did not amount to over \$300 per annum, and the most of this was paid in produce. The \$200 donated him by the Sisters of Charity, when he was appointed bishop, had been necessarily spent in his travels before he reached his diocese; and the revenues at his command were nothing compared with the needs and demands of the diocese. The outlook, it must be admitted, was anything but encouraging, and sufficient to dampen the zeal of any ordinary man. But Bishop Bruté, student and recluse as he had previously been all his life, did not repine, but at once commenced to perform the work that had been assigned him.

He first visited all the Catholic settlements within a radius of thirty miles of Vincennes, to ascertain for himself an accurate knowledge of their true condition. These visitations were often made on foot. After having thus made himself personally acquainted with the status of Catholicity in the vicinity of Vincennes, he determined to make a similar inspection and obtain an accurate knowledge of all parts of his vast diocese. For this purpose he determined to visit one-half of it in person, and delegated the Rev. Lalumiere to visit the other half. The eastern portion of it was first settled, and at the time was provided with better accommodations in the way of roads and inns. The western portion was still almost an unbroken wilderness with few settlements, and these at great distances apart, without any roads, inns or other accommodations for the comfort of travelers.

It would be according to the natural course of human action that the superior would take for himself the lesser of the two evils, and devolve upon the inferior the greater. But Bishop Bruté did

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not thus act. He assigned the eastern portion of the diocese to Rev. Lalumiere, and determined to take upon himself the inspection of the wild and unsettled western part. Accordingly, on horseback he started from Vincennes, and threaded his way through the wilds of Illinois to Chicago, and thence around lake Michigan to the various Indian missions in the northern part of the state, and returning home along the course of the Wabash river. He was everywhere joyously received by the Catholics in the few settlements he found in his route, many of whom were Indian converts. When he returned to Vincennes, after this long and laborious journey through a wilderness country entirely unknown to him before this visit, he was fully advised by a personal inspection of the present and prospective wants of that portion of the diocese he had visited. Rev. Lalumiere, having a much easier and pleasanter task, had already returned from his tour of inspection before the bishop returned.

When he made his report of the information he had obtained of the eastern portion of the diocese, the bishop was fully acquainted with the condition and prospects of his entire diocese. The knowledge thus obtained at once convinced him he must procure material aid from outside sources, to enable him to successfully and quickly build up the new diocese committed to his care. For this purpose he determined to visit Europe and solicit aid, that being the only quarter where he could reasonably hope to meet with success. Accordingly he again visited his native France on this mission. He met with a generous reception from all classes and succeeded beyond his most sanguine expectations in procuring the necessary funds, and also a number of priests for his diocese, who were needed as much, if not more, than the funds he had collected. Having successfully accomplished the object of his visit, he lost no time in hastening back to his wild field of labor with a large sum of money, which had been cheerfully and voluntarily given him.

After his return to Vincennes it might have been reasonably expected that his first care in the expenditure of the funds he had obtained would be the finishing and decorating of his cathedral, and providing for his own personal comfort by the erection of a suit-

able episcopal residence. At least, such would have been the course pursued by a worldly-minded man. But again Bishop Bruté, by his course, was to disappoint the reasonable expectations of most people. He postponed these matters for future consideration, and devoted himself exclusively to provide for the education of the children, and of those who were destined to enter the ministry. For the education of the clergy, he first erected a two-story brick building near the cathedral. He also began active preparations to establish and put in operation free schools for both boys and girls, without any regard to religious belief. In a communication published in the Sun, he announced that the schools he proposed to establish should be free for all persons. * * *

Before that time, educational matters in Vincennes, as well as throughout the entire west, had been neglected, and the only educational facilities available were private schools conducted by individuals for pay, or through private tutors specially employed by such families as were able to do so. But Bishop Bruté was not discouraged by the doubts expressed of his success, but went on with his arrangements and succeeded in bringing here Sisters of Charity from Kentucky and inaugurated his free-school system for both boys and girls, and also a night school for the convenience of such as could not attend in day time. He also founded a college for higher education. These schools were all well attended and were perfectly free for every one.

This was the commencement in the state of Indiana of free-school education, and it must be remembered that it was more than twenty years before the present free school system of the state was authorized and organized under the constitution of 1850. In view of these facts am I not justified in claiming that, at least, so far as Indiana is concerned, Bishop Bruté was the originator and founder of the free-school system.

The schools he thus established in 1834 have been successfully maintained and continued by his various successors until the present time.

A diocese whose teaching body consisted of a bishop and three priests with a charge of not over 1,500 souls was not a very important institution. But situated in the then wilds of Indiana

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and eastern Illinois, and as far back as the year 1834, it was of consequence under the circumstances, and as history has since shown it to have been. It has been twice subdivided since that day to make place for the dioceses of Fort Wayne and Chicago; and at the death of Bishop Bruté, in 1839, it had twenty-four priests, twenty-three churches, two religious communities, one seminary, one college, one female academy and two free schools.

The man who first stood at the helm of the church in these parts, who laid the foundations of future dioceses and institutions of the church, who set the example of the Good Shepherd, and cared for his sheep both in season and out of season, was

RT. REV. SIMON WILLIAM G. BRUTÉ,

who was born at Rennes, in France, March 20, 1779; was ordained priest, in France, in 1808; landed in America, 1810; was created bishop in 1834, and died at Vincennes, June 26, 1839. These are the dates of the chief events in the life of Bishop Bruté, while his life of sixty years, devoted to religion and the uplifting of humanity, is in itself an epoch. Passing over mere family record and the details which others delight to dwell upon, we find the *head* and the *heart* of this great and good man far more than we are able to do justice to.

Intellectually, he had few superiors in his day. This means not merely his power of mind and thought-range, but rather his thorough and practical knowledge on a great variety of subjects—theology, philosophy, history, mathematics and medicine—not forgetting what he himself was accustomed to call “The Science of the Saints.” To a naturally bright and inquiring mind he added much by an early-acquired habit of study and of attention to detail. He had finely developed faculties for order, organization and executiveness, which, with a reserve of ripe scholarship, were of incalculable advantage to the cause to which he devoted his life.

In the moral order, he excelled. The grandest elements in the saintly Bruté were the moral. His piety and humility were equaled only by his charity. In him nearly all the moral virtues appeared to have had their proper abiding place. His very manner breathed forth virtue. Hopeful, trusting, patient, prayerful, he

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denied himself to such a degree that he almost annihilated self—eliminated it from all he said or did or suffered. The ideal ecclesiastic, the typical bishop, the self-sacrificing follower of the Master—it was fitting that such a holy man should have been the first bishop of the “diocese in the wilderness.”

He has had able and zealous successors in the see of Vincennes, but none of them are to be preferred before him in the things that belong in the life and work of a bishop of the Holy Catholic church.

Bishop Bruté was buried beneath the altar of his cathedral at Vincennes, June 28, 1839. A large number of ecclesiastics and a multitude of his fellow-citizens, who admired and loved him in life, were present at the last sad rites over him, now that he had “gone home.” After about five years of episcopal labors he laid down his burden, which was taken up by his vicar-general, Very Rev. Father Hailandiere, who was consecrated bishop, in the the chapel of the Sacred Heart in Paris, August 18, 1839.

CHAPTER IV.

ADMINISTRATION OF BISHOP DE LA HAILANDIERE, SECOND BISHOP OF VINCENNES—THE FIRST DIOCESAN SYNOD—BISHOP'S RESIGNATION—HIS DEATH—BISHOP BAZIN'S SHORT REIGN.

THE diocese of Vincennes had prospered under the administration of its first bishop, the saintly Bruté. It had increased from a very small beginning as a diocese in 1834 to a see of some importance five years later, when it had twenty-four priests, twenty-three churches, and institutions of learning growing in flattering proportion. In 1837 the first directory of the diocese gave the following facts as to parishes, missions and priests:

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Vincennes, Cathedral of St. Francis Xavier, Right Rev. Simon G. Bruté, D. D., Rev. Cletstin de la Hailandiere, Rev. John Corbe.

Black Oak Ridge, Daviess county, St. Peter's, Rev. Simon Lalumiere; St. Mary's, Rev. Maurice de St. Palais.

Chicocos, an Indian village on the Tippecanoe, is attended by Rev. Mr. Deseilles, of Michigan.

Duchee River, visited occasionally.

Dover, Dearborn county, St. John's, every other Sunday, Rev. Joseph Ferneding.

Fort Wayne, Allen county, St. Joseph's, Rev. Claude Francois; St. Mary's, Rev. Louis Muller.

Huntington, attended from Fort Wayne.

Logansport, Cass county, Mount Pleasant, Madison, Rev. Patrick O'Byrne.

New Alsace, Dearborn county, St. Paul's, a large German congregation, attended every other Sunday by Rev. Joseph Ferneding.

New Albany, and the Knobs, Floyd county, attended occasionally by Rev. Ignatius Reynolds, of Kentucky, and Rev. Joseph Ferneding.

Peru, Miamiport, Wabashtown, Salomic, Gros, occasionally visited by Rev. M. Ruff.

Rising Sun, Richmond, Shelbyville, Columbus, Indianapolis, occasionally attended.

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South Bend, St. Joseph county, and St. Mary's of the Lake, Rev. S.'T. Badin, of Michigan, and Rev. Mr. Deseilles, of Michigan.

There are stations on the Ohio river, which are visited by Rev. Elisha Durbin and Rev. Charles Coomes, of Kentucky.

Terre Haute, Merom, LaFayette, Shaker's Prairie, occasionally attended.
Washington, Daviess county, Rev. Simon Lalumiere.

IN ILLINIOS.

Chicago, Rev. Irenaeus St. Cyr and Rev. Bernard Schaefer.

Paris Prairie, Edgar county, Thrawl's Station, Riviere au Chat, Coffee Town, Lawrenceville, visited from Vincennes.

Shawneetown, Carmi, Albion, visited from Kentucky, by Rev. Elisha Durbin.

Father Hailandiere, who had accompanied Bishop Bruté from France, in 1836, was again in that country in 1839 collecting assistance in money for the needs of the diocese and inducing young ecclesiastics to accompany him to the scene of his labors in Indiana, when the sad news of the death of Bishop Bruté reached him in Paris. Having been previously preconized coadjutor with right of succession to Bishop Bruté in the diocese of Vincennes, he was thereupon consecrated bishop, as above stated, in the chapel of the Sacred Heart in Paris by Mgr. De Forbin Janson, who was assisted in the ceremony by the bishops of Versailles and Beauvais.

Bishop Hailandiere had done more work while in France than the mere collection of money, or the inducing of acceptable young men to prepare to enter upon mission work in the western wilderness. Besides these he had higher aims, for he had an eye to future permanent and much-needed educational institutions, the resolve to establish which he held in common with his saintly predecessor; to carry out these ideas he devoted himself to securing the co-operation of French educational religious orders in founding colleges in his diocese. Hence the Eudists undertook to found a college at Vincennes; the society of the Holy Cross sent a delegation of Brothers with a priest at their head to found a college, schools for boys, and the congregation of the Sisters of Providence to establish schools for the education of girls in the several parishes.

It can be seen from this how faithful Bishop Hailandiere was in carrying out the intentions and desires of Bishop Bruté in the matter of education. To these two bishops the Catholics of



RT. REV. CELESTINE RENÉ DE LA HAILANDIÈRE,
SECOND BISHOP OF VINCENNES.

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Indiana owe the existence in their midst not only of fine parochial schools but also of such famous institutions of learning as St. Mary's academy, Vigo county; St. Mary's academy, St. Joseph county; and the university of Notre Dame. The individuals accompanying Bishop Hailandiere on his return from France to his diocese in 1839 were Father Sorin, founder of the university of Notre Dame; Father Bellier, founder of St. Gabriel's college, Vincennes; Mother Theodora Guerin and Sister St. Francis Xavier--all of these persons of worth and ability, as their record shows.

Having been installed in his cathedral as bishop the Sunday after his return from France, November 14, 1839, he thereupon redoubled his efforts to develop his diocese both spiritually and materially. He expended the money which he collected in France, not alone in finishing and beautifying his cathedral, but also in building churches, asylums, seminaries and hospitals in various parts of his diocese. He also secured property for church purposes in nearly all the populous and promising centers in the state, and was singularly happy in his choice of locations for the various institutions which, since his day, have grown to great importance—notably the university of Notre Dame and St. Mary's of the Woods.

In the early years of his administration, as well as later, either consuming zeal, or else the lack of ability to direct others, compelled him to be first in every work and to be the active man in its direction and management. He could find no one to do things as he wished them done, perhaps because he did not know how to give the proper directions, or because to a degree he lacked confidence in the ability of others to do at least some things well. Because of this he was practically without assistants, although he had good ones. He had the machinery, but did not know how to employ it to advantage. Others could put the wheels in motion, but they were not in authority.

Bishop Hailandiere convoked, May 5, 1844, the first synod held in the diocese, at which twenty-five priests were present, with eleven absent. The object of this meeting of the clergy was to regulate discipline in accordance with instructions from Rome, touching missionaries in a missionary country.

The priests who attended the synod were Revs. John Vabret, Stanislaus Buteux, John Bellier and John B. Chassé, members of the Endist order, whom Bishop Hailandiere brought from France in 1838, when he was Bishop Bruté's vicar-general, to establish a college at Vincennes. Also Rev. Michael Shawe, the eloquent Englishman; and Rev. John Corbe, who came to the diocese in 1836. Rev. Aug. Bessonies and Rev. John Timon, the latter of whom became bishop of Buffalo, and the former raised to the dignity of bishop of the Papal household and yet lives (1898) at the cathedral, Indianapolis. Next were Rev. Louis Neyron, M. D., who served as a surgeon in the Napoleonic wars, and Rev. Simon P. Lalumiere, a native of Vincennes and the first priest ordained specially for the diocese. Then there were Rev. Vincent Bacquelin, who was killed by a fall from his horse near Shelbyville, where he was on the mission, in 1846; and Very Rev. Aug. M. A. Martin, vicar-general for the diocese, who went to the diocese of Louisiana in 1845. Also, Revs. Julian Delaune, who became president of St. Mary's college, Kentucky, in 1846, and Pierre Ducondray, who was a near relative of Bishop Hailandiere. The following ten names make up the twenty-five who were present: Revs. Michael Clarke, Michael O'Rourke, C. Opperman, A. Parret, C. Schniederjans, T. Mullen, T. Courgault, William Englen, A. Munchina, Joseph Rudolf.

The eleven priests who were absent were not so from choice or disinclination to attend; a retreat for the clergy having preceded the synod, it was necessary that some priests remain on duty attending to the wants of the people. Those thus employed were the following: Revs. E. Sorin, R. Weinzoepfel, J. Benoit, M. de St. Palais, F. Cointet, H. Dupontavice, F. Fisher, J. Gueguen, J. Kundeck, T. Meinkmann and T. Marivault.

The priests who attended were struck with the bishop's love of order and his desire that a record of everything be kept. They could see this on every hand, even in the improvements made in temporal affairs in the city of Vincennes, which at that time had a population of over 3,000. To their eyes, accustomed to look only upon the forest and the struggling little village of two or three log shanties, Vincennes appeared to them a very worthy episcopal

city, and some of them expressed surprise that the bishop had it in mind to look for another city in which to fix his see.

He had, indeed, already resolved upon the removal of his see, the necessity for which, and the argument, lay in the fact that prospects were not bright for bettering communication by travel between Vincennes and the other portions of the diocese, and also on account of the still more formidable fact that the future, as he saw it, held nothing of promise in store for the city of Vincennes itself. His foresight has been signally verified and his wish carried out, too, as Indianapolis, with its 200,000 population, has been not only made the episcopal city but also the city whose name the diocese is to bear from this year of 1898 on.

In 1844 Chicago was separated from the diocese of Vincennes and Bishop Hailandiere withdrew from that field, also Father de St. Palais, who was to be a future bishop of Vincennes, and Fathers Dupontavice and Gueguen.

Among the affairs which had distressed Bishop Hailandiere was a difficulty in the then town of Chicago which smacked of the nature of a schism. After others had failed to remove the trouble the good bishop himself happily succeeded in the work.

He next had to face the infamous charge of rape preferred by an evil and designing female, named Schmoll, against one of his priests, Father Weinzoepfel, at the town of Evansville. At that time the spirit of bigotry, imported from the east, was being fanned into a consuming flame in Kentucky and Indiana. In consequence the accused was cast into prison. Later he was brought to what was miscalled a trial, at which he was convicted and sentenced to prison for five years by a judge who lived long enough himself to know that even the common people knew of his wickedness. "Divorce this case from the Catholic church," said Judge Pitcher, who was one of the attorneys for the defense, "and such a prosecution would not be listened to or tolerated by an honorable court."

Father Weinzoepfel was pardoned by the governor in February, 1845, after he had been in prison from the 12th day of March of the previous year. Not only the governor of the state but the entire community were convinced of the innocence of the priest.

For a time the effect of the affair was bad, but later even the wicked woman herself and her husband confessed that she had been bribed to so charge the priest with guilt, but that he was innocent, and that she was a perjurer.

Bishop Hailandiere believed in the innocence of Father Weinzoepfel and would not during his life permit the priest to retire to a monastery, which he had wished to do. So universal was the sympathy for the outraged priest that on the 4th of September, 1881, in the city of Evansville, where his life was in danger forty years before, and where he was accused by the female, Schmoll, he laid the corner stone of the church of St. Boniface in the presence of a vast assemblage of the people, who were present as much to give testimony of their faith in the good priest as to assist at the sacred ceremonies.

In 1845 Bishop Hailandiere again visited Rome, this time to lay his troubles before the then reigning Pope, Gregory XVI, and beg to be permitted to resign his office. He was driven to this because of the lagging of affairs in his diocese—a standing-still which was accounted for because of the hard times and lack of means to make improvements, and in part also because the good bishop was himself wanting in executive ability. The Pope, however, would not accept the bishop's resignation, but sent him back to his diocese loaded with presents and blessings both for himself and his flock.

Bishop Hailandiere, on his return, brought more priests and students for his missions, renewed his efforts for the good of religion, and to a degree had resigned himself to the obedience of dwelling in the midst of discontent. His labors were ineffectual, and the situation became so sufficiently pronounced the following year that, in 1847, at his most urgent request and for the good of the diocese which he loved, he was relieved of his great burden and his successor, Father John Steven Bazin, of Mobile, Ala., was appointed in his stead.

Bishop Hailandiere remained to assist at the consecration of Bishop Bazin. After this event he visited for his health for a few months in the south and was at Philadelphia on his way back to France when he learned of the death of Bishop Bazin, after just

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six months of administering the diocese. He continued his journey to New York, where he met Bishop Hughes, and from which point he wrote letters to some of the Vincennes priests prophesying that one of their number would most likely be chosen bishop.*

Arriving in France a "Bishop without a see," he retired on his family estate, which afforded him a living until his death. This estate was situated at Triandin, near Combours. By economy he always saved some money, which, from time to time, he sent to aid his old diocese of Vincennes. The last remittance was the year before his death, 1881, when \$750 was the amount he had saved up for his beloved diocese. He died May 1, 1882, in his eighty-fourth year, and, at his own request, his body was transferred to the city of Vincennes, where it was interred November 22, 1882, with all the solemn rites of the church. Archbishop Purcell, of Cincinnati, celebrated the mass on the occasion, and Bishop Chatard, who had succeeded to the see of Vincennes, preached the sermon.

A memorial service was held in St. John's church, Indianapolis, June 7, 1882, at which a panegyric was delivered on Bishop Halandiere by his nephew, Rev. E. Audran, of Jeffersonville.

BISHOP CELESTINE GUYNEMER DE LA HAILANDIERE.

The second bishop of Vincennes was eighty-four years old lacking one day when he died. In 1836 he left Combours, France, the place of his birth, and accompanied Bishop Bruté to Indiana. In 1839 he was consecrated as the successor of Bishop Bruté for the see of Vincennes. Having been born May 2, 1798, he was in his day the youngest bishop in the United States. In physical appearance he was a large man, imposing and fine-looking. His heart was in keeping with his make-up, for he was generous and devoted to his trust. This was evidenced by his substantial love for the diocese of Vincennes during the thirty-five years of his

*Although Rt. Rev. Bishop De La Hailandiere had resigned of his own accord, when the time came to leave the diocese for which he had worked so hard, and which he loved so much, his courage failed, and he was very anxious to remain at Highland, and form there a house of missionary priests, to give missions in the diocese and elsewhere. But Bishop Bazin, fearing some misunderstanding in the future, refused to accede to that request, and Bishop De La Hailandiere's feelings were severely hurt by that refusal.—*Rt. Rev. Aug. Bessonies.*

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life after he resigned as its bishop. He was a man of wonderful energy and force of character, while his intellect was far beyond the average.

Bishop Hailandiere's resignation of his office in the face of difficulties has been regarded by some priests as an evidence of weakness. On the surface it would appear so, but in reality he was not a weak man. The fact is, he was strong. He knew the nature and source of the troubles which impeded his progress; he knew how to remedy them, too; but there is such a thing as not being able to carry out one's ideas. To have a theory—the right theory—and to reduce that theory to practice, are very different things. Some men, otherwise weak men, are equal to doing such a thing, while other men, acknowledged to be strong men, are unequal to the work. It was so with Bishop Hailandiere. He was unequal to marshaling the forces within his control to accomplish a task of which he had the clearest insight.

This good man, to those who knew him well, presented a picture in which the colors were happily blended, with here and there the shading rather pronounced. The contour was grand, the detail worked to a nicety, while certain features were not only beautiful but very prominent. The man thus painted will never be forgotten in Indiana as the second bishop of the diocese of Vincennes.

BISHOP JOHN S. BAZIN'S ADMINISTRATION.

Right Rev. John Stephen Bazin was consecrated bishop of Vincennes, in the cathedral of St. Francis Xavier, at Vincennes, October 24, 1847, and he died April 23, 1848, after a reign of just six months, less one day. He was in his fifty-second year at the time of his appointment, and when he received the papal bulls announcing to him his selection for the see of Vincennes he was vicar-general of the diocese of Mobile, Ala., in which diocese he had labored for seventeen years.

His own beloved bishop, the Right Rev. Michael Portier, of Mobile, performed the ceremony of consecration, assisted by Bishop Purcell, of Cincinnati, and the retiring bishop of Vincennes. Bishop Purcell preached the sermon on the occasion, and he voiced, in his own eloquent and happy way, many of the sentiments expressed



RT. REV. JOHN STEPHEN BAZIN,
THIRD BISHOP OF VINCENNES.

by the newly consecrated bishop in his first and only pastoral letter. These sentiments were kindness, devotedness and a holy zeal for imparting to the youth of our country a knowledge of the truths of the Catholic religion.

Bishop Bazin was a native of the arch-diocese of Lyons, France, having been born in 1796. He emigrated to this country in 1830, and was in his fifty-third year at the time of his death. He was the possessor of many excellent qualities of both head and heart, which, had he lived, would undoubtedly have been exercised to good advantage in Indiana. He would have been loved by both priests and people for his gentleness of disposition, and for the true missionary spirit which was his by both nature and cultivation. An index to the esteem in which he would have been held in Indiana, had he lived, may be found in the high regard which the people of Mobile entertained for him from the day when he began his ministry among them. The knowledge of what he was to the people of the south, coupled with the little that was known of him personally during his short administration as bishop of Vincennes, has already endeared his memory to those who read the history of the early days of the church in Indiana.

On his death-bed he appointed as his vicar-general Father Maurice de St. Palais, who was later chosen to succeed him in the see of Vincennes. His remains lie next to those of Bishop Bruté, in the old cathedral of St. Francis Xavier at Vincennes, where neither priest nor layman ever enter without breathing a prayer or voicing a kindly sentiment for "poor Bishop Bazin."

The early days of Catholicity in Indiana, so fraught with vicissitudes and trials, and during which both priests and bishops were called upon to make so many sacrifices, wear for us of to-day a tinge of the melancholy blended with the heroic.

What emotions are stirred by the picture of a lonely priest treading his way through the unbroken forest, fording swollen streams, sleeping in the open air, going for days without even the scantiest nourishment—and all that isolated Catholic families in the wilderness, or roving bands of savage Indians might have the graces and consolations of the religion of Christ brought to them! And then to see the bearers of the glad tidings set upon by the

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savages, and in many instances brutally murdered while heroically and lovingly spending themselves for the good of others—the contemplation of such heroism and devotedness stirs the soul so deeply and completely that, in our day of ease and convenience and rosy surroundings, Catholic men and women ought to be inclined to leap from cushioned pews and frescoed walls and from an atmosphere heavy with soul-soothing music, but to exclaim before all the world: “Oh, Lord, we are not worthy of such ease and delights!”

And how true and fitting would be such an exclamation in these last years of the nineteenth century! In this day of the supremacy of the dollar, and of the prevalence of much worldliness, how deaf have the people become to the voices of the past, and how blind to the scenes of the struggles and privations of the early missionaries and of the Catholic pioneers in Indiana and the west! The fact is that Catholics have so much to be thankful for that the notion of their great indebtedness ought to overwhelm them.

CHAPTER V.

RIGHT REV. MAURICE DE ST. PALAIS, THE FOURTH BISHOP OF VINCENNES—STATE OF THE DIOCESE IN 1849—THE BISHOP'S LABORS AND THEIR RICH REWARDS—HIS DEATH AND CHARACTERISTICS.

IN the previous chapter we have seen that Bishop Bazin, on his death-bed, appointed his vicar-general, Very Rev. M. de St. Palais, administrator of the affairs of the diocese of Vincennes, until such time as a bishop would be chosen. Father de St. Palais acted in that capacity from April 23, 1848, until October 3, of the same year, when, he was himself precognized bishop by Pope Pius IX, who had been elected Pope, June 16, 1846. His consecration took place in the cathedral, at Vincennes, January 14, 1849. Bishop Miles, of Nashville, was the consecrating bishop, assisted by Bishop Spalding, of Louisville. On the occasion there was a vast audience, and a large number of priests were present.

The Catholic population of the diocese of Vincennes was about 30,000 in 1849, and there were then just thirty-five priests to attend to their spiritual wants. The names of the several parishes and missions, or stations, to the number of fifty, and the priests in charge of the same were taken from the records by Father Alerding, and are here given, to show the state of the diocese when Bishop de St. Palais took charge:

1-2. Rev. Ernest Audran and Rev. John B. Chassé at Vincennes, cathedral of St. Francis Xavier. St. Rose of Lima at Faux-Chenel, and St. Thomas in Tueret's Prairie, both in Knox county, and Carlisle, in Sullivan county, were attended from Vincennes.

3. Rev. Conrad Schniederjans, at Vincennes, in charge of the German congregation.

4. Rev. John McDermott, at Washington, Daviess county, St. Simon's church.

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5. Rev. Bartholomew Piers, at St. Peter's, Daviess county, attending also to St. Patrick's, same county.

6. Rev. Patrick Murphy, at St. Mary's, Daviess county, attending also to Mount Pleasant, in Martin county.

7. Rev. Joseph Kundeck, at Jasper, Dubois county, having charge also of St. Celestine's, same county.

8. Rev. William Doyle, at Ferdinand, Dubois county, attending also to Troy, in Perry county.

9. Rev. Augustine Bessonies, at Leopold, Perry county. He attended also to several stations in Spencer, Warrick and Crawford counties, besides Rome, Fredonia, Leavenworth and Rockport.

10. Rev. Anthony Deydier, at Evansville, Vanderburg county, church of the Immaculate Conception.

11. Rev. Roman Weinzoepfel, at St. Joseph's, in Vanderburg county, who attended also to St. Wendel, in Posey county, and two other stations. (Vernon, in Posey county, was visited by Rev. E. Durbin, from Kentucky.)

12. Rev. Hippolyte du Pontavice, at Madison, Jefferson county, St. Michael's church.

13. Rev. Daniel Maloney, at Columbus, Bartholomew county. He attended also to Scipio and St. Catherine's, in Jennings county, and to Martinsville, in Morgan county.

14. Rev. Adolph Munshina, at St. Magdalen's, in Ripley county, attending also to Rockford and Vernon, in the same county, to St. Ann's, in Jennings county, and to Muehlhausen, in Decatur county.

15. Rev. Louis Neyron, at New Albany, Floyd county, who attended, besides, to the Knobs, church of the Assumption, and to Jeffersonville and Charlestown.

16. Rev. John Dion, Lanesville, Harrison county, who visited, also, Miller's settlement in the same county, and two other stations.

17. Rev. Martin Stahl, at New Alsace, Dearborn county, St. John's church.

18. Rev. Andrew Benet, at St. Joseph's, Dearborn county, attending also to St. Paul's and Lawrenceburg, same county.

19. Rev. William Engeln, at Brookville, Franklin county, having charge also of St. Peter's, and St. Mary's of the Rocks, same county.

20. Rev. Joseph Rudolph, at Oldenburg, Franklin county, attending, besides, to Enochsburg, same county, and to Pipe Creek, St. Nicholas church, in Ripley county.

21. Rev. Anthony Carius, at Richmond, Wayne county, St. Andrew's church, visiting, besides, Cambridge, Hagerstown and Abbingdon, same county, and Laurel, Franklin county.

22. Rev. John Gueguen, at Indianapolis, Marion county, visiting, also, St. Vincent's, Shelby county; Strawtown, Hamilton county; Cumberland, Hancock county, and Pendleton, Madison county.

23. Rev. Michael Clarke, at LaFayette, Tippecanoe county, St. Mary's church, attending, also, to Covington, Delphi and other stations.

24. Rev. John Ryan, at La Gro, Wabash county, having charge, also, of Huntington, in Huntington county.

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25. Rev. Patrick McDermott, at Logansport, Cass county, attending, besides, to Peru, in Miami county.

26-27. Rev. Julian Benoit and Rev. Edward Faller, at Fort Wayne, in Allen county. They attended, also, to Hesse Cassel and St. Vincent's, same county, and to several stations in LaGrange, Steuben, Noble, Whitley, DeKalb and Wells counties.

28. Rev. Edward Sorin, South Bend, St. Joseph county.

29. Rev. E. Delisle, South Bend, St. Joseph county.

30. Rev. Francis Cointet, South Bend, St. Joseph county.

31. Rev. Francis Gouesse, South Bend, St. Joseph county.

32. Rev. Theophilus Mainault, South Bend, St. Joseph county, Our Lady of the Lake. These fathers visited, also, from their institution, Mishawaka, St. Joseph county; Michigan City, Laporte county; St. John's, Lake county; also, Goshen, Leesburg, Plymouth and other stations.

33. Rev. Simon P. Lalumiere, at Terre Haute, Vigo county, attending, besides, to Montezuma, Clinton and Merom.

34. Rev. John Corbe, at St. Mary's of the Woods, near Terre Haute, Vigo county.

35. Rev. A. Granger, at Indianapolis, master of novices for the novitiate of the Brothers of St. Joseph.

At the time when the above records were copied (1849) the educational affairs of the diocese were not only promising, but pretty well established. It was then that the university of Notre Dame, founded by the society of the Holy Cross, was in its infancy and began to show the first indications of what it is to-day. The same was the case with St. Mary's of the Woods, established by the Sisters of Providence, who were also in charge of parochial schools at Vincennes, Jasper, Madison and Fort Wayne. The Brothers of St. Joseph, an educational order, had their novitiate at Indianapolis, and conducted schools both there and at Washington, Daviess county, Fort Wayne, Madison and Vincennes. The Theological seminary, located at Vincennes, was at that time conducted by the priests stationed at the cathedral, and seven students were being prepared in it for the priesthood.

With this promising and comparatively prosperous state of affairs obtaining, Bishop de St. Palais was not obliged, nor was it according to his nature, to rush things. He proceeded in the even tenor of his dignified way, not only to conserve what had been established, but also to direct and develop whatever appeared of promise to further the interests of religion, education and active charity in his diocese.

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The foreign assistance, heretofore relied upon, received, and used for seminary purposes, not then being available or likely to be again, he established, in 1850, the Easter and Christmas collections, yet in force, the one for the benefit of the seminary and the other in aid of the orphans. The good bishop was about equally devoted to both, with the claims of the orphans and widows appealing more directly to his very kind and generous heart. Hence the orphanage and the seminary, both at Vincennes, received his closest attention, and, indeed, called forth his very best efforts, the former particularly, for, later, it became one of his dearest charges.

So well had it gone with the religious educational institutions established in the diocese, and so considerate of them was the bishop at all times that, on these things becoming known in France, Bishop de St. Palais had but to invite, and almost any of the prominent orders, male or female, were ready to come to him. Hence the presence in his day in Indiana of the Benedictines, Franciscans, an increased number of the Society of the Holy Cross, the Brothers of the Sacred Heart and others. The Benedictine order had established, in 1852, a branch of its great monastic institution at what is now known as St. Meinrad's, but more properly described as Harrison township, in Spencer county, Ind. The site of the abbey comprises 160 acres. It is now the ecclesiastical seminary for the diocese of Vincennes, and in Bishop de St. Palais' day received his warmest encouragement. At this writing it is one of the great ecclesiastical educational institutions of the west. The same was the case respecting the presence in the diocese of the Sisters of St. Francis, the Sisters of the Good Shepherd, the Sisters of St. Joseph, the Ursuline Sisters, the Nuns of the Order of St. Benedict, and the Little Sisters of the Poor.

Touching the work performed by the priests in those days, it can be said that they labored faithfully and well, with the best results following. The priest has his obligations as well as the bishop has his, and, independent of the presence of the bishop, the good priest always walks in the way of duty. But while priests are spiritual directors and leaders of the people, they are yet only men, with their own share of human nature about them.

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From this it can be inferred that a bishop, who possesses to a great degree those natural virtues that are expected to shine forth in the character of the real gentleman, will have a more potent influence among his priests than will a bishop who is deficient in this respect, no matter how well equipped he may be in others.

It may not be history to branch off as we have in the paragraph just written, but the application and the fact run together in affirming that few bishops were ever better loved by their priests than was Bishop de St. Palais by his. This was so not only regarding those who accompanied him from France, and those who were in the field when he arrived, but it was especially so in case of the ninety priests who received ordination at his hands. They all respected, revered and loved him, and the instances were few where strained relations ever obtained between them.

In no case was this more practically demonstrated than in 1857, when the diocese was divided a second time and the northern half of Indiana was set apart as the territory of the diocese of Fort Wayne, of which Rt. Rev. John H. Luers was appointed the first bishop. The priests of the northern half of the diocese of Vincennes, while obedient, were yet loath to part from Bishop de St. Palais. Many were the expressions of tender regard exchanged between them and their old bishop, and at his death those of them yet alive mourned him with a filial tenderness that was most affecting*.

Bishop de St. Palais visited Rome three times according to the obligation of his office—in 1849, 1859 and 1869. During the last visit he assisted at the Vatican council, in which he showed himself a firm, logical believer in and advocate of the decree of the council touching papal infallibility. He returned to his diocese shortly after the close of the Vatican council, impressed more than ever with his obligations to his flock and with seemingly an increased love for both priests and people. While in France both his love

* One of the few exceptions to the general rule of kindness obtaining between the priests of the diocese of Vincennes and Bishop de St. Palais was a petition sent to Rome by a large number of the German priests complaining that in the appointment to the more important and lucrative parishes the bishop favored the French and Irish priests. This charge had a bad effect upon the health of the bishop, and at his funeral Bishop Dwenger more than intimated that it had hastened the death of Bishop de St. Palais.

and his sense of duty in these respects were put to the test by more than an intimation that one of the most prominent arch-episcopal sees of that country could be his were he willing to accept the charge. He refused to consider the proposition, as to do so would not comport with his love for his "dear church in Indiana."

June 28, 1877, Bishop de St. Palais was stricken with paralysis at St. Mary of the Woods, Ind., where he was in attendance at the commencement exercises of that favorite institution. He lived but nine hours after he was taken ill, and for the fourth time the diocese of Vincennes was widowed. He was buried July 3, in the cathedral at Vincennes, the solemn services having been performed by Archbishop Purcell, of Cincinnati, assisted by Bishops Foley, of Chicago; Baltus, of Alton; Spalding, of Louisville, and Dwenger, of Fort Wayne, which latter preached the funeral discourse. Over 100 priests were in attendance and the funeral cortege was the largest and most imposing ever witnessed in Indiana.

Bishop Purcell, after the funeral, appointed Very Rev. Aug. Bessonies administrator until the appointment of a bishop. This action by Bishop Purcell was rendered necessary, since Bishop de St. Palais had left no will and was unable to speak after he was stricken with paralysis. Bishop Chatard, after his appointment, continued Father Bessonies in the administratorship until his arrival in the diocese.

After a ministry of forty-one years in his diocese, twenty-eight of them as bishop, he died conscious that his labors and those of his priests were rewarded with good results. Of this fact the proof is that the diocese of Vincennes in that year (1877) had a Catholic population of over 90,000, with 127 priests and 151 churches, the educational and charitable institutions being well in keeping.

If greater or more minute details were required to show how successful Bishop de St. Palais' administration had been they might be forthcoming, but they would scarcely comport with the scope of this work. To tell the story of conversions, of which there were many; to recite the number of contributions and bequests, which were by no means few; or to recount the difficulties or merely local happenings connected immediately or remotely



RT. REV. MAURICE DE ST. PALAIS, D. D.
FOURTH BISHOP OF VINCENNES.

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with the organization of this or that parish or mission, would be to cumber these pages too much with matter of no general interest, and therefore scarcely worthy of being preserved. But as a moderate amount of matter of this character has been happily woven into a sketch of the good bishop's life by the Hon. Henry S. Cauthorn, of Vincennes, Ind., we will here reproduce it, and for the additional reason that it is a very clever recital of the life and labors of that great and good man.

SKETCH OF BISHOP DE ST. PALAIS.

James M. Maurice De Long D'Aussac De St. Palais, the fourth bishop of Vincennes, was born at La Salvetat, in the diocese of Montpelier, in France, on the 15th day of November, 1811. He descended from a very ancient and noble family, and could trace his ancestral line of descent back through centuries. His family was very wealthy, and always took an active and prominent part in public affairs, and many of its members acquired fame and distinction in the military service of the country. Members of his family, centuries before his time, were known to have taken a prominent and active part in the crusades, and also in the long and bloody wars against the Moors.

Young de St. Palais very early gave evidence of more than ordinary abilities, and as he was destined to inherit great wealth and titles of nobility, his parents determined to give him an education fit for the exalted position he was sure to occupy in course of time. For this purpose they sent him away from their home in the south of France to Paris, then the grand center, both political and intellectual, of European civilization, where he received a classical education in the celebrated educational institutions of the French metropolis. Having completed his secular studies, and when thoroughly prepared to enter upon the brilliant career in any sphere of civil life which his native talents and acquired attainments, in connection with his birth and wealth, assured, to the surprise of his family and friends he announced his determination to renounce all the glories and honors the world could give him, and devote himself to the service of the church as a priest. He accordingly at once entered as a student in the celebrated semi-

nary of St. Sulpice in Paris, where Bishops Bruté, de la Hailandiere and so many other distinguished prelates of the Catholic church were educated. In this justly celebrated seminary he prosecuted his philosophical and theological studies, and in the year 1836, when he was twenty-five years old, he was ordained priest, about the same time the sainted Bishop Bruté was, in France, seeking missionaries for his diocese, and it has been said that he was ordained priest by this good man. However that may be, it is certain that on this visit to France of Bishop Bruté he became acquainted with him, and his fervent soul was aroused by his recital of the pressing want of priests in his diocese, and that he determined to leave his native country, with all its charms and fascinations, his noble and wealthy kindred and the friends of his youth, to go to a strange and wild country, and literally bury himself from the presence of all refined and civilized life in the forests of the west. He therefore accompanied Bishop Bruté on his return to his diocese, and arrived at Vincennes in 1836. He was then a young priest, it being the same year of his ordination. His first work in the diocese was at a station about thirty-five miles east of Vincennes, in the very heart of a wilderness country. Here this man, an heir of wealth and to lordly titles born, settled down to his work with apostolical zeal, destitute of the comforts and many of the necessities of life. From what I know of the locality in which he commenced his ministerial career in this diocese, and that knowledge applying to it at a much later period, I am warranted in saying that, on many occasions, he was compelled to prepare his own dinner, if, indeed, he was so fortunate as to have anything to prepare. From this station in the woods he also administered to the spiritual wants of the few scattered Catholics in the neighboring counties around him.

The Catholics within the range of his administrations were all very poor, as is the case generally with the early pioneer settlers of any country. But Father de St. Palais, notwithstanding their poverty, devised many novel and unheard-of ways and means to obtain funds to build churches and advance Catholicity throughout the wide region he visited in the discharge of his priestly functions. He here patiently and quietly labored literally in the back

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woods until 1839, when he was sent by Bishop de la Hailandiere to Chicago. At that time Chicago was a very small place of only a few thousand population, but already gave evidence of the wonderful results which have since been realized and materialized by its phenomenal growth. Unfortunately a schism in the church had been productive of much harm, and it had baffled the skill and ability of many able prelates in the efforts made to heal it. But Father de St. Palais, by his affable and genial disposition, uniform evenness of temper which it was almost impossible to disturb, at length succeeded in procuring perfect unity by reconciling all differences that had previously existed. He remained in Chicago for five years, and was then sent by Bishop de la Hailandiere to Logansport, Indiana. At the time Father de St. Palais was ministering to the wants of the Catholics at Chicago and Logansport, there were no facilities for travel as now, and in fact very poor roads of any kind, anywhere, and in places none at all, so that in visiting his flock, scattered here and there for miles around and far apart, from the place where he was stationed, he was compelled to make the transit of his pastoral visitations on horseback, and to travel such long distances through a sparsely settled country that he was frequently compelled to pass the night in the woods without any shelter, and on account of the scarcity of inns for the accommodation of travelers, he was compelled to carry his scanty supply of provisions in his saddle-bags. But his amiability and kindness endeared him to the people so that they loved him and the survivors yet hold him in kind remembrance. Father Campion, the present pastor of St. Vincent de Paul's church in Logansport, in the diocese of Fort Wayne, delivered a lecture in St. Francis Xavier's cathedral in the year 1891 to the Catholic Knights, in the course of which he alluded to Father de St. Palais and his ministerial labors at Logansport, and said his memory was still fresh in the minds of his former parishioners, who loved to speak in praise of him.

He remained in Logansport about two years, when, in 1846, he was transferred to Madison, Ind., which may be said to have been the first station which this cultured and noble-born priest had in this diocese where he was surrounded with anything like com-

fort and convenience. He remained there but one year, as on the accession of Bishop Bazin to the episcopal chair of the diocese, he called Father de St. Palais to Vincennes and appointed him vicar general and superior of the ecclesiastical seminary. He did not discharge these functions very long, as Bishop Bazin lived only six months, less one day, after his consecration. On his death bed Bishop Bazin appointed Father de St. Palais administrator of the diocese during the vacancy of the see. Pope Pius IX appointed him bishop of the diocese on the third day of October, 1848, and on the fourteenth day of January, 1849, Bishop Miles, of Nashville, assisted by Bishop Spalding, of Louisville, and Father Dupontavice, consecrated him bishop in the cathedral of St. Francis Xavier.

His appointment as bishop was received with joy and delight by both the clergy and laity. He had been for a long time connected with the diocese, and had come to it in its infancy before the Catholics in it were organized and formed into congregations; had witnessed and assisted in its growth and development, and was well acquainted with all its affairs. He issued his first pastoral letter in October, 1849, and in it he disclosed what subjects should receive his special care during his episcopate. The most prominent among these was the protection and care of orphan children. This declaration in his first pastoral letter was strictly adhered to by him during the many long years he was the head of the Catholic church in the diocese of Vincennes, and justified the peculiar appropriateness of the floral inscription that was erected in St. Xavier's cathedral, over the railing in front of the sanctuary, on the occasion of his funeral, "The Father of the Fatherless." His care and concern for the orphan children of his diocese may be said to have marked and distinguished in a special manner his episcopate.

When, in 1863, he erected on the Highland tract, near Vincennes, the splendid asylum for boys which was destroyed by fire in the spring of 1889, and when the majestic and artistic proportions of the structure loomed up in full view of the city, he was approached by many persons who requested him to change its use and purpose, and establish in its stead a college and devote it to

educational purposes, as it was too fine and costly a building to be devoted to an asylum for orphan children. But Bishop de St. Palais would not listen to such suggestions and would always reply that, so long as he was bishop of the diocese, it should always be the home of his destitute orphan children. This love and devotion to the orphan children did not wane but increased the longer he continued as bishop.

He not only devoted his attention to the care of the orphans, but also paid special attention to the education of priests and the support of the ecclesiastical seminary, for the purpose. He provided for an annual collection for the theological seminary, to be taken up on Easter Sunday.

When Bishop de St. Palais took charge of the diocese in 1849, which then comprised the entire state of Indiana, there were but thirty-five priests in it, only fifty churches and chapels and a Catholic population of only about 30,000. When he died in 1877, the state had been subdivided and the diocese of Fort Wayne had been erected, embracing about one half of the territorial area of the state; and yet the portion still embraced in the diocese of Fort Wayne contained 117 priests, 151 churches and a population of about 90,000.

His administration was uniform and regular. He did not attempt to stimulate or push matters, but let everything take its course, and simply guided and controlled it as it was carried along by the logic of events. He was of an amiable and affable disposition, and it took something extraordinary to ruffle his smooth and gentle temper. When he would indicate or manifest impatience or displeasure the half-formed frown that could scarcely find time to gather on his brow was only temporary, and he would soon resume his usual composure. Any sign of anger would disappear before the force and warmth of his kind and affectionate heart as quickly as the morning mist fades before the face of the rising sun. Although he did not, apparently, force matters, yet he neglected nothing. He pursued the calm and even tenor of his way, and devoted all his time to the discharge of his episcopal duties. He noiselessly and quietly passed through his diocese, without seeking, and even wishing to avoid, all ostentation and display. He dearly loved the

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diocese of Vincennes, and would not think of severing his connection with it. Owing to the position and influence of his family in France, he could have, if he had consented, been raised to one of the largest and most desirable archepiscopal sees in France. On account of the kind and hospitable treatment Louis Napoleon received when an exile from France, at the hands of Louis de St. Palais, a brother of the bishop and an officer in the French naval service, when later Napoleon became emperor he wished to requite the kind offices of Louis de St. Palais by securing for his brother, Bishop de St. Palais, the archbishopric of Toulouse, then vacant, and one of the most important in France. But this honor Bishop de St. Palais declined, preferring to remain in the diocese of Vincennes, which he had assisted in founding and building up, in which he had labored for so many years, and in which he wished to die and be buried.

During his administration many churches, asylums and institutions of learning were built, and the visible and material appearance of the diocese improved. He was also instrumental in bringing into the diocese as many as five of the male orders of the church, including the Benedictines and Franciscans, who have accomplished so much good. He also occasioned the coming of as many as seven of the female orders in the church, whose labors and services have been equally beneficial.

During his episcopacy he made as many as three visits to Rome, the grand center of Catholic light and unity, the two after the first, 1849, in successive decades—1859, 1869. His last visit was in attending the Vatican council, which promulgated the decree of the infallibility of the Pope in spiritual matters, and which dogma he firmly advocated.

He was officially connected with the diocese of Vincennes for a continuous period of forty-one years, from 1836 to 1877, thirteen of which he spent in discharging the arduous duties of a missionary priest in a new and wild country, and twenty-eight as the head of the diocese.

In the latter part of June, 1877, he attended the commencement exercises of St. Mary's institute for young ladies, near Terre Haute. He was apparently in his usual health, and the day pre-

vious to the paralytic attack which caused his death, he was present and took a prominent part in the commencement exercises of that institution. On the morning of June 28, 1877, on arising at five o'clock, he was prostrated by a stroke of paralysis and died the same evening at five o'clock. The news of his death was soon known all over the diocese, and was not only a great surprise to every one, as he was supposed to be in excellent health, but was a source of general sorrow and regret. His body was embalmed and transferred on the 30th day of June following to Vincennes, where his remains, incased in a fine casket and robed in his episcopal garments, were placed in St. Rose's chapel, across the street from the episcopal residence, where they remained lying in state, and were visited and viewed by many thousands of his friends and acquaintances until July the 3d following, when the last sad and solemn service of the Catholic church prescribed for such an occasion was performed in St. Francis Xavier's cathedral, and his funeral took place. The church for this occasion was heavily draped in mourning, elaborate floral decorations and other artistic preparations were made, and the interior of the old cathedral, within which so many grand ceremonies had previously taken place, never presented so marked and memorable a display. An excellent photograph of the interior of the church as it appeared on this occasion was taken, and numerous copies of it made and obtained by persons in many parts of the diocese. The trains on all the railroads entering Vincennes brought numbers of people from all parts of the state, including many distinguished public men. The citizens of Vincennes attended in vast numbers. To prevent confusion persons were stationed at the various entrances of the cathedral to regulate and control admission to it. A funeral procession was formed that escorted the remains through the principal streets from St. Rose's chapel to the cathedral. The casket containing the remains was carried on a hearse drawn by six horses draped in mourning. Many distinguished prelates and clergymen were in the procession, and all the various Catholic societies connected with the Catholic churches of Vincennes, the orphans from the asylum and a great number of citizens in carriages and on foot. The procession was the largest ever known in that city.

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The high mass requiem was celebrated by Archbishop Purcell, of Cincinnati, who had been so often brought within the venerable walls of St. Francis Xavier, sometimes on joyous and sometimes, as in this case, on solemn occasions. He was very properly assigned this sad and melancholy duty. Bishops Baltes, of Alton; Foley, of Chicago; Spalding, of Peoria; Dwenger, of Fort Wayne, and over 100 priests were in the sanctuary and church. Bishop Dwenger, of Fort Wayne, delivered the funeral oration.

After the solemn ceremonies were concluded, the casket containing the remains was carried by clergymen present from the church to the basement chapel, and there deposited in a vault prepared for them beneath the sanctuary floor of the chapel, in front and on the gospel side of the altar.



+ Francis Silas Chater.
Bishop of Vincennes.

CHAPTER VI.

RIGHT REV. FRANCIS SILAS CHATARD, FIFTH BISHOP OF VINCENNES—
HIS CONSECRATION, RECEPTION AND INSTALLATION—TWENTY
YEARS OF PROGRESS—DIOCESE OF INDIANAPOLIS.

THE diocese of Vincennes had been signally favored during the years intervening between 1849 and 1877. It was in those twenty-eight years that the dignified Bishop de St. Palais witnessed the progress of the church, keeping pace with the passage of the years. Each decade showed an increase of population, churches and priests.

Happily, Providence provided for a continuance of these blessings by giving to the diocese its present bishop, who, for twenty years, has now (1898) been guiding the ship of the church in these parts with a hand made steady by power from on high. With the power that made steady and sturdy the hand on the tiller, came, also, the divine light to illuminate the course-way. The sea was rough at times; rocks and shoals were plenty in the passage; but aided by Him who "doeth all things well," the voyage has thus far been a prosperous one.

Dr. Chatard, a native of Baltimore, Md., and, at the time of his appointment to the see of Vincennes, rector of the American college at Rome, was divinely chosen through Leo XIII to continue the good work most faithfully prosecuted by his worthy predecessor. He was consecrated at Rome by Cardinal Franchi, prefect of the Propaganda, May 12, 1878, and arrived at Vincennes, Ind., August 11, when the citizens, without distinction of creed, headed by their committee, received him with great distinction. The mayor of Vincennes was included in the committee and Judge Niblack of the supreme court was its chairman. The address of welcome was delivered by Hon. H. S. Cauthorn.

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Bishop Chatard was duly installed by Archbishop Purcell, of Cincinnati, and solemnized pontifical high-mass, surrounded by thirty-five of his priests and in the presence of a very large congregation.

The committee of priests, consisting of the Very Rev. A. Bessonies, A. Scheideler and Father Audran, who had gone to Cincinnati to meet the bishop and who had charge of all the arrangements for his reception and installation, acceded to the wishes of the Sisters of Providence to give the new bishop a reception at St. Mary's of the Woods Young Ladies' academy. The function was performed at that institution, August 15, on which occasion a number of novices received the veil, while others made their final vows. The exercises were very imposing and the arrangements were faithfully carried out.

August 17, Bishop Chatard reached Indianapolis, his future home. He was permitted by Rome to make the capital of the state his episcopal city while he retained the title of Bishop of Vincennes.* Indianapolis rejoiced in the distinction of having the new bishop take up his abode among its citizens; and, as if to give proof of the fact, its reception of Dr. Chatard was most cordial, generous and imposing. The governor of the state, Mr. Williams; the mayor of Indianapolis, Mr. Cavan; the clergy, the Catholic societies, and the great body of the people welcomed to their city the head of the church in southern Indiana.

THE ADDRESSES OF WELCOME.

Governor Williams in welcoming the bishop said:

I feel the greatest imaginable pleasure in having the honor of welcoming to this state such a distinguished personage as the future bishop of the diocese of Vincennes. Your predecessor, the Rt. Rev. Maurice de St. Palais, I knew well. He was a gentleman whose memory still lives, and will ever live, in the minds of not only his people but the people of the state of Indiana, for the many kind acts he has performed and the great work he has accomplished.

* Even as long ago as 1878 the increase among the Catholic people of Indiana impressed the thoughtful with the notion that sooner or later the state of Indiana must be divided into three dioceses, the southern section retaining the name, Vincennes; the middle that of Indianapolis; and the northern its present name, Fort Wayne.

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Mayor Cavan's address was as follows:

Right Rev. Bishop: Some time ago our people were informed of your appointment as bishop of Vincennes, and it met with a unanimity and enthusiasm of approval perhaps without precedeht, and from that moment the open hand and heart awaited your coming—a welcome more tenderly told you in the warm clasp and kindly eye, than in words. I scarcely feel as if I were welcoming a stranger to-day, but rather one whom we have all known.

You have won the confidence and love of these people before you came. You have come to a field of great responsibility and labor, but your toils will be lightened and sweetened by the devoted aid of your fellow laborers—among them the good Father Bessonies, who, like the Master he professes to serve, is continually going about and doing good. His footfall is a familiar sound in the homes of sorrow and by the couch of the dying, while he points the bereaved to a better land above, where sorrow never comes and the weary are at rest. Much gratified at your selection of our city for your place of residence and wishing you long life and happiness and a mission of great usefulness, to the many welcomes you are receiving, I wish to add and to mingle my own.

BISHOP CHATARD'S RESPONSE.

In response to the addresses of the governor and the mayor, Bishop Chatard said:

Although words are inadequate to the expression of my feelings on this occasion, I desire to thank your Excellency, the Governor, for thus coming to welcome me on the occasion of my first visit to the capital of Indiana. In speaking of my predecessor, Monsignor M. de St. Palais, as a devoted Christian and a beneficent citizen, you have said that which I know full well to be a fact. He was one who sacrificed name, friends and much else that was dear to him for the purpose of serving God and promoting the interests of the church in this diocese; and when I remember the great virtues by which my predecessor was distinguished, I feel almost dismayed in coming here to fill his place. Inasmuch, however, as I count not so much upon my own abilities as upon the power of God to sustain me, I know that there is no reason to be dismayed. I thank God that I have been called upon to labor in the name of God, for the good of his church; and let me add that, so far as I am able, I shall always endeavor to co-operate with the civil authorities so as to make our people better citizens. The Catholic church always teaches respect for the authorities because it recognizes all authority as coming from Almighty God, and therefore no one among our people that is not a good citizen can be a good Catholic. The Catholic church teaches everyone respect for the rights of others, and it also teaches its followers to despise all those persons who in these days engage in socialistic and communistic movements. There are many persons who profess to have pet theories for the bettering of the people that are really the enemies of society, and the Catholic church warns its followers to beware of all such persons, and enjoins them to stand by the constituted authorities.

As you are well aware, I have been absent from this country a number of years, during which I have resided in Rome—a city which is of the deepest interest

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to all classes of people throughout the civilized world. Rome offers the most abundant facilities to the scholar and the theologian to follow many interesting branches of study; but notwithstanding all this I have cheerfully left my home in that city, where I have lived so many years, to come here and labor for the good of those who are committed to my care, and my hope is that our lives may be spent happily together, profitably for all of us, and for the interests of the church.

The next day, August 18, Bishop Chatard celebrated pontifical high mass at St. John's pro-cathedral. Every seat in that spacious edifice was occupied, while hundreds were obliged to stand. The church was tastefully and beautifully decorated. Around the sanctuary were blooming oleanders, and from one of them in a prominent place was suspended a neat cross of white daisies. At either end of the sanctuary hung the American flag, and around the walls were placed the papal tiara and escutcheon surrounded by papal and American flags. The stations of the cross hanging along the walls of the cathedral were decorated with evergreens, and above them were hung festoons of red, white, blue and yellow.

The canonical reception of the new bishop took place at the main door of the cathedral, where Very Rev. Aug. Bessonies resigned his administratorship of the diocese into the bishop's hands and delivered the following address of welcome in behalf of the priests. That portion of it reproduced in Father Alerding's history from the press of the following day is here given:

VERY REV. FATHER BESSONIES' ADDRESS.

RT. REV. BISHOP: I feel much honored and truly happy to welcome your lordship to your new home—to the city of Indianapolis. You will find, no doubt, a great difference between the Eternal city and this city, the existence of which dates back scarcely half a century. But here, as well as there, I assure you, you will find loving hearts ready to appreciate your worth. As administrator of this diocese, the task of welcoming you has devolved upon me. Others of your clergy would use words more eloquent and flowery, but none, I dare say, could speak to you with more candor and sincerity. You are personally a stranger to most of us, and still pretty well known to us through your friends. A voice has been heard from the north, from the south, from the east, from the west, and even from across the broad Atlantic, proclaiming your praises. "Your bishop," said to me a prelate from the north, "is another St. Francis of Sales." A bishop from the south, one intimately acquainted with your lordship for years, writes to me: "You have an admirable bishop, and one, I am sure, who will satisfy the wishes of all—pious, learned, disinterested, and full of zeal for the interests of religion." From the east rises the voice of the Sisters of Charity, those angels of peace who know you so well and

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sing the *Te Deum* on hearing of your nomination. The west speaks also, and in no less flattering terms. "Father Chatard," says the *Western Watchman*, "who is appointed bishop of Vincennes, is a very elegant and courtly gentleman, a man of consummate administrative abilities, and a strict but considerate disciplinarian." From across the broad ocean, one of your predecessors in the see of Vincennes speaks of one of the qualities required by St. Paul for a bishop, and praises the hospitality of the Chatard family, so generously extended to him when attending the council of Baltimore, in years gone by, and is thankful to God for such choice. He then, no doubt, gave his episcopal blessing to the bright little boy who was to be one day his successor in the see of Vincennes, and that blessing has produced its fruits.

But besides the flattering testimonies rendered to your worth by all those that knew you, we have already a safer way to judge of your merits: I mean your first pastoral, which does credit to your head and heart, and has made you hosts of friends. The idea of sending such a messenger before you must have been an inspiration from above, and, judging the tree by its fruits, we could not desire a better bishop. Your lordship will be the proper link to connect the past with the future in this diocese, and your ashes will not be dishonored when they go to rest with those of the saintly Bruté, the too short-lived good bishop Bazin, and those of your immediate predecessor, whose labors extend over a period of forty years as priest and bishop, and whose memory as the kindest of prelates is now, and will, I hope, remain in veneration for all generations to come.

THE BISHOP'S RESPONSE.

Bishop Chatard, in response to Father Bessonies' kindly welcome, excused himself from making a lengthy address, and said:

While I am satisfied that your people have been devout and zealous in the past it is no guarantee that they will continue so in the future unless they depend upon God for His assistance through the power of prayer. The success of my life and yours must be obtained through prayer. As regards the clergy, I know enough already. Their reputation has gone abroad throughout the whole country. I know them to be full of zeal in disinterested work for the glory of God. I know of your schools and your charities. They are known all over the land. I know also the zeal of the laity and how they show their zeal, which comes from the Holy Ghost. I thank you again for your presence and good wishes, and would ask that you remember me in your prayers. I thank you, Father Bessonies, for your administration. God grant you grace to continue it.

During the mass which followed Bishop Chatard delivered his first sermon in Indianapolis. The tenor of his discourse and the manner of its delivery completely won the hearts of the people, both Catholics and Protestants. It was on the divine authority to teach.

He took for his text the fifteenth verse of the tenth chapter of Romans: "And how shall they preach, unless they be sent?"

"These words," he said, "were written by an inspired writer; by one whom God Almighty had chosen as his minister throughout all eternity. Faith implied belief in authority, a teaching authority. You cannot believe a person who comes to you to speak for himself, but you must accept one who comes to speak for another with his authority. If an officer of the law comes to serve a summons, or make an arrest, you would demand his credentials and authority, and having seen them, would obey. So, if a man comes to you to preach, you must know clearly whether he preaches for himself, or whether he comes with the commission of Christ. In all ages, where religion has been preached, the hearers have demanded to see the credentials. * * * I come to-day entering upon the responsible duties of the head of the church in this diocese by the commission of the successor of St. Peter, the vicar of Jesus on this earth. He gives the credentials and sends his ministers forth. The people want to know who he is. 'This happiness I possess, of having been sent to you by the vicar of Jesus. I now have the happiness to speak from the lips of him who sent me here. In the last interview I had with him he told me that the first time I should meet you to speak of faith. I would ask you to call to mind that without faith you cannot please God; without faith all actions are vain. Faith is the corner-stone of our edifice of life. If you have faith, and listen to Jesus and his ministers, you will have all the means of leading happy lives—supernatural lives, permeated with the grace of God. Those who are in faith with God are living, however humble their station, lives pleasing to Almighty God. Each action in such a life has a degree of merit which will live to eternity. He told me further to implore you to keep your faith, and help those around you to keep theirs. Don't expose yourself so as to lose faith. If you trifle, you may lose. There are men and women who have lost faith by hearing attacks which they could not refute. They were too weak, too heedless, and were lost. The great majority hold to their faith with tenacity, but the number lost is not small. Advance in every way Catholic education, not because we hate other religions, but because it is our first and greatest duty to preserve that priceless boon—faith. Let us bend every effort to preserve our faith, obey cheerfully our directors and rulers, who come in the name of Christ, because we know that all authority comes from on high. Our weakness will then be buoyed up, we shall become strong, we shall lay up treasures for the real life which lasts through eternity. We will see all our good actions shining like jewels in our crown."

In the afternoon the Catholic societies assembled and formed a procession nearly a mile in length. The Irish societies composed the first division and the German societies the second. Between the divisions were Bishop Chatard and other clergymen in carriages.

Rev. Denis O'Donaghue, in behalf of the societies, arose in his carriage and, in his own eloquent style, welcomed the bishop to the diocese. He delivered the following address:

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REV. FATHER O'DONAGHUE'S ADDRESS.

On the part of our Catholic societies and Catholic people, I have the pleasure and privilege of extending to you a hearty welcome to the capital of Indiana. We have for some time looked for your coming among us, and we are glad that you are now here. We have come together this evening to testify our appreciation of your high qualities and to thank you for the favor you do us in making this city your permanent home. We would wish to know better how to receive you and how to honor one occupying the exalted station you do, but we are sure you will ascribe any deficiency in this regard to inexperience rather than to any lack of good will on our part.

You come to us from the Eternal city, clothed with authority from the vicar of Christ, and as such we bow to you in filial reverence and obedience. Your presence in this important city will be productive of good, not only to your own flock, but to many others besides. The great church of which you are a bishop will become better known, its doctrines will begin to be more thoroughly examined by a community that does not understand them, and its teachings will satisfy the minds of sincere searchers after truth. Statesmen and philosophers of this day are beginning to recognize the great truth that the Catholic church is the strongest conservative element that human governments can find to rely upon. But yesterday the chancellor of Germany was ready to trample on the church of his ancestors, and thought no law unjust that looked to its overthrow; now this eminent statesman shows signs of readiness to negotiate with the authorities of Rome. The stability of his empire, built on irreligion, is threatened by the socialistic elements whom he has taught to forget God, and who have themselves learned to disregard individual rights and human laws. The Catholic church here has a mission to fulfill equally as important as in the old world. Infidelity is overleaping the barriers that held it in check in this land, and those who would escape the ravages are looking to the church as the only power to stay its progress. The gospel of Christ, preached by those whom he has placed to rule his church, will triumph in this important conflict. We greet you, Monseigneur, as a soldier of the cross, whose mission is a mission of peace and good-will to all men. We trust you will never find us unmindful of your wise counsel, and we assure you that you will not have reason to regret the confidence you repose in us as dutiful and grateful subjects. Accept this slight testimonial of respect which we wish to pay you on this, your first day among us, and allow us to indulge the hope that we may long possess the privilege of being guided by your good advice and pious direction. In the death of your sainted predecessor we lost a father who loved us. In the person of yourself, Providence has sent a successor worthy to walk in his footsteps. We promise that the respect and love we gave him will be given to you, and in return we ask your prayers and blessing for our temporal and eternal welfare.

The bishop's response was in his happiest vein and was along the lines of the address of welcome.

The welcoming ceremonies over, Bishop Chatard at once settled down to the business of governing a diocese of nearly 90,000 Catholics, having in it 127 priests and 151 churches and missions.

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He saw the great work he had to do, and, humanly regarding it, he must have quailed before it; but, trusting in help from on high, and in the power of prayer, as he declared in his sermon and addresses, he resolutely entered upon his arduous labors.

Recognizing the need for a synodical gathering of his priests, Bishop Chatard called them together on the 10th of the following December, 1878. This synod, the first under the present bishop and the second in the diocese, met in St. John's church, Indianapolis. Of the 127 priests in the diocese, eighty-two were present. The following were in attendance.

Rev. H. Alerding.	Rev. Alexander Koesters.
" Ernest Audran.	" T. X. Logan.
" Denis Abarth, O. S. F.	" Joseph Lesen, O. M. C.
Very Rev. Aug. Bessonies, V. G.	" Eugene F. McBarron.
Rev. Ferdinand Bergmeyer, O. S. F.	" D. Marzetti.
" Leonard Brandt.	" John McCabe.
" Bernard Brueggemann.	" C. McEvoy, O. M. C.
" L. M. S. Burkhardt.	" Patrick McDermott.
" Clement J. Conrad.	" J. Mougin.
" John B. Chassé.	" Andrew Michael.
" Daniel Curran.	" J. M. Missi.
" Francis De Langie.	" Aegid. Merz.
" Januarius M. D'Arco.	" Denis J. McMullen.
" Aloysius Danenhoffer.	" Joseph Merckl.
" John W. Doyle.	" Alphonse Munschina.
" John Dion.	" Francis M. Mousset.
" Joseph Dickmann.	" Denis O'Donovan.
" John H. Diestel.	" Timothy O'Donaghue.
" William Doyle.	" D. O'Dongahue.
" Julius J. Duddenhausen.	" Leo Osredkar, O. S. F.
" C. Elison, O. M. C.	" Hippolite Pierrard.
" Bernard Ewers.	" Hugh Peythieu.
" Edward Faller.	" James Pfeiffer.
" Arsenius Fahle, O. S. F.	" Frederic W. Peppersack.
" P. R. Fitzpatrick.	" Bartholomew Piers.
" Joseph Fleischmann.	" Michael Quinlan.
" Meinrad Fleischmann.	" Francis J. Rudolf.
" John P. Gillig.	" Victor A. Schnell.
" John J. Gabriel.	" J. P. Sassel.
" Francis X. Girolt.	" Anthony A. Schenk.
" Mathias A. Gillig.	" Francis Seegmueller.
" Louis Gueguen.	" J. B. H. Seepe.
" John Gueguen.	" Caspar Seiler.
" Michael Guthneck.	" H. J. Seibertz.
" Isidore Hobi, O. S. B.	" Anthony Scheideler, V. G.
" Michael Heck.	" E. J. Spelman.
" Ferdinand Hundt.	" Florentine J. Sondermann.
" Henry H. Kessing.	" Francis Torbeck.
" John B. Kelley.	" Frederick Viefhaus.
" W. Kemper.	" Roman Weinzoepfel.
" Francis Ignatius Klein.	" George Widerin.

Immediately following the adjournment of the synod, the bishop issued a pastoral letter in which he treated on such topics as then were needful to be discussed, and on which, doubtless, the synod had taken action. These topics were: The Church of God, The Clergy and the Laity, The Sacrament of Matrimony, Catholic Schools, Secret Societies, Catholic Societies.

The evils resulting from mixed marriages becoming quite glaring and numerous in the diocese, the bishop, a short time afterward, found it necessary to disapprove of and condemn such marriages. To do this most effectually, he issued another pastoral replete with instructions to both priests and people, especially exhorting and directing the former to see to it that purely Catholic marriages become the order—the strict rule—thereafter; and that mixed marriages be tolerated only for good and sufficient cause.

The Third synod was held at St. John's church, Indianapolis, November 30, 1880. At this gathering of the clergy seventy-nine were present. The matters concerning which action was taken were the schools, the orphans and cemeteries.

The Fourth synod took place, also at St. John's church, Indianapolis, November 9, 1886. There was an attendance of ninety-six priests. The regulations of the Baltimore council of 1884 were put in force, and the division of the diocese into seven deaneries or districts was effected. The districts named were Vincennes, Evansville, Cannelton, New Albany, Madison, Lawrenceburg and Indianapolis. A dean was later appointed to have charge of each district; that of Indianapolis was not given a dean. The law relating to irremovable rectors was also adopted, and the following ten parishes were named, the pastors of which were declared subject to the law: St. Mary's, Indianapolis; St. John's, Vincennes; St. Mary's, Richmond; St. Andrews's, Richmond; St. Simon's, Washington; Assumption, Evansville; Holy Trinity, Evansville; St. Mary's, New Albany; St. Patrick's, Indianapolis; Holy Trinity, New Albany.

The Fifth synod was held at St. John's church, Indianapolis, May 3, 1891. There were ninety-four priests present. The business attended to was regarding the regulation of schools and

school books, making provision for the maintenance of infirm priests, and the establishment of rules touching Christian burial.

It is as difficult to give statistics touching the spiritual as it is to photograph a soul. Yet there are signs which indicate results in this respect, and which may be consulted if we wish to arrive at conclusions regarding the great influence of the Catholic church among its adherents in the southern half of Indiana.

In the diocese of Vincennes, since the advent of Bishop Chastard, twenty years ago—1878–1898—there have been but two public interruptions of good order—disturbances by two priests in parochial temporalities. These have been happily righted, and the parties thereto have submitted to the governing ecclesiastical authority and are now at their posts, zealous for the cause of religion, and are as warmly regarded by the authority as if no disagreement had occurred. This shows what religion can accomplish, and how justice and mercy, together with charity, can work wonders among men. While such troubles are to be avoided and regretted, yet, when properly adjusted, good often results, since the healing process is an object lesson, not only to the faithful, but even to those not of the faith.

That the governing spirit of the diocese is of God, and that it has been alert and cautious in all things pertaining to both the spiritual and the temporal, can be seen in the increase and prosperity which have marked the affairs of the Vincennes diocese thus far. In the last twenty years, or since the present bishop took charge, in 1878, there have been twenty-six new parishes organized, and in each of them a new church (and in many instances a new school) has been erected. Each of these parishes has its resident priest. The estimated cost of these improvements exceeds \$550,000. Beside these, there have been ten new missions established, and a church built in each; and in nineteen of the old parishes new churches have been erected, the cost of which, including new schools, will not fall far short of a half-million dollars. It would be safe to say that one and one-fourth million dollars would not exceed the amount expended in making temporal improvements during the past twenty years in the diocese of Vincennes. The people who have contributed this money, and the men who have

looked after its judicious expenditure, give the evidence that the spiritual is not neglected, but fostered and furthered in connection with these temporalities. The temporal is often an index to the spiritual.

The twenty-six new parishes and churches referred to are located or named as follows:

At Indianapolis—St. Bridget's, St. Francis, Holy Cross, Assumption, St. Anthony's, SS. Peter and Paul's.

At Evansville—St. Boniface, Sacred Heart, St. Anthony.

At Terre Haute—St. Patrick's.

Then follow those at Bedford; Navilleton; Cedar Grove; Clinton; Henryville; Sullivan; Poseyville, Posey county; Siberia, Perry county; St. Ann's, Jennings county; St. Denis, Decatur county; St. Joseph's and St. Martin's, Martin county; St. Michael's, Daviess county; St. Thomas, Knox county; Yankeetown, Warrick county, and Boonville, in the same county.

The nineteen new churches erected since 1878, in parishes previously organized, are located or named as follows:

Columbus; Connersville; Greensburg; Greenfield; Hayden, Jennings county; Huntingburg, Dubois county; Martinsville; Mt. Vernon; Princeton; Rockville; Rushville; Morris, Ripley county; St. Anthony, Dubois county; St. Croix, Perry county; St. John's, Warrick county; St. Benedict's, Terre Haute; Troy, Perry county, and St. Simon's, Washington, Daviess county.

The ten new missions and churches are: Coxville, Fontanet and Rosedale, Park county; St. Michael's, St. Peter's, Laconia and Locust Point, Harrison county; St. Joseph's, Crawford county; Linton, Green county, and Adyeville, Perry county.

Of the 172 priests active in the diocese at this time (1898), 130 are of the diocesan clergy proper, as distinct from the members of religious orders. Those ordained by Bishop Chatard and now laboring in the diocese are as follows:

Rev. C. Conrad.

" M. Guthneck.

" A. Riehle.

" J. J. Macke.

" A. Feigen.

" F. Luebberrmann.

" C. Bilger.

Rev. F. Roell.

" H. Fein.

" P. Baron.

" J. F. Bauer.

" J. Hegger.

" A. Schaaf.

" J. Thie.

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Rev. C. Schwartz.	Rev. J. F. Weber.
" M. Andres.	" J. F. Stanton.
" C. Curran.	" J. F. Mattingly.
" P. Hommes.	" Jos. Chartrand.
" T. McLaughlin.	" Chas. A. Clever.
" J. Ryves.	" Stephen Donohue.
" Wm. Wack.	" J. Scheefers.
" A. A. Kaelin.	" Wm. Jochum.
" A. Peckskamp.	" J. Haskamp.
" J. Matthews.	" L. Fichter.
" M. Bogemann.	" Jos. Gerdon.
" J. M. Zoglmann.	" J. A. Kohlmann.
" Geo. Loesch.	" E. Ledvina.
" Theo. Mesker.	" J. P. O'Connell.
" F. H. Gavisk.	" J. J. Wade.
" J. A. Urich.	" J. Gorman.
" K. Schott.	" M. Toelle.
" F. J. Neuhofter.	" F. X. Unterreitmeier.
" C. Stricker.	" Wm. Liesen.
" J. H. Hillebrand.	" F. W. Wolf.
" Jas. Byrne.	" Jos. Haas.
" F. B. Dowd.	" J. Loibl.
" J. H. Boersig.	" Jos. Schaub.
" H. Moss.	" E. Ketter.

From information at hand, and from careful estimates made by Very Rev. Chancellor O'Donahgue of the diocese of Vincennes (in 1898) the following facts and figures are of consequence, since they more fully set forth the state of the diocese:

1. Priests, both diocesan and religious, 172.
2. Churches, not including chapels, 175.
3. One diocesan seminary, with thirty-three students.
4. Two Novitiates for religious communities for men, twenty-five students.
5. Two colleges and academies for boys, students 200.
6. Eighteen academies for young ladies, pupils 3,000.
7. Ninety-seven parochial schools, pupils attending 13,934.
8. Two industrial and reform schools and one charitable institution.
9. Three hospitals and two homes for the aged poor.
10. Total number of young people under Catholic care in the diocese, 16,550.
11. Total marriages during previous year, 952.
12. Total baptisms " " " 2,657.
13. Total burials " " " 1,755.
14. Catholic population, liberally estimated at 120,000.
15. Total expended in twenty years, in making temporal improvements.
\$1,250,000.

Among the events of note in the diocese was the investing of Rt. Rev. Mgr. Aug. Bessonies as domestic prelate to the Pope by Bishop Chatard, April 28, 1884. He was appointed the 22nd of the previous January. Another event was the celebration of his

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golden jubilee by Mgr. Bessonies February 22, 1899. This grand old man of the diocese, while not the oldest in years, is yet the oldest in service as a priest.

In 1887 the golden jubilee of Pope Leo XIII was grandly celebrated in Indianapolis. A public meeting of 5,000 Catholics was held in Tomlinson Hall, which was addressed by Bishop Chatard, Very Rev. A. Scheideler, M. W. Carr and George Wolf.

In the spring of 1898 the brief from the Holy Father, Leo XIII, was received by Bishop Chatard, granting permission to change the name of the diocese from that of Vincennes to Indianapolis, entailing all the legal changes that must result as an effect of the brief. It makes Indianapolis not only an episcopal city, but also the see city and seat of the ecclesiastical authority for the diocese. It also empowers the erection of a cathedral, which long-expected work will be undertaken in the near future. The issuance of the brief referred to is the latest event of importance in the history of the former diocese of Vincennes and the present diocese of Indianapolis.

The following letter announcing the change in the title of the diocese was addressed to the priests by Bishop Chatard:

REVEREND SIR: A brief from the holy see, bearing date March 28, 1898, for reasons approved of by his Holiness, and on the recommendation of the Most Rev. Archbishop of Cincinnati and of all the right reverend bishops of this province, changes the title of the diocese of Vincennes to that of the diocese of Indianapolis. We notify your reverence of this act for all legal effects following from it, and that all communications to the ordinary of the diocese may be so addressed.

FRANCIS SILAS,

INDIANAPOLIS, IND., April 30, 1898.

Bishop of Indianapolis.

CHAPTER VII.

SKETCH OF RT. REV. FRANCIS SILAS CHATARD, FIFTH BISHOP OF THE
DIOCESE OF VINCENNES, NOW THE DIOCESE OF INDIANAPOLIS—
HIS FIRST PASTORAL LETTER SENT FROM ROME.

THE fifth and present bishop of Vincennes, now the diocese of Indianapolis, was born in Baltimore, Md., December 13, 1834. Following the example of two generations of his family, he became a doctor of medicine, and after graduation, in 1853, he practiced for two years in the Baltimore infirmary attached to the university, and in the city alms-house hospital as one of the resident physicians.

Without becoming dissatisfied with the medical profession as a profession, or losing to any degree his love for it as a science, he forsook the calling to devote himself to a higher one. He felt himself called to the ministry that concerns itself about the soul rather than the body, and he forthwith applied to Archbishop Kenrick, then of Baltimore, to be permitted to proceed regularly in obedience to the "kindly light" that would lead him on.

Having graduated in the classics from Mount St. Mary's college before he began his medical studies, he was therefore well prepared to begin his divinity studies, to complete which Archbishop Kenrick sent him to the Urban college of the Propaganda, at Rome, Italy. During six years he applied himself assiduously to the study of philosophy and theology, and in 1863, after a rigid public examination, he won and received the title of doctor of divinity. Shortly afterward he was appointed to the vice-rectorship of the American college at Rome, which position he held until 1868 when he became rector of that famous institution.

For ten years Dr. Chatard presided over the American college as its rector, concerning himself, not alone about its sphere as an educational institution, but also about its finances, which, owing to multiplied demands, stood much in need of attention. On account of failing health his physician recommended a change of climate. This change was had by making a visit to his native land. While thus recuperating, Dr. Chatard, by authority of Pope Pius IX, made appeals to the American bishops in behalf of his college. He was gratified with the responses he received and was thereby enabled to relieve the institution from embarrassments occasioned by insufficient revenue.

Dr. Chatard's remarkable success in managing the American college attracted the attention, not only of the bishops of his native land, but also and especially that of the Pope, who graciously recognized him on all occasions, and signally honored him when opportunity offered. Besides presenting him with a large-sized gold medal of exquisite design and finish as a token of approval, and of his own personal regard, he further honored him by appointing him one of the chamberlains at the papal court, giving him authority to arrange for all audiences for Americans with the Pope. The conferring of these distinctions was followed by his appointment as bishop of Vincennes, which occurred (1878) while he was in the United States in the interests of the American college.

These facts and this outline of the career of Dr. Chatard are an index to the ability and character of the man, while they serve at the same time to indicate the things upon which his ripe scholarship is based. Besides the advantage of six years of training as a student in the Urban college, he has had fourteen years of experience in conducting the American college, and also the opportunity of consulting the Vatican library and the rich archives of St. Peter's church. Mingling with the greatest men of his day, many of whom he met during the Vatican council, and having learned, by observation and contact, the things essential to the administration, both spiritual and temporal, of the greatest institution in the world, the Catholic church, he found himself thoroughly equipped to govern the diocese of which he was appointed bishop.

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Always a diligent and patient student, and from his acquaintance with books, knowing where to look for the widest information on nearly all questions; appreciating knowledge both for its own sake as well as for the good uses to which he invariably finds occasion to devote it, Bishop Chatard stands forth a man whose mind is well stored with the ripe fruits of more than fifty years of earnest inquiry and study. A doctor in divinity as well as in medicine; a philosopher, and a scientist of no mean attainments; a student of human nature and a master in sacred science; a fluent speaker; a profound thinker; a linguist of note, and a writer of elegance and force, he combines grandeur of soul with superiority of intellect.

By nature Bishop Chatard is a dignified man. With dignity he possesses force and decision of character. As a man among men his distinguished personality and great learning render him eminent. The high office of bishop loses nothing by his filling it, nor would a higher be unbecoming to him. Religion with him is a reality—a fact, not a sentiment. It is a business—the most serious business of his life. It implies obligation, and obligation fulfilled is duty done. While serious almost to the point of severity in dealing with grave matters, and resolutely fixed in his rulings where new information to the contrary is not forthcoming, he yet manifests a patience so christian, a tolerance so remarkable, and a gentleness of character so peculiarly his own that no one has ever mistaken them for mere yielding or weakness. Firmness, force of character, great executive ability, rare culture, refinement and charm of manner are elements so notable in the personality of Dr. Chatard that even those who know him best find it difficult to say which one is the most prominent. The fact is, each is superlative when occasion calls.

While all may not love Bishop Chatard, since all are not equal to understanding or compassing either him or his official acts, there is yet to be found any one who does not respect, admire and revere him both as a man and as a christian bishop.

During the twenty years which Bishop Chatard has ruled as head of the church in the diocese of Indianapolis, his spiritual zeal and his great mental vigor, backed by a healthy body,

inclined and enabled him to both speak and write much in his capacity of bishop, and along lines purely spiritual. He began his career as bishop by addressing a pastoral letter to his diocese, dated at Rome and written immediately after his consecration. That letter has been esteemed as among the ablest of modern times, connecting our day with the times of the early fathers and the immediate successors of the apostles.

His discourses, too—his sermons—have been replete with profound thought, apt in application to times and occasions, and happy in arrangement of the matter. That one delivered on the occasion of the re-entombment of the remains of Bishop Hailandiere was of such rare merit that the desire of Archbishop Elder, of Cincinnati, to have it published in pamphlet form was carried out. All of Bishop Chatard's lectures are rich in thought. While excellence in arrangement and choice of language as to fitness and force are always in evidence, yet it can be seen that thought is invariably given first place. It can therefore be said of Dr. Chatard that, when he speaks, he says something.

In giving some extracts from a few of his lectures and discourses, we will begin with his first pastoral, which, because of its importance as well as because of its being his first, and, besides being sent from Rome in advance of his coming, has special claims upon space in a history of the diocese. It is as follows:

BISHOP CHATARD'S FIRST PASTORAL.

Francis Silas, by the grace of God and favor of the Apostolic See, Bishop of Vincennes, to his clergy and people, health and life everlasting from the Lord:

Raised by the voice of our Chief Pastor to the see of Vincennes, it has seemed to us most fitting, dearly beloved brethren, to follow the custom of those bishops, who receive episcopal consecration in the Holy city, and address you in a few words, as a pledge of that charity of Christ which fills us with zeal for your welfare; and as a means also of recalling efficaciously those counsels that regard the direction of your life, the prosperity of our church, and the diffusion of our holy religion.

We set about this very useful work all the more willingly, because we have before our eyes the lives and actions of our predecessors of most worthy memory. In them was to be seen a remarkable zeal for souls. They belonged to that chosen band of apostles who, following the footsteps of the saints, left home, relatives, their native land, that they might bring the Catholic faith into our beloved country; that they might reveal the light of truth to our people; that they might teach the sound principles of right living; that they might be to us, God so dispos-

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ing and aiding, an example. We certainly owe to these men, dearly beloved brethren, a debt of gratitude and of special honor. They were your fathers in the faith; they begot you in the word of truth; and, for the sake of you all, abandoning the comforts of life, they laid, in the midst of every kind of trial and sorrow and trouble, the foundations of this church, which has grown so much and spread so widely. We say nothing of that remarkable example of piety, Simon Gabriel Bruté, first Bishop of Vincennes, whose memory is in benediction with you. We say nothing of the other bishops, whose virtues are well known to you. We shall speak of him who, lately your bishop, has been called to receive his reward, Maurice de St. Palais. He was indeed a man distinguished for the qualities of his mind and heart, full of dignity of life, noble of birth, and nobler still by reason of his virtues. He ruled this church of Vincennes for nearly thirty years. Under his guidance it flourished always, grew steadily, and by his prudence and wisdom was preserved from whatever might have troubled the peace of his people. So great a blessing did this pastor merit for his flock, that the diocese of Vincennes may well be held as a model to others.

These examples, dearly beloved brethren, we willingly confess, are to us a source of diffidence and of strength; of diffidence, when we look at our own lowliness; of strength, because they are a stimulus to us to imitate what our predecessors did in so praiseworthy a manner, not trusting to ourselves, by relying on that Divine assistance which was always with them and completed their labors.

What was it, dearly beloved brethren, that caused them and others, distinguished for wealth and birth, and generous hospitality, to leave their country? What else but faith? They understood well the value of this heavenly gift; and that they might bestow on others this gift, valuable far beyond gold and gems and every earthly treasure, they offered themselves a sacrifice—nay, a holocaust to God. And if they so prized this priceless boon, we certainly are not to think lightly of it. Although, by the mercy of God, it is now common to many of our people, its value is certainly not diminished. In fact, the very sight of its fruits among us must make us esteem it still more. And that we may have this greater appreciation of it, permit us for a moment to speak of it; for we do not, perhaps, sufficiently consider its nature. Faith, so speaks the sacred council of Trent, is the root of justification; without it, says St. Paul, it is impossible to please God; Heb. xi, 6. As the root is first with regard to the tree, so faith is first with regard to supernatural life. As no tree comes up from the ground unless the seed be first planted, so unless this seed of faith be first sown into the soul there is no spiritual, no supernatural life. Nay, the very first longings and tendencies toward God, to embrace the teachings of Christ, have their origin from God. So spoke St. Augustin; for when, thinking of this great gift of faith, he attributed to nature these first movements of the heart toward God, he came upon the words of St. Cyprian, commenting the text of St. Paul: "What hast thou that thou had not received;" I Cor. iv, v. 7. Enlightened by the grace of God, he understood forthwith that he had erred, taking credit to himself and not giving thanks to the Almighty. This error he confessed ingenuously, and to the edification of all.* The same truth was taught by the second council of Orange, in the sixth century; and the very words of St. Augustin, used by this council, the venerable council of Trent adopted.

* Lib. de Prædestinatione, ss. c. 3.

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You see, therefore, dearly beloved brethren, how ardently God has loved us, taking pity on our poverty, giving to us the principle of life everlasting, and bestowing on us the adoption of sonship! For it is by this gift of faith that we are called and are the sons of God.

Such being the case, dearly beloved, we have, in consequence, a two-fold duty; a duty of preserving this faith for ourselves and those under our charge, and a duty of spreading this faith among those who are outside the unity of the church. And first, with regard to our duty of preserving the faith for ourselves, and for those depending on us, we are to study the means suitable for that end. The words of Christ to his apostles and those to his disciples immediately occur to us: "Go teach all nations," Matt. xxviii, 19; and "Who hears you hears me," Luke x, 16. In this obedience, in this pious disposition to believe, whereby we heed the voice of our Pastor, and follow him, the security of our faith is founded. This is no difficult task for us; for you know well, dearly beloved brethren, that our Lord gave explicitly to the Apostle Peter the office of teaching, when, in the presence of the other apostles, he said: "I have prayed for thee that thy faith fail not." * * * "Confirm thy brethren," Luke xxii, 32. From these words it is clear that Peter and his successors had power to teach to the end of the world; that we have imposed on us a duty of obeying; and that Peter and his successors perform their office when teaching the whole church, without danger of error. The Angelic Doctor, St. Thomas Aquinas, understood this well; for he wrote, commenting on the above words: "The faith of the church cannot fail, since the Lord said to Peter, I have prayed for thee that thy faith fail not," Qa. Qae. Quaest, II, art. vi. The (Ecumenical council of the Vatican confirmed, by the assistance of the Holy Ghost, this doctrine, defining the infallibility of the sovereign Pontiff. This teaching was not new, but, on the contrary, entirely consistent with the principles of the first ages of Christianity. We shall say nothing of the words of Pope St. Clement, writing to the Corinthians in danger of schism, St. John, the apostle, being still alive, and telling them they were to observe what he had prescribed for them in the Holy Spirit. We shall say nothing of what St. Cyprian writes, speaking of the unity of the church. The beginning is from unity, and the primacy is given to Peter, that the church may be shown to be one. We shall even omit speaking of the remarkable passage of St. Augustin to the Pilgrims: "The acts of two councils have been sent to Rome; thence the answers have come; the matter is at an end; would that once for all error would cease." Nor shall we delay in speaking of the letter of St. Jerome to Pope Damasus, where this holy and most learned man, of sublime intellect, and well acquainted with almost all the churches of his day, distinctly writes: "I, following as first no one but Christ, am joined in communion with your holiness, that is, with the cathedra of Peter; I know the church is built on that rock. Whosoever eats the lamb outside of this house is profane. * * * Whosoever does not gather with thee, scattereth; that is, whosoever is not of Christ belongs to anti-Christ." We shall pass over all these. Two facts only shall we mention as briefly as possible.

The Christians of the Pentapolis appealed from the patriarch of Alexandria or Dionysius, that is from the bishops of the chief church of Egypt founded by St. Mark the Evangelist. To whom did they appeal? To the Roman pontiff of the same name, St. Dionysius, and this is a matter of faith. Pope St. Dionysius, in the discharge of his supreme duty, informed the patriarch of the accusation laid

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against him, and after receiving his exculpation, declared him not guilty. Having heard the sentence of the Roman pontiff, these Christians of the third century withdrew their charges and obeyed the patriarch.

At the same time the faithful of Rome were establishing their cemeteries and ornamenting them with sacred symbols. . . Nothing is to be seen more frequently in these catacombs than the figure of a man striking a rock with a rod, and water gushing out from the rock. What is this figure? Certainly not Christ, who is, as St. Paul says, the rock struck with the rod; "the rock was Christ." Nor is it Moses, save as a figure, for Moses belongs to the old dispensation. There remains the antitype Peter, of whom this is in reality the image; for there have been found in these cemeteries paintings on glass, representing a man with a rod striking a rock, from which water flows, and over the head of the man they have the name "Petrus." These Christians of the Roman church thought that Peter in the New Law held the place of Moses in the Old Dispensation. Nor did the Romans only so judge, for that old writer of the church of Syria, St. Ephrem, in his sermon on the Transfiguration of our Lord, making a comparison between Moses, who was speaking with Christ and St. Peter, does not hesitate to say that Moses was the *economus*, or administrator of the Father, while Peter is the procurator, or agent, of the Son, even of God.

It becomes us, therefore, dearly beloved brethren, to have the spirit of these early Christians, and to cherish it. Let us not like wanton children refuse to harken to the voice of our Father and teacher; let us not, with indocility and rebellious mind, look with suspicion on the acts of our Supreme Pastor; let us not, elated by the pride of self-conceit, put ourselves, as it were, on our guard against our Father, as against an enemy. Let us, the rather, as children filled with reverence, respect his voice, if possible anticipating his wishes, with that disposition which is a gift of the Holy Spirit, from whom it comes, that we dwell together of one mind, in our Father's house. Whoever has such a disposition will never be cause of grief or sadness to our holy mother, the church.

But the faith is, moreover, to be kept inviolate for those who depend on us, for the children, the hope of the church, whose minds, in their tender years, receive, like soft wax, every impression. How is the faith to be preserved for them, save by Catholic education? If you wish your children to be truly Catholics, you must neglect nothing that may guard them against the pestiferous spirit of unbelief and the contagion of bad example. The learned Cardinal Pallavicini, in his history of the council of Trent, wisely observes, that citizens are what their education makes them. A most true remark. For experience teaches that, at least, ordinarily speaking, men receive in their earliest years the impulse that rules and directs their whole life. Thus, Catholic education brings with it a two-fold advantage: while it imbues youth with sound Catholic doctrine, it also makes them good citizens—a most desirable thing in this republic of ours, inasmuch as this form of government allows the greatest liberty—license, in fact, whence there arises danger to the safety of the country. For if "the throne is made strong by justice," Prov. xvi' 12, by injustice and by vice government is overthrown. Religion, education of youth, is therefore the more necessary, the freer is the form of government; lest, owing to neglect of education of this sort, the whole edifice of the state, undermined by vice, crumbles to pieces. But while we speak of the citizenship of this world we must not forget, dearly beloved brethren, that we have here no perma-

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ment citizenship, but look for another. For we are fellow-citizens of the Saints, and of the household of God. Our true country is heaven, where an unending life awaits us. We are to be citizens of that country, and of the citizens of that country it is more truly to be said, they are what their education made them. Lift up your eyes on high; see the saints who reign with God, and give such an education to your children as will render them worthy of their company. We acknowledge, dearly beloved, that we, reading of our diocese, we have had no greater consolation than what was derived from the fact of so many children of both sexes receiving a sound Catholic education. We thank God for this, and we delight in praising the provident care of our illustrious predecessors, and the zeal of those engaged in teaching. Moreover, that you may know how acceptable to us is this exemplary assiduity in the attendance in the schools, and of those who direct them, we have asked the sovereign pontiff, Pope Leo XIII, his apostolic benediction for all those who have in any way interested themselves in these schools, as well as for the scholars, and this blessing the vicar of Christ has given with marks of special commendation.

What we have written above, dearly beloved brethren, regards you who are certainly our chief care. We are not, however, to neglect those who have not yet tasted of the gift of God, but whom we embrace in christian charity, and whom both you and we earnestly desire to see belonging to the flock of Christ. Were anything needed to kindle your zeal for these souls, it would be enough to think of their condition. We shall say nothing of those who have once doubted, and who refuse to heed the voice of conscience; they resist the Holy Spirit. We speak of those who in good faith have followed non-Catholic tenets, and belong to various sects. These are the larger portion of the people within the limits of our diocese. If any one should say that the people of the United States, because of their innumerable religious divisions and of the ease with which anyone endowed with talent and eloquence can find hearers, are light and by no means zealous of religion, he would be wide of the mark. It is far otherwise. Since the principle of private judgment has logically wrought its result, it is only consistent that each one should abound in his own view, should reject authority in matters of faith, and follow his opinion. That hearers are so numerous is a proof of the desire in each one to know religious truth and embrace it. We are to have this steadily before our eyes. For when we recall to mind this fact, we shall more easily bear with our non-Catholic brethren, even acting against us, knowing that they are acting according to conscience, since they think they are doing a service to God. With that good faith which has been brought about in them by early education, and by circumstances of life, we shall abstain from all bitterness and curb our tongue lest it speak harshly. Nay, more: Moved by charity and mercy for them, we shall do all we can to have them come into fold. We should be urged to this, especially by the consideration of the state of those even who have been rightly baptized, and are still outside the church in the fullness of their good faith. They are all, in fact, in real danger of losing their souls. Though it may sometimes happen that non-Catholics live so justly as not to have lost the first grace of baptism, it would be rash to say that this is of common occurrence. For if those who are in the church must not unfrequently accuse themselves of sin, what is to be said of those who have not the means of salvation instituted by Christ? Non-Catholics have not the Holy Tribunal of Penance for the remission of sin committed after baptism; they have

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not the Sacrament of the body of the Lord, whence life is given us; they have not the sacramentals, indulgences, and those other beautiful practices that reveal to us the love of the heart of Jesus, and through which our exile on earth receives help and consolation. Being without these aids, they can be saved only by extraordinary means. No one, however, has a right to extraordinary means, for God has not promised them; how rash, therefore, it is to look for them, there is none who may not understand.

We, who have received the light, must, therefore, come to the assistance of these our brethren; we must embrace them in the bowels of the charity of Christ; we must bear with them even when rising up against us; in fine, we must do all things to them, as St. Paul says, to gain them for Christ. To succeed in this there is certainly nothing better adapted than they should see in us an example of virtue. The heathen used to say of the early Christians, as you are aware, "behold! how they love one another!" If those who are outside the church will have seen always in us christian charity, brotherly love, unity of mind, freedom from all party spirit, there is no doubt but they will begin to admire our faith, then love it, and finally be induced to embrace it.

To example must be joined instruction in the faith. Not to every one does this office belong. To you it pertains, priests of God, on whom God has bestowed His Spirit, giving increase to the seed planted by you. Not only are you to instruct those that belong to us; but on fitting occasions we must zealously care for those without the church, explaining clearly those points of revelations that may enlighten them, and show them the way of salvation. In the discharge of this duty, you well understand how important it is to abstain from all censure, and from every word that may in any manner irritate. Let everything be done under the guidance of charity, and the blessing of God will descend upon your work and make it profitable unto eternal life for yourself and for others.

In reading over the list of churches, of religious houses, of the regular clergy and of the virgins consecrated to God, as well as of other institutions of christian charity in our diocese, we are struck with the fact that so many important works could have been completed in so short a time. We are not ignorant, dearly beloved brethren, of the great sacrifices you were obliged to undergo before effecting so much. These churches and institutions reflect honor on you in the sight of God and in the sight of men. Posterity will call this century the golden age of our church in America. But not for all this are we to rest; much yet remains to be done. As long as one remains who is not of the fold, we labor. In a special manner must we sedulously and earnestly direct our energies that the little ones of the flock do not perish through neglect on our part. All this imposes on us a very heavy burden; but we must bear it manfully. Do not give with regret of your earthly substance, dearly beloved brethren, for purposes so acceptable to Almighty God. For those gifts of this world, he who is the giver of all good gifts will repay a hundred fold with spiritual treasures, and will lay up for you riches to ornament that life which lasts not seventy or eighty years, but is eternal.

While, brethren, you are engaged in the works of such moment, we know that you by no means forget our Father, and the supreme head of the church, Leo, by Divine Providence the XIII of the name, but that in all your prayers you beseech Almighty God for him. We exhort you to perform this sacred duty yet more earnestly. For in these times, full of sorrow for the Roman church, the

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Holy Spirit has placed him in the chair of Peter, where by word and by example, following in the footsteps of his immediate predecessor, of holy memory, he is guarding with the greatest fortitude the rights of the church. Therefore, pray to God His holy spirit may ever be present in His Vicar with his holy gifts, so that he may worthily lead the flock of Christ in the way of salvation, and keep it from every appearance of evil.

That a merciful God may aid us in our work in the cause of religion, let us observe faithfully the laws of the church, which are the means of knowing God's will and of doing it. Let us follow the spirit of the church, the guide of our life, for she has the spirit of God. Let us adopt the customs approved by her prayers, devout practices of every kind. Let us cherish especially devotion towards the Sacred Heart of Jesus, and towards the Ever Blessed and Immaculate Virgin Mary, and instil them into the minds and hearts of the young. By the aid of such evotion we shall lead lives peaceful, holy, pleasing to God, useful here and in eternity, for, says the Apostle, "piety is useful for all things."

Let us also pray the Holy Spouse of B. V. Mary, St. Joseph, the patron of the church, and the Holy Apostles, Sts. Peter and Paul, whom we have chosen to aid us by their powerful protection, in the discharge of our episcopal office, that everything may be prosperously done to the greater honor and glory of God, and to the welfare of souls, "and the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus." Amen.

Given at Rome, outside the Ostian Gate, this 12th day of May, 1878, Feast of the Patronage of St. Joseph, and the day of our consecration.

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CHAPTER VIII.

EXTRACTS FROM BISHOP CHATARD'S LECTURES ON VERY IMPORTANT SUBJECTS WHICH WILL BE FOUND BOTH INSTRUCTIVE AND EDIFYING FOR BOTH CATHOLICS AND NON-CATHOLICS.

ON a very important subject, in 1877, Bishop Chatard, on invitation, delivered a lecture before the Leonine Union, the central Catholic society of the capital of Indiana. His treatment of the question showed his versatility and his wide range of knowledge and reading even outside his special studies as an ecclesiastic. We quote in part from his introductory remarks, and continuing as suits our purpose as follows:

TENURE OF LAND AND EMINENT DOMAIN.

"It is an easy stumbling-block in the path of those who are wayward, that primarily, God made the earth and gave it to the children of men in common; and that the natural law contains no dictate which says that land shall be in one way more than in another. The theme, consequently, suggests itself to a philanthropist of fanciful mood and of unpractical ways, how shall land best be held, in common or otherwise? and he decides that it is far better that it be held as it was originally given, in common. From that to the condemnation of those who defend individual ownership of land the passage is easy. Then the historical student goes to work to investigate how from the land being common property, it came to be possessed as private property. He goes back till he comes to the dawn of civilization, or to the days of barbarism, and he hunts for the germs of the idea of individual possession, and on his researches others may base their theories on the subject. Thus, in his Constitutional History of England, Professor

Stubbs, of Oxford, goes to Germany and investigates the manners and customs of the Saxons and other tribes who contributed their quota to the invasion and conquest of England. It is interesting to hear what he says, for it is from England, the mother country, that our own common law, which regulates this question of land tenure, has come; though, as I shall have occasion to develop, the idea of holding from the crown or the state, which, it appears, underlies the system, is rather a *fictio juris*, a fiction of law, and, at all events, merely an accidental mode of tenure, and by no means from the essence of things.

"I would premise, lest there be misunderstanding, that Professor Stubbs, to my knowledge, nowhere argues in favor of holding land in common. But he quotes ancient writers to show what was the original custom among the Saxons. On page 19 of volume I, after speaking of the writings of Julius Cæsar, he quotes the historian, Tacitus, saying that 'possessions of land are held by all, by turn, that is in common, which they presently divide up accordingly to the rank of dignity of the cultivators.'*

"Commenting on this passage, Prof. Stubbs goes on to say it is evident there were classes among the early Germans—the noble, the well-born, the freedmen and the slaves. 'But,' he adds, 'the inequalities in the use or possession of land involve no inequalities in social or political rights.' These tribes, therefore, seem to have held their possessions originally in common, and to have divided them up annually, or periodically, according to the importance or need of those who cultivated them, on the principle that those who had greater need on account of their flocks, or greater merit in defending the country, should be more bountifully provided for; which, I think, all will look upon as the beginning of that unavoidable inequality in the distribution of wealth which always and everywhere manifests itself among men. Further, on page 23, the professor tells us that the slaves paid rent, which shows that even this tenure in common had its modifications. Speaking of the gradual change from possession in common to that of the individ-

*"Agri pro numero cultorum ab universis in vices (al. in vicis) occupantur quos mox inter se secundum dignationem partiuntur." Dr. Waitz contends for *in vicis*.

ual, Prof. Stubbs goes on: 'Without conjecturing how the change took place, we may safely assume that, although traces still remain of a common land tenure at the opening of Anglo-Saxon history, absolute ownership of land in severalty was established and becoming a rule. We may, then, regard the land as referable to two great divisions: that which was held by individuals in full ownership, and that of which the ownership was in the state.' The former, because recorded, was called 'book-land'; the latter was known as 'folcland', or public land.

"We come now to the period in which the feudal system prevails and still further modifies the tenure of lands. This system came from the peoples that invaded the Roman empire, and was founded on conquest. The conquerer allotted the land to whom he pleased, and the holder held his possession or feud from his sovereign, the donor. Blackstone, on the Rights of Things, book II, chap. I, pp.45-46 (Sharswood's edition, 1875), says on this subject, allotments of this nature, 'all sprang from the same right to conquest.' Prof. Stubbs, referring to the Germans (vol. I, p. 35), remarks: 'The military princeps has but to conquer and colonize a new territory, and reward his followers, on a plan that will keep them faithful, as well as free, and feudalism springs into existence.'

"From what has been said it is evident, first, that the possession of land in common, where it existed, was found to be impracticable on a large scale and in need of modification, and it finally gave way to individual ownership; and, secondly, that the feudal, in which all hold from the sovereign, is an artificial condition of tenure. Possession in common, therefore, being impracticable, and the possession by the sovereign of all land being a forced and not natural condition, it would follow, it seems, that neither possession in common nor the feudal system is according to nature, that is, according to what reason demands, although not contrary to reason.

"What will our reason teach on this subject? What will the study of the essence of things make us understand?

"Let us consult the masters to whom the world looks for guidance, and hear what they have to say." * * *

Here the bishop quotes at length from Sir William Blackstone,



J. H. Randurand.



St. Thomas, Taletus and Cardinal Cajetan, establishing beyond dispute the correctness of the principle of individual ownership of property, and then continues:

“While nearly all who call themselves Catholics will be found holding strongly to this doctrine of individual ownership of land, there are some who unwittingly play into the hands of the enemies of the truth, owing to the confused idea they have concerning the rights of the state over the property of individuals. They confound what is known as the right of eminent domain with a right of possession to the land itself, attributing, at least in the abstract, such dominion to the state. This is a fatal error; for there cannot be two possessors. The concession that the state is a possessor even in the abstract gives up the whole case to the communist and socialist; for the principle carried out legitimately would make the individual only a tenant at will. It is for this reason very important that we should have a precise idea of what eminent domain is.

“It is not, in the first place, a dominion properly so called, which implies ownership. The term ‘*dominium altum*’ was used by Suarez and others to signify a certain power, but not to exclude the ownership of the individual. The theory, which originated in feudalism, that all land in England was held of the crown, originated in the right of conquest. But this conquest is an accidental thing, and any right which flows from it must have the same accidental nature, for it can not rise higher than its source. This theory, therefore, does not pertain to the essential ideas of natural right, to which alone we are to go for principles by which our judgment is to be formed. The same thing is to be said about various ways of tenure of land in different countries. It is said, with how much truth I confess I am not able to say, that the land in Ireland was not held in private ownership in early times, about the fifth century, but in common by the people. It would seem to have been a system such as Professor Stubbs speaks of as obtaining in Germany among the Saxons. It may have been patriarchal, a system possible where the people are not numerous, and are very closely allied with each other by blood or interests. But just as in the case of the Saxons it was found impracticable to hold land

in common, just so patriarchal systems are doomed to disappear and be succeeded by a tenure more in accord with the exigencies of society and with the dictates of human reason; for, as we have seen, supposing no prior owner, and placing men face to face with the question what they are to with the land upon which they are to dwell, the solution will be that individuals are to own the land, and the community is to protect the rights of each one.

"One or two preliminary remarks will help us to understand better what eminent domain is, regarding which we shall consult authorities, as I have just done. Government exists for the benefit of the people subject to it, and authority is a trust to be used for the good of those under it. All authority comes from God, and it is to be obeyed for conscience sake; who resists the authority of the state resists the ordinance of God. But the state must proceed by law, which is an ordination of reason emanating from the person or persons having the care of the community, and made for the common good. Reason is the life of law. The state, therefore, has to act for the public good according to reason. Its rights, therefore, are not unlimited; reason limits them in the first place, and the public good in the second place; though the reasonableness and the utility of a law are, in themselves, inseparable. The state, therefore, can not arbitrarily and unnecessarily interfere with the rights of individuals. But there come circumstances in which reason itself dictates that the state must interfere and put in abeyance the rights of individuals, for protection or general welfare; occasionally, in cases of necessity, even destroy property, as in times of war. In the present instance I am not called upon to examine the various phases of this supreme power inherent naturally in every state. I here call attention to it in regard to the property, the landed possessions of a country, and ask the question, what is meant by eminent domain, the name by which this power is known?" * * * * *

Regarding the nature of eminent domain, as quite distinct from private or individual ownership, he quotes Henry E. Mills, Judge Cooley, Chancellor Kent, and such theologians as Suarez and J. Costa-Rosetti, S. J., and then continues and concludes:

"Eminent domain differs from ownership:

“First, in itself. Ownership gives dominion, eminent domain does not; for it is only a right of control, through a sovereign right, inherent in supreme power. And this right of eminent domain does not differ in any essential point from the general control which the state exercises over all the rights of its citizens. *Salus populi suprema lex*, the safety of the republic is the supreme law, is the axiom which is a key to understanding the true nature of this higher right or eminent domain. How that right is to be exercised is determined by the special nature of the right or rights the control of which has become necessary.

“Second, in its conception. The idea of private ownership is first in mind; then arises the idea of the control of it. Ownership in common, we may grant, was the original mode of ownership. But it was only one mode of ownership, just as private ownership is another mode. When, by the act of the community, ownership in common ceased, the community no longer retained any ownership in what the private individual had begun to own. There remained only the sovereign right of control inherent in the supreme power. This idea of sovereign control, in the logical order, arises in the mind following on the idea of private ownership; as we must first conceive the idea of *what* is to be controlled before we can have the idea of controlling it.

“Third, in its scope. Ownership is for the benefit and support of the family. Eminent domain exists, not for the support of the state, but for its protection, and consequent protection of the rights of all. The state may purchase and hold property for its benefit and support, as, for example, a tract of wooded land. But, then, this is the same ownership as that enjoyed by the individual, and is regulated by the same laws.

“Fourth, in its powers and in the exercise of them. Ownership allows the owner to dispose of his property when and how he pleases. Eminent domain seizes property only in certain cases determined by the public need. The need also directs how that property shall be disposed of. Compensation, too, must be made. Even when eminent domain is spoken of as ‘a right of transcendent propriety,’ as we have seen Puffendorf style it, the writer requires compensation, which implies ownership by the individual.

The law requires compensation to be offered before seizure, which shows respect for the owner's right.

"Eminent domain, therefore, is essentially distinct from the right of ownership, which it excludes from its very conception, compensating, as it does, the owner for his property, which can be seized on for public uses for public good. It is easy to understand, then, how wide of the mark they are who confound it with dominion proper. It would be bad enough to err in stating the contrary, were such an error only speculative or theoretical. But in the present tendency of many to apply this erroneous judgment in a practical manner, so as to take away property from the owner and tax it to its full value as rent to the state, it becomes a most dangerous error, and should be guarded against most carefully, for it is the basis of the socialistic and communistic systems, which, as a learned writer, already quoted, says, 'agree in this, that they war against property.' (N. Signoriello, *Eth. Specialis*, p. 58.) Socialism has been too often condemned by the supreme authority of the church to need that we enter any further into the treatment of it. It will suffice to refer here to the encyclical letters of Pius IX, '*Qui Pluribus*,' of November 9, 1846, '*Nescitis et Nobiscum*,' of December 18, 1849, and '*Quibus Luctuosissimis*,' of September 5, 1851. Finally, the encyclical letter of the present sovereign pontiff, Leo XIII, '*Quod Apostolici Muneris*,' of December 8, 1878, speaks thus in condemnation of this and like systems: 'Allured by cupidity of the goods of this life, *which is the root of all evil*, in seeking which some have erred from faith (I Tim. vi, 10), they attack *the right of owning property, which right the natural law sanctions*, and by an enormous crime, while they seem to consult the needs and desires of all men, strive to seize and hold in common whatever has been acquired by title of legitimate inheritance, by mental or manual labor, or by frugality of life.' So speaks the leader of God's hosts; the trumpet gives no uncertain sound; we know our banner, and upon it we read, 'Be just to all; respect every man's rights.'"

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"THE EXISTENCE OF THE SOUL OF MAN."

This was the subject of one of the series of lectures, already referred to as having been delivered in St. John's pro-cathedral at Indianapolis, by Bishop Chatard. As showing his method of presenting the subject, his arguments in part, and also his excellent style, the following selection is given:

The cardinal principle of the materialist is that there is nothing but matter. Under the head of materialists are to be classed the positivists, evolutionists who evolve everything out of matter, and those who profess a belief in the indefinite progress, in a material sense of nature. For all these theories are based on the development of matter. To these are to be added a horde of scientific men, who, without any special preconceived ideas, from their observation of the laws of matter in the more perfect animal organisms, of involuntary muscular action, or reflex action in man and in the animals, of the movement of matter—of a limb, even after severance from the parent trunk—have leaped to the conclusion that thought is but a secretion of the brain, and that there is no such thing as a soul. It is useless to deny the gravity of this error, its great danger, its most destructive consequences. For this reason I have taken it as the subject of my second lecture, proposing to show the impossibility of matter thinking, and the absolute necessity, and therefore the existence of a spiritual essence in man, thinking and ruling his acts, which is his soul, the principle of his actions, and the responsible agent of them.

By matter is understood by all that which is composed of elements, of parts, and can be divided; which has extension and occupies space. It is, moreover, inert; that is, it does not move itself; and when it does move, it moves in consequence of a motor or moving power, and then it moves necessarily in the direction of the force or power that acts upon it. I invite your attention particularly to these qualities of matter, its extension, form, and shape, its inability to move itself, and its necessary movement in the direction of the force that acts upon it; for I shall make special use of these facts in a moment.

If we turn our eyes upon ourselves, as it were inwardly, and consider what we are conscious of as going on within us, we have at once an idea of our identity; that is, we are conscious we are the same person we were always. Changes have gone on around us; this body of ours even has changed; but there is a something in us that has not changed; it is that which did years ago what we are sorry for now, or what we are glad we did. Again, that something which is in us rules our actions. It resolves, it acts with deliberation and promptness, it makes every part of the body act, all parts together for one purpose—for example, for self-preservation—with incredible rapidity. It is like the engineer who is driving his engine, or a man who is managing a pair of spirited horses; his action makes all go together and work without interfering the one with the other. We are conscious there is a something in us which acts in this way, and feel there is no discussion or agreement between several principles of being in us to produce so harmonious a result. The very quickness with which we get out of danger precludes discussion, deliberation, agreement. To deliberate would

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mean destruction. There is, therefore, no multitude of counselors, but one directing power. Now, this can be only on the supposition that this something is simple, not composed of parts; the very complex nature of man's body exacts this. To consist of parts would imply the necessity of these different parts consulting, advising, agreeing, or refusing to agree, if they were capable of doing this. Therefore, is it that this principle in us which is one, identically one; which is one in its direction of the forces of body; one in all its operations, whether of mind or of body—of thought, that is, or of physical action—must be one by nature, not compound, not consisting of parts added to parts, and therefore simple in its essence or being—simple, and not compound, not a composite. For the acts of any being are in accordance with its nature; while its nature can be judged of from its acts. Besides we are conscious that we move ourselves. We say now and then that we are moved to do something; but we mean that considerations of various kinds have influenced our thoughts so as to make us resolve to do it. All the time we are conscious that we move ourselves; that we needn't unless we wish; that we can do just the opposite if we desire. Reason tells us this is a quality that matter has not; and this being the case, what has that quality isn't matter, isn't this inert mass that can't move unless something moves it. Just contrast the work of this principle of action in us with that remarkable phenomenon called "reflex action." In ourselves we may see both. A blow to a nerve will cause immediate and spasmodic action of a limb which apparently has no connection with the nerve. But this is the result of mechanical action, irritating a nerve and thus stimulating the nervous system, and is determined to one thing or act, and we are conscious that this act goes on independently of us; that is, I am conscious this movement in me takes place without any control or direction of the thinking principle in me; whereas when I am self-possessed and direct my actions, such actions are mine, not those of my nerves, or of my body. Is not this the way all men talk, and is it not the judgment of our tribunal—reason? Therefore we are always, in a natural, easy way, distinguishing between the action of matter and the action of one, simple, self-ruling, self-directing principle in us; and this could not be, unless we were intimately persuaded that we had something in us not of matter, but of an order above matter and better than it, differing from it essentially in its nature.

One—the greatest—faculty of this principle in us, which we call the soul, is thought. This is its life, in fact. This belongs as essentially to the soul as breath does to the body. Now, with reference to thought, we are conscious that there is a unity in thought which does not admit a division. We recognize successive steps or stages in thought; but each thought is one in itself. It may be more or less distinct, yet it is always one. Men speak of half a mind; but this is a metaphorical expression signifying that they are not fully resolved. To speak of thought as having form, shape, color, would cause people to look at you with undisguised astonishment, possibly with disagreeable surmises. To us all thought is as fully present, as indivisible, as is the simplicity of the soul itself; and it cannot be otherwise; for, as I have said, thought is the life of the soul, and if the one excludes division the other must, too. Thought, therefore, cannot be conceived of as having extension, form, shape, color. What results from this? That the soul is simple, not composed of matter; for if it were, the thoughts would be according to its nature and consist of parts, and consequently there would be nothing strange in speaking of a half, or of a quarter of a thought.

IN THE STATE OF INDIANA.

Again, thought cannot result from motion of particles of matter. The reason of it is this: matter is inert and moves only in consequence of force applied to it; moreover, as I have already said, it moves necessarily in the direction of the force acting on it. Here, then, is an additional reason which convinces us of the simplicity of the soul, for we are conscious of the freedom of our thoughts. We can interrupt them at will; we can, by the interior force of our volition, pursue an entirely different train of thought. We can check our mind so as to not let it reach a conclusion; or, having reached a conclusion, not permit our will to carry out the result. This freedom of thought is absolutely in contradiction to that necessary or compulsory movement such as belongs to matter. Besides, the necessity also of moving in the direction of the force impelling takes away all responsibility; for free-will is destroyed. Man is no longer a free agent; he becomes material wholly, and acts are organic changes in matter for which he is not answerable. These acts are not his; for the movement which produces such changes is from outside and the changes are absolutely determined in extent and direction by the outside force. Here the materialist finds himself at once in conflict with the firm persuasion and belief of human reason from the beginning; for men have always recognized the responsibility of man with regard to his actions, and have made laws on that account. The very existence of all law presupposes, as a necessary condition, the freedom of man's will, his power to rule himself, the full possession of his faculties of action—his personality, in fine. Reason, therefore, is with us in asserting unmistakably the existence of the soul of man as a simple substance, with a life of thought and reason and of freedom of action which constitute it a spiritual being—a spirit. * * *

“EARLY CHRISTIANITY.”

The most matter-of-fact of Bishop Chatard's lectures is the one entitled as above. It deals with facts touching the practices and beliefs of the early Christians, and cannot fail of good effect upon those who read it with the desire “to know,” even if “to believe” be but secondary with them. We quote the introduction and a portion of the argumentative part, leaving the reader to find the lecture complete in “Christian Truths,” published by the Catholic Publication society, New York, 1881:

Although the nineteenth century is an epoch of novelty and of invention, there never has been a period in which interest in the history of remote ages was keener, or the results of archæological investigations more satisfactory. The whole world is divided into two classes of seemingly opposite ideas. One is peering into the future, believing in the progress of humanity, casting on the past doubt which will not stand the test of principles often arbitrarily assumed. The other is matter-of-fact, does not discard the amelioration of the human race, but rejecting unsustained theories and unfounded skepticism, looks to the past for lessons of truth and of wisdom, believing that there have been wise men and truthful narrators of what once was. The spirit of the former class, though not without its beneficial features, has been the cause of immense evil in casting aside cherished memories and

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traditions, and with them the principles which gave them life. Dazzling often with the electric brilliancy of their success, they have oftener led men into darkness impenetrable, and entangled them hopelessly in the meshes of illogic or unsound thought. The latter class, in quiet, plodding, persevering efforts, attract little attention, till suddenly a result is obtained, solid in its nature, durable in its effects, and triumphant in its vindication of historic truth.

To this latter class belong generally those who are engaged in the serious study of antiquity, not led by theory, but eminently inductive in their method, gathering facts, collating them, and patiently awaiting the fruit they hope for. Not a square inch of stone bearing the marks of the hand of man escapes them; a cuneiform character, a hieroglyph, a Greek letter, or a Latin date, invests the cold marble with an interest which gives it life and makes it speak in faltering accents first, then in language not to be mistaken, when, in union with its other parts, it tells of the past in a way that cannot be gainsaid. It is by such patient, painstaking care that the discoveries of Layard, of George Smith, at Nineveh, and of Schliemann at Troy and Mycenæ, have been brought about. The schools of Niebuhr and of Arnold may be aptly taken as representing those who write history from theoretical standpoints, and who, influenced by skepticism, have rejected as fable what they could not compass. The spirit, however, which has actuated Layard, George Smith and Schliemann is fitly shown us in the following words of Mr. William Dyer, author of the well-known article on Roman antiquity in Smith's Classical Dictionary, and subsequently of the interesting and valuable works on the histories of the City of Rome and of the Kings. At page 62 of his introduction to the History of the City of Rome, he says: "There is little motive to falsify the origin and dates of public buildings; and, indeed, their falsification would be much more difficult than that of events transmitted by oral tradition, or even recorded in writing. In fact, we consider the remains of some of the monuments of the regal and republican periods to be the best proofs of the fundamental truths of early Roman history." This is an eminently sensible remark; and I shall take its meaning as our guide in the treatment of the subject of this lecture, Early Christianity. The sources, therefore, to which we shall look for information will be the monuments of Christian antiquity existing at the present time. These are found scattered over a very wide range of territory—a range co-extensive with the old Roman empire. They are of varied character—architectural, commemorative, sepulchral, artistic, in painting and in sculpture. Necessarily, in a brief lecture, it would be impossible to go over such a field, and it is imperative that I should confine myself to a part only of it, and even then in a summary way.

Of all parts of the Roman empire none could certainly reward investigation better than the Eternal city itself, its capital, which became the center of Christianity, and the dwelling place of St. Peter and of his successors, the heads of the church in their respective epochs. Thither came Christians from all parts of the known world, and their piety made them devote their means to advance the material prosperity of the church in the erection of churches and sanctuaries, and sepulchral ornaments. No portion of the Roman empire, for these reasons, is richer in monuments of Christian antiquity than Rome with its territory; and to its study I invite your attention. Even here, however, as the objects deserving attention are so numerous, to study profitably, it will be necessary to restrict ourselves to the exploration of the principal mines whence the treasures of Christian

archæology are taken, the catacombs, in which the Christians of the first ages were laid to rest.

The practice of depositing the bodies of the dead in the ground the Christians took from the Jews. It was not wholly a Jewish custom, as may be seen by inspecting pagan tombs discovered not long since on the Latin road. But the favorite manner, used by the Romans, was that of cremation, a custom born of the sentiment of repugnance human pride has to what is so revolting in death. The Jew, who believed in the immortality of the soul, revered the tabernacle in which it had to dwell, and in which he believed it was again one day to live. "In my flesh shall I see my Redeemer," was for him a sacred thought of deep meaning, and a tenet of unshaken faith. He followed the example of Abraham and of the patriarchs, and laid his dead to rest in tombs cut in the rock or excavated in the soil, leaving, in humble submission to God, the remains to resolve themselves into their former elements, as ordained by the Maker of man. To these reasons of the Jews the Christians added a still more weighty one, in fact of the Savior of man having thus been laid to rest. Every Christian wished to have his body buried as that of his Master, with whom he expected one day to rise again.

Before the Christian religion was preached in Rome the Jews were there, and possessed places of burial which remain at this day. Rome, being the center of the world at that day, was the starting point whence radiated roads to every point of the compass. These were the Ostian way, the Latin way, the Flaminian way, the Nomentan way, and the great Appian way, the main artery of communication with the vast east, running across the Campagna in a straight line to Brundisium, and so much frequented as to receive the appellation, *Regina Viarum*—"Queen of Ways." By this road St. Paul came to Rome, striking the *Via Appia* on his way northward from Puteoli, or Pozzuoli. Owing to the fact of its being the principal way out of Rome, it was selected by preference as the one along which the great families of the city erected the sepulchral monuments destined to hold the ashes of their members. Nothing could be more gratifying to family pride than that all who left or entered the great metropolis of the world, should see the statues of those whose deeds had made the family famous, and recognize, in the taste and profusion of rich ornament, the culture and wealth of those to whom the monuments belonged. For miles outside the city, the Appian was lined with these tombs. This display disposition and circumstances made the Christians leave to the pagans. They were obliged, more by public opinion than by law, to bury as privately as was possible. The law of Rome was very considerate with regard to burial, and, in fact, would serve as a model for more than one of the present ruling states of the world. Even during persecution burial was protected by law. The jurisconsult, Marcean (*Digest.*, i. 8, 56) says: "Any one makes a place sacred when he places in his property a dead body." Paulus, another authority, states (*Sentent.*, 1. 21, 4): "Whosoever lays bare a body permanently buried, or put for a time in any place, or exposes it to the light of the sun, commits a crime against religion." (*De Rossi*, *Bull. Archæol. Sacr.*, an. 1865, p. 89). He also says that "the bodies of criminals are to be given up to any persons seeking them for burial;" though sometimes, through odium of crime, especially of treason, it was not done. The Justinian code (iii. 44, 11) contains a decree of Diocletian and of Maxentius, of the year 290, in which they say: "We do not forbid the burial of those condemned for crime and subjected to a

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well-deserved punishment." This was the law. But public feelings often set aside law; and the Christians, with commendable prudence, took this into account. They, therefore, as a rule, sought to bury where they would be less likely to be observed. The situations they sought were the hills around Rome, generally at the sides of the great Roman ways, not far from the city. A radius of about seven miles will include the most distant of the catacombs, by which name are known the Christian cemeteries. The reason why the Christians sought the hills was because, as they buried deep underground and not on the surface, they feared the waters of the rivers getting into the tombs in low ground. Moreover, they found strata of soft rock, known as tufa, which cuts easily with a pick, and which, as long as it is underground, and not subject to the action of the weather, remains for centuries unchanged; this being in great part due to the equable temperature of the catacombs, and especially to the absence of frost. Having selected a fitting place for their cemetery, which was generally on the farm of some Christian, they began by sinking a shaft, or by striking out from some sand-pit into which projected this soft tufa. A corridor was excavated, seven or eight feet high by three feet wide, the earth being carried up and scattered over the farm, or thrown into the old sand-pit. When the corridor was completed, they made burial-places in the sides of it, according to the size of the corpse, and about a foot and a half in depth and height, which was hermetically sealed with tiles or marble slabs, inscribed with the name of the occupant, with figures, facts or dates. When these burial-places, known as *loculi*, or *loculus*, in the singular, had taken up all available space, a further excavation was made; and, leaving a passage-way, it was the rule to throw the earth excavated into old corridors, sometimes completely filling them, to within a short distance of the top. This is why the catacombs are now said to be excavated; this filling is taken out. It was providential that the Christians filled up these corridors, for by this means the most valuable remains of Christian antiquity have been kept to our day. After the burial in the catacombs ceased, they were from time to time devastated, first by the Goths in the fifth century, and in the eighth century by the Lombards under Astolphus, in the year 755. The latter devastation was the worst of all. Tombs were violated, inscriptions and monuments broken to pieces and strewn around, mingled with earth and sand; and this mass contributed also to fill up the corridors. From this fact we can appreciate the prudence which causes the earth now taken from the catacombs to be carefully sifted, and every portion of marble discovered in it to be jealously preserved for future use in making up the monument it belongs to when the other parts will come to light.

From the corridors at intervals open out small rooms or chapels, known as *cubicula*. A *cubiculum* is usually not more than ten feet square; not always that. It generally has an arched tomb, known as an *arcosolium*, in which the head of the family to which the chapel belonged was laid to rest, or some distinguished person or martyr deposited. The remainder of the chapel is lined with *loculi* for the members of the family. The walls between them were plastered and frescoed.

For my purpose it is not necessary even to enumerate the various Catacombs, and useless to attempt to speak of more than one. For this reason I take the most celebrated, as well as the one richest in what we wish to study—the catacombs of St. Calixtus.

Riding out on the Appian Way, passing the Baths of Caracalla, the tombs of

the Scipios, the Columbaria, of Cæsar and of Pompey, you see before you the straight line of the Appian stretching on to the Alban Hills, crowned by the ruins of the temple of Jupiter Latiæ, upon which stands a convent of the Passionist Fathers. On the right and on the left at intervals stand shapeless masses of masonry. What are they, or were they? They are the nuclei of sepulchral structures, which, covered over with beautiful marble, and ornamented by statuary and alto-relievo work, were the pride of the old Roman families, and enclosed the ashes of their ancestors. About three miles out to the right stands conspicuously one of these masses, having beside it two trees which enable you to recognize, from a great distance, the site of the Catacombs of St. Calixtus. In the first century this area, or burial place, belonged to the gens Cæciliana, a pagan family. Later, some of the family becoming Christian, it was in the possession of the lady, from whom that portion of this Christian cemetery is known as the crypt of Lucina. Here Christian burial went on during the latter part of the first, and during the second century, until every portion was so full of tombs that it was necessary to enlarge the cemetery. Pope Zephyrinus ruled the Church of Rome from the year A. D. 202, and Calixtus was the archdeacon. To him the Pope entrusted the charge of carrying out the work which made this the principal cemetery of Christian Rome. * * *

The cessation of burial in the catacombs certainly gives us sure data with regard to what is found in them. But there are other indications which serve to fix still more clearly the epoch to which the monuments we wish to use belong. In the crypt of the Catacombs of St. Calixtus, the wall of which has the representation of the Good Shepherd surrounded by His sheep, some of which are drinking of water flowing from the rock, on careful examination I found that the plaster, which served to close a *loculus*, lapped over the painting. Now this *loculus* had been made by cutting through the painting, because all the other portions of the wall of the crypt had become filled with bodies. Consequently this was an old fresco when it was cut through. People don't cut through new paintings. But, as I said, burial in the catacombs ceased, or began to cease, in the early part of the fourth century. This fresco was old then. Other indications show it to belong to the groups of the early part of the third century, while art was still flourishing. In fact, the judgments which artists, irrespectively of religious persuasion, have pronounced with reference to these frescoes of St. Calixtus, allots them to the early part of the third century. Just as those who are engaged in biblical research learn to distinguish, with great accuracy, the epoch of codices or Bible MSS. by the material on which they are written, the style of lettering, and other less indications; so, too, artists determine with great sureness, and very close approximation, the period to which paintings belong. Who cannot tell a pre-Raphael from a Giulio Romano? Who is not able to distinguish a Byzantine head from a Roman face of the time of the Cæsars? Just so it is with regard to the paintings of the catacombs. Some might wonder how they could last so long under ground, and be inclined to doubt of their genuineness. Let them go to the Golden House of Nero on the Esquiline, admire the delicate and graceful figures of the *Cripto Portico*; and, when they have given expression and full play to their feelings of admiration of the art of the first century, let them visit the catacombs and doubt, if they can, of the possibility of frescoes lasting eighteen hundred years. * * *

Let us go down the stairway that leads into the catacombs of St. Calixtus. A descent of thirty feet brings us to a corridor, and a turn to the right leads us to the

entrance of a crypt which gives the name by which these catacombs were known to antiquity, *ad sanctum Xystum*. This subterranean chapel is about fifteen feet long by eight feet wide, with a skylight. Here were buried St. Xystus and twelve other pontiffs. The bodies were taken out and brought to Rome in consequence of the ravages of barbarians, already referred to. The slabs which enclosed the remains were broken and thrown on the ground; among them, those of Popes Eutychian, Fabian, Lucius and Anterus, which have been recovered from the debris and replaced in *loculi*. Here was the inscription of Pope Damasus I spoke of, in which, after commemorating the sufferings and triumphs of those laid to rest in the catacombs, he declared himself "afraid to disturb the ashes of the just." The portions of this inscription recovered are let into a piece of peperino, or stone of the Alban Mount. To the name, *ad sanctum Xystum*, was coupled the further appellation, *ad sanctum Cæciliam*; for tradition told of the burial place of St. Cæcilia at this place. When Pope Paschal I, who became pope the year 817, set about bringing the bodies of the martyrs and pontiffs to Rome, he sought for her body, but could not find it. He tells us in the *Liber Pontificalis* what happened to him. He says he was one morning at St. Peter's with his clergy, when St. Cæcilia appeared to him and reproached him for giving up the search for her body, saying he had been so near to her in the chapel in which he had been, this crypt of the pontiffs, that he could have spoken to her, face to face. On coming to himself he told his clergy what had happened. They proceeded to St. Xystus and St. Cæcilia, and found the body on the other side of the wall of *tufa*, which separates the crypt from that of St. Cæcilia. She was in a sarcophagus, richly clad in a robe of golden tissue, with ornaments of gold upon her person; the delicate body lay on its side, her head, nearly severed by the lictor's axe from the neck, enveloped in a light veil and turned to one side, the face downward, while her arms lay naturally with the hands in front, one hand with one finger extended, the other with three—she thus professing her faith in one God in three persons. The remains were reverently taken up and carried to her house in Rome, across the Tiber, which had been the scene of her martyrdom, which she had left to be used as a church, and deposited under the high altar. There they remained until Cardinal Sfondrati, in the year 1599, by permission of the Pope, in repairing this church, opened the tomb and recognized officially the authenticity of the relics. The urn was opened in the presence of the cardinal and many others, among whom were Bosio, the archæologist, and Maderno, the sculptor, who made the beautiful statue of St. Cæcilia, so much admired, which is now under the high altar of the church.

Let us leave this place, though so full of edifying and refreshing memories, to wend our way through the labyrinth of corridors. Through an opening in the side of the crypt, we find ourselves in a corridor lined on one side and the other with empty *loculi*. They once had occupants; the marks are there to show that—a tile still in its place or a crumbling bone. Look well into them, and see the nature of the rock; how the mark of the pick, as fresh as if made yesterday, makes it evident that it yielded easily to the stroke. Cold and heat have had no effect on it. We are too far underground for that. We pass on. Here right before us is an open doorway. We enter and find ourselves in a small room perhaps ten feet square and seven in height. It is full of *loculi*. But the ceiling and the spaces between the burial places have been plastered and painted. Over your head you see a representation of the Good Shepherd, so often met with in the catacombs. At your left

on entering you see on the wall a fresco-painting. There is a man with a rod in his hand, and he is striking a rock from which water is flowing. The subject is evidently Scriptural. It recalls Moses striking the rock in the desert. But it is not Moses. The very opposition, so marked in the New Testament, to every Judaizing spirit, would itself exclude the frequently recurring figure of Moses. The rod in the hand, typifying power, might lead one to think it might be the prophet like unto Moses, to be raised up--Christ Himself. But Christ is not the one who strikes, but the thing struck; for St. Paul says: "They all drank of the spiritual rock that followed them, and the rock was Christ." A matter-of-fact argument helps us out of the difficulty and tells us who this figure is. Discs of glass have been found in the catacombs at the tombs, illuminated by gold and black, which were covered over with a second plate of glass and annealed in a furnace, so as to hermetically seal the edges and so protect the figure. Several have come to light representing this picture we see before us, and one of them is now in the Vatican library. Over the head of the man striking the rock is read the name *Petrus, Peter*. Peter is the antitype of Moses; he is the leader of the New Dispensation. So speaks St. Ephrem of Syria in his sermon on the transfiguration on the Mount. Moses, the œconome of the Father, he says, saw Peter, the procurator of the Son. * * *

Bishop Chatard's lectures, each being complete in itself and the parts much dependent upon one another, ought not be presented except as a whole. The selections given read better when read with the whole lecture to which each belongs.

CHAPTER IX.

DIOCESE OF FORT WAYNE — EARLY TIMES — FATHERS CLAUDE ALLOUEZ — ADRIAN GRELON — LEWIS HENNEPIN — LA SALLE, THE EXPLORER — FATHER STEHHEN THEODORE BADIN — THE DIOCESE OF BARDSTOWN, KY., ETC.

IN this chapter we shall record, on the authority of John Gilmary Shea (*The Catholic Church in the United States*, Volume I, "In Colonial Days"), the little that is known about some of the early missionaries whose feet trod the soil of what is now northern Indiana. These missionaries were few, and were more given to doing God's work than to keeping a record of their self-sacrificing labors. Yet such of them as belonged to the order of Jesuits were obliged to send annually an account of their work to the general of the order in Rome, and these relations are now one of the historian's sources of information, and from these relations the following facts are gleaned.

EARLY TIMES.

Father Claude Allouez, S. J., was born in France at Saint Didier en Forest, and studied at the college of Puy en Velay, where he was under the direction of St. Francis Regis. Entering the society of Jesus with one of his brothers, he was sent to Canada in 1658. His first labors were near Quebec, but he left there on the 8th of August, 1665, for his great western mission. On the following first of September he reached Sault Ste. Marie, and after a brief stay at St. Teresa's bay landed, on the first of October, at Chegoimegon. There he erected his bark chapel, dedicating it to the Holy Ghost, the spot taking the name of La Pointe du Saint Esprit.

The population of Chegoimegon was a motley gathering of

Indians belonging to eight different tribes. When Father Allouez arrived in their midst they were preparing to attack the Sioux. He persuaded them to lay aside their weapons, and to remain peacefully in their wigwams. Soon the news of the chapel he had erected spread, and Indians came from various parts to see and hear the "black-gown;" some to be instructed, others to mock and jeer. Others brought children to be baptized, and some Hurons, whose ancestors had been Catholics, sought to revive the faith now almost extinct in their hearts.

The medicine-men were the missionaries' great enemies, and early in 1666 they incited the Indians of a neighboring town, where the missionary had erected a chapel, to destroy it and rob him of his few possessions. He was forced to return to Chegoimegon, where the Hurons proved more docile, as another Jesuit, Father Garnier, had instructed them in the faith. Father Allouez baptized some whom that saintly missionary had instructed.

The Pottawatomies at La Pointe showed better dispositions for conversion than the Ottawas, whereas the Sacs and Foxes remained obstinate. From their great river came also the Illinois, who listened to his instructions and went back to their distant home bearing with them the first tidings of the gospel.

Bishop Laval, of Quebec, appointed Father Allouez his vicar-general in the west, the document attesting his first ecclesiastical act relating to the church in that part of the country. It is dated July 21, 1663. Father Allouez went to the western extremity of lake Superior, where he met a band of Sioux, and endeavored through an interpreter to preach the faith to them. He learned that beyond their country lay the Karezi, after which their land was cut off. He also met Kilistinons, whose language resembled that of the Montagnais of the lower St. Lawrence. In 1667 he penetrated to lake Alimibegong, where he revived the faith in the hearts of the Nipissings, whom the Fathers of the Huron mission had formerly instructed. He celebrated the feast of Pentecost among them in a chapel made of branches, but with a devout and attentive flock, whose piety was the great consolation of his laborious ministry.

The Catholic church had begun her work on lake Superior

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with great energy, and Father Allouez, who by this time had acquired a thorough knowledge of the whole field open to missionary labor, descended with a trading flotilla, in the summer of 1667, to lay his plans before his superiors. In Quebec he spent only two days, and then returned with an associate, Father Louis Nicolas, to pass through the hardships of the long and dangerous journey. He bore with him a pastoral of the venerable Bishop Laval, whose authority he had invoked to aid him in checking the unchristian lives of some of the early French pioneers. The labors of the missionaries found other obstacles than the pagan ideas and practices of the Indian tribes. The bad examples of some fur-traders who, having thrown off the restraints of civilization, plunged into every vice, produced a most unfavorable impression on the Indians, who contrasted it with the high morality preached by the missionaries. To remove the scandal, as far as possible, Father Allouez appealed to Bishop Laval. The following is probably the first official act, applying directly and exclusively to the church in the west.

Francis, by the grace of God and of the Holy see, Bishop of Petraea, vicar apostolic in New France, and nominated, by the king, bishop of said country: To our well-beloved Fr. Claude Allouez, superior of the Mission of the Society of Jesus among the Ottawas, health:

On the report which we have received of the disorder prevailing in your missions in regard to the French who go thither to trade, and who do not hesitate to take part in all the profane feasts held there by the pagans, sometimes with great scandal to their souls, and not to the edification which they ought to give to the Christian converts, we enjoin you to take in hand that they shall never be present when these feasts are manifestly idolatrous, and in case they do to the contrary of what you decide ought to be done or not to be done on this point, to threaten them with censures if they do not return to their duty, and, in case of contumacy, to proceed according to your prudence and discretion, as also towards those who are given in an extraordinary degree to scandalous impurity, to act in the same manner.

Given at Quebec, this 6th day of August, 1667.

FRANCIS, Bishop of Petraea.

The mission stations in charge of Father Allouez and his Jesuit brethren were Sault Ste. Marie and La Pointe du St. Esprit at Chagoimegon, each provided with a chapel. At the last mission, about this time, bands of a very great number of tribes had gathered, flying from the war parties of the Iroquois, which had carried desolation around the shores of lake Michigan, as of old

amid the nations seated on lake Huron. This gave Father Allouez an opportunity to announce the faith to many tribes, to obtain a knowledge of their language, and the routes leading to their country. The Iroquois were the great obstacle, and peace with them was essential. The Ottawas (*Queues Coupées*) at La Pointe, among whom he labored two or three years, showing little sign of conversion, Father Allouez at last announced his determination to leave them and go to the Sault, where the people showed docility. Finding him in earnest, the chiefs called a council in the autumn of 1665. There they decided to put an end to polygamy, to abolish all offering to the Manitous, and not to take part in the heathen rites of the tribes that had gathered around them. The change was sudden, but sincere. The whole tribe became Christians, and, by its numbers and love of peace, gave great hopes for the glory of the church.

To obtain more missionaries and means to establish stations at Green Bay and other points, Father Allouez, in 1669, went to Quebec, taking several Iroquois whom he had rescued, and through whom he hoped to effect a peace between the Five Nations and the western tribes. This happy result followed.

In November, 1670, Father Allouez set out in canoes of the Pottawatomies, accompanied by two Frenchmen, and, amid storms and snow, toiled on till they reached lake Michigan. Skirting its shores they arrived at Green bay on December 3, the feast of St. Francis Xavier. The next day Father Allouez celebrated the first mass in that part, which was attended by eight Frenchmen. A motley village of 600 Indians, Sacs, Foxes, Pottawatomies and Winnebagoes, had gathered here to winter, and similar groups were scattered at intervals around the bay. The missionary spent the winter announcing the gospel, first to the Sacs, instructing them and teaching them to pray, having adapted the Algonquin, *Our Father* and *Hail Mary* to their dialect. In February he visited the Pottawatomies, convening the chiefs and then visiting each cabin. In both villages all sick children were baptized, and adults in danger were instructed and prepared for death. The winter wore away before he had made a thorough visitation of all

these villages, and, to his regret, he saw them begin to scatter. He had lived on Indian corn and acorns, had toiled and suffered, yet could feel that something had been accomplished. In April he ascended the Fox river, passed a Sac village with its fish weir, passed Kakalin rapids, threaded Winnebago lake, and kept on till he reached the crowded town of the Foxes, where he was greeted as a Manitou. The chiefs came to the council he convened, and there he explained the fundamental doctrines of Christianity, the commandments of God, the rewards and punishments of eternity. He consoled them for their recent losses at the hands of the merciless Iroquois. They responded at a later council, and urged him to remain to instruct them. Thus began the mission of St. Mark, so named from the day of its first work.

Then he took to his canoe again, and, returning to lake Winnebago, ascended Wolf river to the Mascoutin fort. Here he found a tribe ready to welcome a missionary. Returning from this excursion he found that by a short portage he could reach the great river *Messi-sipi*. He visited the Menomenees, with their corrupt Algonquin, and the Winnebagoes, whose language, of the Dakota stock, was utterly unlike any language he had yet heard. He set to work to study it, and to translate the Lord's prayer and the Angelical salutation, with a brief catechism, into their language. Such was the first announcement of Christianity in the heart of Wisconsin.

Father Allouez continued his labors around Green bay, greatly encouraged by his reception among the bands of Miamis and of Illinois near the Mascoutin fort. The gentle and sweet disposition of the great chief of the Illinois won the heart of the missionary, who built great hopes on the favor of one who could unite these traits with that of great valor in war. Father Allouez planted his little house and chapel at the Rapids des Pères, from which he attended the tribes on the rivers beyond the missionary station, whilst his companion, Father André, attended the tribes on Green bay.

In October, 1676, Father Allouez set out from Green bay to proceed to Kaskaskia, where Father Marquette had founded a mission, but winter set in so suddenly that he could not proceed till

February. When he reached Kaskaskia, at the close of April, he planted a cross, and began his labors.

Father Claude Allouez closed his long labors by a happy death on the 27th or 28th of August, 1689, in the seventy-sixth year of his age, having been nearly thirty years on the mission around lake Superior and lake Michigan, which he had created. There is sufficient evidence of his visits to the country now comprised in northern Indiana to claim for him the credit of being its pioneer missionary.

Of Father Adrian Grelon, S. J., who probably visited northern Indiana, we find the following in the United States Historical Magazine, 1893:

The labors and sacrifices of the French Jesuits in North America during the seventeenth century have never failed to awaken admiration and interest. Among these heroic men was a certain Father Adrian Grelon. He was appointed to the missions among the Hurons, a great tribe living between lake Erie and lake Huron. In time the Hurons were almost exterminated by the five Iroquois nations of New York, who had obtained firearms from the Dutch. The surviving missionaries accompanied a band who went down to Quebec. Father Grelon was sent back to France. There he solicited the Chinese mission, and set out for the far east. It is probable that he crossed Spain to take passage at some Spanish or Portuguese port, and on the way, to his astonishment, discovered in a Spanish convent an Iroquois who had been sent to Spain, educated and ordained as a priest. On reaching China, Father Grelon was stationed at different missions, and labored with zeal. He wrote a book on China, which is a curious addition to the Jesuit relations of Canada, being by an old Canadian missionary. In time he penetrated Chinese Tartary, and there, to his great surprise, found in one of the camps a Huron woman whom he had known in America. She had been sold as a slave from tribe to tribe till she reached that place. Father Grelon reported this strange circumstance to his superiors and to the learned of Europe, and was the first to afford any proof that America and Asia at the north approached very closely, as was afterwards found by navigators to be the fact.

The Franciscan Father Lewis Hennepin, the explorer of the Mississippi, whose travels are described by himself in a work written for his friends in Europe, in his explorations must have touched the northern part of what is now the state of Indiana, as will be seen from the following condensed account:

Father Lewis Hennepin, a native of Holland, joined the Recollect branch of the Franciscan order, and belonged to the province of Paris, France. It was, as he himself says, the perusal

of the accounts of the operations and voyages of the missionaries of his order which awakened in him a desire to follow in their footsteps, and he was especially charmed with the narrative of the missions in America, which, according to the statistics of the general chapter of the year 1621, had made 500 converts. In 1676 he was sent by his superiors as a missionary to Canada. He began his first labors at the source of the St. Lawrence river at the foot of Lake Ontario, where he founded a church in the vicinity of Fort Frontenac. His genius was rather adapted to make grand explorations and discoveries than to be restricted to a stationary life. Leaving Fort Frontenac on the 5th of December, 1678, he sailed up lake Ontario to the mouth of the Niagara river, in a bark of ten tons burden, the grandest that had hitherto navigated these waters. Here further progress was obstructed by the great falls of Niagara, and he is supposed to have been the first European to look upon this stupendous prodigy of nature.

Father Hennepin and his sixteen companions chanted the *Te Deum* in thanksgiving, and on the 11th of the same month he offered up the holy sacrifice the first time in sight of the great falls. They were now obliged to construct another vessel, at some point above the cataract, in order to continue their voyage on the waters of lake Erie, and Father Hennepin had to carry his missionary outfit on his shoulders, around the falls, a distance of some twelve miles. They commenced constructing a new vessel at the mouth of a small stream, in the Niagara river, about five miles above the Falls, and the thousands who now yearly pass along the railroad from Buffalo to Niagara may hear the conductor, as he nears this locality, call out "*La Salle*" for the stream, and the place still bears the name of this companion of Hennepin. The vessel being completed, it was blessed according to the Roman ritual, and launched on the waters of the Niagara, accompanied with three salutes of cannon, the chanting of the *Te Deum* and shouts of joy.

Before proceeding on his voyage, Hennepin returned to Frontenac, and procured the assistance of Fathers Gabriel de la Ribourde, Valentine Le Roux and Zenobius Membré. Father Milithon accompanied them to Niagara, where he remained. All things being now in order, on the 7th of August, 1679, the little vessel,

Griffon, having on board the missionaries, La Salle and twenty-eight others, entered the waters of lake Erie and sailed to the westward. The *Te Deum* was again chanted, and the discharge of their artillery of seven cannon astonished the savages. They were then opposite the place where now stands Buffalo.

The Griffon was the first vessel which navigated the waters of lake Erie, and being sixty tons must have appeared of surprising dimensions to the Indians, accustomed only to their small canoes. The first cape which they discovered was named St. Francis. On the 11th of August, they entered the strait which joins lakes Erie and Huron, and as it extends itself midway, so as to form a small lake, was named St. Clair, which name it still retains. On the 23d of August, they reached lake Huron, in the vicinity of which the Recollects had carried the light of the gospel more than half a century before. Here another *Te Deum* was sung in thanksgiving for the happy navigation of unknown waters and dangerous passages. Not being able to proceed further on lake Superior on account of the falls of St. Mary, they passed to the Lake of the Illinois, now lake Michigan.

Contrary to the advice of the missionaries, La Salle now wished to send the vessel back, loaded with skins, in order to pay some debts; but it was wrecked, as is supposed, before proceeding very far. They were now compelled to continue their explorations in canoes, and, passing by many incidents, we note that in the passage from the lake to the Illinois river, they were obliged to make a journey of three leagues by land, carrying their baggage on their shoulders. On reaching the river they erected a fort, which they named *Crevecœur*, on account of the distress which they had suffered by the desertion of a portion of the company. Here they awaited for some time the return of the Griffon, but she never came, and La Salle resolved to continue the exploration, with the understanding that when he reached the Mississippi he should turn to the north.

Father Hennepin, having as his companions Anthony Augille and Michael Ako, set out in a canoe on the 28th of February, 1680, leaving at Fort *Crevecœur* Fathers Zenobius and Gabriel. After eight days they entered the Mississippi, but instead of turn-

ing to the north, according to the desire of La Salle, who sought for himself the glory of exploring those regions. Hennepin was obliged, by the threats of his companions, to proceed first to the south, and then return to the north. On the 21st of March they encountered a tribe of Indians, called Taenzes, who treated them with great respect and kindness, and having passed the calumet of peace, with signs of joy, they commenced to pay them the same honors which they rendered their chiefs. They also kissed Father Hennepin's habit, whence it was concluded that these Indians had some knowledge of the Spanish Franciscans in New Mexico, in whose vicinity they now supposed themselves to be. They halted on the 23d of March, which was Easter Sunday, and not being able to celebrate mass for want of wine, they kept the solemnity with pious devotions. Continuing their voyage, they reached the mouth of the Mississippi and the gulf of Mexico, where they found no inhabitants whatever. Hennepin desired to remain here for some time in order to make observations, but his two companions, who cared little for such researches, obliged him to return. They raised a large cross of wood, twelve feet high, to which Hennepin attached his name and the names of his companions, together with a short account of the voyage, and, kneeling, they sang the hymn of the holy cross, *Vexilla Regis prodeunt*.

In the beginning of April they began to ascend the Mississippi, and for twelve days met with no mishap, being kindly treated by the different tribes of Indians along the river; but the thirteenth was an unfortunate day for Father Hennepin. He was taken prisoner by a band of Sioux Indians and marched off to a neighboring village, where the Mississippi ceases to be navigable, on account of the falls, which he named the falls of St. Anthony, in honor of the great saint of his order under whose protection the expedition had been placed. He was kept a prisoner for three months, during which time he suffered much from the savages, and was more than once in danger of being put to death. Yet, he did not fail to preach the great truths of the gospel, as well as his slight knowledge of the language would permit, and was at last in some measure consoled by being able to secure the salvation of at least one soul, having baptized a dying infant, to whom he gave the name of

Antoinette, in honor of St. Anthony of Padua. Finally, in the month of July, he was released from his captivity by the exertions of Duluth, who had the previous year explored the country of the Sioux and contracted friendship with them. On his return to Quebec, his religious brethren were greatly astonished. They had been informed of his death more than two years before, and had celebrated his obsequies with a requiem mass.

La Salle, the foremost pioneer of the great west, recognized the Wabash river as the great highway of western discovery. This is implied in his letters to Count Frontenac, written in the year 1682 or 1683, wherein he states that the route by the Maumee and Wabash rivers was the most direct way to the Mississippi. France claimed, under the title of New France, the entire valley of the Mississippi—everything west of the Alleghanies—a claim which gave rise to the French and Indian war, wherein Washington gained his first laurels as a commander, and which closed with the treaty of Paris. Now the military commanders gave way to the traders, and through the great valleys of the west the merchant and the priest went forth together.

The first trading post was at Fort Wayne, the next at Vincennes, then, in subsequent years, came others between them, notably that of Ouiatenon, ten miles south of the present city of LaFayette. On the west bank of the Wabash was also another, about three miles north of the site of the city. By the treaty of peace, the Northwestern territory was not recognized as part of the United States, but continued to be New France.

The first western American-born priest was born below the city of LaFayette, at the then Fort Ouiatenon. His name was Anthony Foucher. He was ordained on the 30th of October, 1774, for the diocese of Quebec.

The ecclesiastical jurisdiction of all this western world resided in the diocese of Quebec. Under this jurisdiction the territory of Indiana continued to remain until the year 1808. In that year, by a decree of Pope Pius VII, the see of Bardstown, Ky., was constituted, the boundaries of which embraced the territory of Indiana. It extended northward to lake Michigan and lake Superior, and westward to the Mississippi river. Through gradual

changes its area was limited by political and ecclesiastical legislation. In 1816 Indiana was admitted to the Union under an act of congress defining its present boundaries, but it was not until eight years afterward that it was established as a separate diocese.

The year 1834 brought the appointment of Bishop Bruté as the first bishop of Vincennes. His name worthily begins the series of prelates to whom, by Divine Providence, the spiritual interests of Indiana were confided. He succumbed to the rigors of the seasons and the burdens which his own tireless industry brought upon him, yielding his soul to heaven on the 26th of June, 1839, and leaving to earth his illustrious example and his revered name.

His successor was Bishop de la Hailandiere, consecrated bishop of Vincennes in 1839, at Paris, France. He resigned in 1847, and was succeeded by the Right Rev. John S. Bazin, consecrated on October 24 of the same year. His promising administration was cut short by death on April 28, 1848.

The Right Rev. James Maurice d'Aussac de Saint Palais, fourth bishop of Vincennes, like all the early bishops of Indiana, had his origin in the fair land of France. Born there in 1811, he entered the Sulpician seminary, in Paris, in 1830, and was ordained priest in 1836. In the same year he came to America at the invitation of Bishop Bruté. Successful in church work in southern Indiana, he was, in the year 1839, sent to Chicago. He had to face a hard task there; persevering, however, he built St. Mary's church, which later became the first cathedral of that city. Afterward, successfully stationed at Logansport and Madison, he became vicar-general, and in the year 1849 was consecrated bishop. He induced the settlement of the Benedictines, Franciscans and other orders in Indiana. An ardent, laborious, indefatigable prelate, it was through his extensive travels and correspondence that the zealous and wealthy Catholics of France and other European countries first came to the banks of the Wabash and its tributaries. He died June 28, 1877.

The Jesuit missionaries that may have visited Fort Wayne when it was a mere trading post have left no record of their labors. The few Catholics that resided there were visited, for the first time on record, on the 1st of June, 1830, by the Rev. Stephen Theodore

Badin, the first priest ordained in the United States. At that time the state of Indiana was within the limits of the diocese of Bardstown (now of Louisville), Ky., the bishop of which was the Right Rev. Benedict Joseph Flaget, consecrated November 4, 1810.

Stephen Theodore Badin was born in Orleans, France, on the 17th of July, 1768. He early developed mental gifts that were regarded by his parents as extraordinary, and they determined to give him a classical education. When of the proper age, he was sent to the college Montaigu, Paris, where he remained for three years, and where he acquired a thorough knowledge of classical literature. In the year 1789, having determined to devote himself to the sacred ministry, he entered the Sulpician seminary at Orleans, where he remained until the establishment was dissolved two years later. Three months later we find young Badin sailing the sea on his way to America. He came in the company of Rev. Benedict Joseph Flaget and Rev. John B. David, both of whom later attained the episcopal dignity in Kentucky.

They reached Philadelphia on the 26th, and Baltimore on the 28th of March, 1792. On the 25th of May, 1793, the old cathedral church of St. Peter's, Baltimore, was the scene of an interesting ceremony—the first of the kind that had taken place in the United States. On that day, and in the church named, Stephen Theodore Badin was raised by Bishop Carroll to the dignity of the priesthood. He was appointed by Bishop Carroll to the missions in Kentucky, who gave him for a companion the Rev. M. Barrieres, an older and more experienced priest, and appointed the latter vicar-general for the remote district.

Father Badin remained in Kentucky till 1819. His labors there fill a bright page in the history of the American Catholic missions, but the subject is foreign to this sketch. In the year named he returned to France, where he remained till the summer of 1828, when he returned to the United States, reaching New York about July of that year, whence he went to Detroit to visit his brother, the Rev. Vincent Badin, then assistant of the pastor, the Rev. Gabriel Richard. Over what length of time this visit extended we have no information, but we find him in Kentucky in the fall of 1829, and the early months of the following year. It is

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reasonable to suppose that he occupied some months in revisiting the scenes of his early missionary career, and that for weeks together he was the honored guest of one or another of his French compatriots in the villages of Shippingsport and Portland, near Louisville.

In August or September of the year 1830, Father Badin went to Cincinnati, where he stayed with the bishop, Right Rev. Edward Fenwick. It was probably during this visit that he arranged with this prelate to take charge of the Pottawatomie Indian mission, on St. Joseph's river, Ind. Hastening to Michigan, he was fortunate enough to find in Detroit a most efficient co-worker, Miss Campau, who was not only familiar with the Pottawatomie dialect, but who had already spent many years of her life in a nobly sustained endeavor to christianize that particular tribe of Indians. The two reached the seat of their future labors in August, 1830, where they entered at once upon their task of Christian charity. The abandoned Protestant missionary buildings were transformed into a church and school-house, and the young and old of the tribe were taught reverence for God and his commandments and precepts, and to speak and read English, besides their own language. Father Badin's connection with the Pottawatomie mission, interrupted by occasional visits to the surrounding settlements of whites in Indiana, Michigan and Ohio, extended from the summer of 1830 to the spring of 1836. Logansport, South Bend and Fort Wayne, Ind., were regularly visited by him during the entire term of his pastorate among the Pottawatomies. It may be of interest to here give a copy from his own handwriting of the record of a baptism and burial, the first on record in the church annals of Fort Wayne. The record of baptism is translated from the French, and reads as follows:

Fort Wayne, Diocese of Bardstown.

On the 23d day of January, 1831, I, the undersigned missionary priest, baptized Peter David, born the 5th of October, 1830, of the civil marriage of Peter Gibaud and Mary Gibaud. The sponsors are John Baptist Becket and Theresa Duret, his wife.

STEPH. THEOD. BADIN,
V. G. of Bardstown and Cincinnati.

IN THE STATE OF INDIANA.

His first record of burial is translated from the Latin and is as follows:

On the 23d day of January, 1834, I gave Christian burial to Richard Doyle, aged 40 years, a Hibernian from the diocese of Ferns, who died suddenly the day previous, six miles from this village.

STEPHEN THEODORE BADIN,
Missionary Apostolic,
Vicar-General of Bardstown.

On one of his visits to Fort Wayne, Father Badin induced a Mr. Colerick, afterwards a well known lawyer of that city, to accompany him on a visit he proposed making to an Indian encampment, most likely of the Ottawas, immediately south of lake Michigan. Arrived at their destination they found that the males of the tribe were out hunting. These soon returned, however, bringing with them as many pigeons as they could well carry. A large kettle was placed over the fire, and into it went the pigeons, feathers and all. When portions of the mess were set before the visiting strangers, Father Badin began to eat with apparent indifference to the primitive mode of cooking to which the food had been subjected. Not so his companion, whose more fastidious stomach was in open revolt against the part he was expected to take in the performance. Observing his hesitation, Father Badin said to him: "Do not irritate and insult the red men; we might suffer from it. Strip the feathers from the legs and you will find them eatable." Mr. Colerick took the priest's advice and managed to escape censure for breach of savage etiquette.

Of the details of Father Badin's labors among the Pottawatomies little is known at the present time. That his ministrations were effective of manifold blessings to his charge is beyond question. That his own bodily energies were correspondingly weakened by the excess of his labors is equally certain. After five years of unremitting toil he found himself in such a state of physical prostration as to render him incapable of performing his pastoral duties with any degree of efficiency. Under the circumstances he could but ask to be relieved, and his bishop could do no less than sanction his retiracy.

It was more than ten years after his withdrawal from the Pottawatomie mission that Father Badin was again given charge of a

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congregation. His history during these years is that of a chartered peripatetic, free to go whither he would, to labor wherever and whenever there was work to be done, and to nurse his infirmities when he needed rest. Now Ohio was the theater of his spasmodic missionary efforts, now Kentucky and now Indiana. By the clergy everywhere, both bishops and priests, he was treated with marked consideration and respect. The same is to be said of the laity, and especially of such among them as had formerly profited by his instructions. Restless by nature and restless by force of habit, he was at one time to be seen taking charge of a congregation in the temporary absence of the pastor; at another dividing the labors of an overtaxed priest, and, at still another, rejoicing the hearts of a community of religious by making it possible for its members to hear daily mass, for a brief while at least. He had no need for an introduction, whether to priests or people. No matter where he was led by the spirit of unrest that seemed to govern all his movements, he found personal recognition from some, and hearty welcome from all. This was especially the case in Kentucky, where many were still living to whom he had formerly borne the relation of pastor. For the greater part of the year 1836, and most likely for the early months of 1837, his nominal residence was Cincinnati.

Some time during the year 1837, through the solicitations, most likely, of Bishop Flaget and his coadjutor, Dr. Chabrat, Father Badin renewed his connection with the diocese of Bardstown, and accepted at their hands the office of vicar-general. This position was proffered to him, no doubt, with no idea that he would be able to attend to its duties, but out of regard for him as a most deserving priest, and in recognition of his past services to the Catholic people of Kentucky. Up to the date of his relinquishment of the office, two years later, his nominal residence was Bardstown, but it is doubtful if, whether during the period named or the six years of his after connection with the diocese, he considered himself or was considered by others, a resident of any particular locality in the state.

From the latter part of the year 1842 to the fall of 1846, though nominally attached to the diocese of Bardstown, whose see had been removed to Louisville in 1841, Father Badin spent most

of his time in Indiana, Ohio, Michigan and Illinois. He made long visits to South Bend, and to other towns and villages contiguous to the great northern lakes. On the 25th of May, 1843, fifty years from the date of his ordination, Father Badin celebrated his golden jubilee in Lexington, Ky., where, in the first year of his priesthood, he offered up the holy sacrifice of the mass for the first time in the state named.

In September, 1846, the aged missionary again severed his connection with the Kentucky mission, and accepted the pastorship of the congregation of Bourbonnais Grove, Kankakee county, Ill., in the diocese of Chicago.

Much enfeebled by age, Father Badin returned to Kentucky some time in the winter of 1848-49. His idea, it is generally supposed, was to pass the remainder of his life where he had achieved the greatest of his missionary triumphs. To the venerable Bishop Flaget, who was now an invalid, and evidently nearing the end of his days on earth, the presence of his old friend was a source of great joy and profound thankfulness to God. Both himself and his coadjutor, the Right Rev. Martin John Spalding, took infinite pains to show how much they felt themselves honored through his coming, and the latter was especially earnest in his endeavors to render his condition altogether pleasant and comfortable. He had a room fitted up for him in the bishop's house, and another in that of his friend Charles Maquaire, in Portland, and for several months of the winter of that year his time was about evenly taken up with light labors between the city and that suburb.

Father Badin's last public appearance in Louisville was on the 15th of August, 1849, on the occasion of the laying of the corner-stone of the new cathedral, against the erection of which, on the spot it now occupies, he had vainly protested. He might have been made a conspicuous figure in the ceremonial of the day, but he was not; and for the reason, as is supposed, that he did not wish to be regarded as friendly to an undertaking which he looked upon as a blunder. A few days later he astonished his friends, both of the clergy and laity, by taking leave of them and of the diocese. Seated upon his box of chattels, which had been placed upon a dray, he was drawn from his lodgings in the bishop's house to the

river front, where, so to speak, he shook from his feet the dust of his adopted state, and took passage to Cincinnati.

The last three years of the life of Father Badin were passed in the diocese of Cincinnati. With no obligation to labor at all, and incapable, indeed, by reason of age and infirmity, of attending to the wants of a congregation, he showed himself ready, nevertheless, to prosecute any special work that promised in any wise to lessen the burdens of the local pastors. Though nominally attached to the cathedral, his restless nature propelled him often in other directions. It was his habit during these years to make short visits to the country parishes, more particularly to those of Hamilton, Columbus, Chillicothe, Somerset, Zanesville, and the French settlements of Shelby and Darke counties.

On one occasion he made a somewhat extended visit to Fort Wayne, Ind., where the pastor, Very Rev. J. Benoit, was his warm friend and fellow-countryman. One day, while engaged about the house, Father Benoit was disturbed by sounds of continuous knocking, which appeared to come from the belfry of his little church. Hastily going out and looking upward, he was surprised and not a little indignant at seeing his ancient friend, with hatchet in hand, busily employed in knocking away the lattice work by which the space occupied by the bell was surrounded. "What are you doing there, Father Badin?" shouted the pastor in a voice that was indicative of his displeasure. "Don't you want your bell to be heard?" demanded the missionary by way of answer, "and if you do," he continued, "why do you crib up the sound with these painted boards?" There was a modicum of both wit and reason in this reply, and Father Benoit was at once mollified. He put an end to the proceedings aloft, without absolutely breaking with his friend; but he took good care to keep his tool chest locked during the remainder of his visit.

The annexed most interesting account of Father Badin's last illness and death is from a distinguished ecclesiastic of the archdiocese of Cincinnati:

"I have been asked to give the particular incidents attending the last days of Rev. Stephen Theodore Badin. For years before his death he was a frequent visitor at the house of Archbishop Purcell,

where he was always a welcome guest. The last five months of his life were spent there almost continually. The many years of arduous labor to which he had been subjected had evidently exhausted his physical strength, and though suffering from no disease, he was seen to decline from day to day. To the very last, his mind was clear and even vigorous, in the expression of his great faith in God and gratitude to those from whom he received either favors or attentions. In fact, his death was like that of all the first missionary priests of the West. They were grand old men, and when they yielded to death, it was not in consequence of disease, but of the great labors by which they had been oppressed.

“All who knew Father Badin were more or less acquainted with his eccentricities. When he was in vigorous health, so unusual did these appear to me, that I was inclined to the belief that they were assumed; but the last days of his life convinced me that they were due to the natural exuberance of his character. One day, I remember, he described to me in his inimitable way his journey to Europe in 1819, and his efforts while there to secure for himself the place of coadjutor to the bishop of Bardstown. This was within a week of his death, and yet his recollection was so vivid and his fancy so engaging, that he kept those who were sitting around his bed constantly smiling, and sometimes breaking into fits of laughter. ‘It was a very good thing, sir,’ said he, ‘that I did not succeed. Had I done so, I would have plagued myself, plagued my clergy, and plagued my people. I thought at the time that I was wise, but’—and this was added with a laugh—‘Our Lord was wiser than Father Badin.’

“One day he left his bed for the last time, and to the surprise of the archbishop and those who were at the table with him, entered the dining-room. We all rose to receive him, and he was given a comfortable place. ‘I have come, sir,’ said he addressing himself to the archbishop, ‘to have a last talk with you and your priests.’ In the course of the conversation that followed he alluded to his fondness for the Latin poets, and he and the archbishop quoted from the odes of Horace. All were astonished at the wit he displayed, and they were charmed as well at the

happy application he made of the poet's words to what was passing at the moment. At this same time his appearance was that of a corpse. He concluded by wishing us all farewell; and so feelingly spoken was his short address to the archbishop, that all present were affected beyond measure.

"That same night it was thought advisable to give him the sacrament of extreme unction, which was administered by Very Rev. E. T. Collins. Father Collins was as slow and methodical as Father Baden was quick and impulsive, and while the former was administering the sacrament, the dying priest sank into and waked from unconsciousness more than once. The last of these fitful awakenings was phenomenal. Coming to himself, and finding Father Collins still engaged in rubrical work, he exclaimed: 'Is it possible you haven't got through yet!' The attempt to keep serious under such provocation was manifested most ludicrously on the faces of the attendants.

"As was usual with me since he had been confined to his bed, I called to see him next morning. Observing me, he said with a smile: 'Here I am yet, sir! Could you not give me a push around the corner?' Almost immediately afterwards he exclaimed: 'O God, have mercy on us!' These were his last words on earth. Soon after he fell into his agony, and for five days he was wholly unconscious. I have seen many die, but none who struggled so long with death. On the morning of his death, Archbishop Purcell and the priests in his house were summoned to his sick chamber, and while they were kneeling beside his bed a thunder-storm swept over the city. When the skies became again serene, it was observed that the proto-priest and great missionary had passed away."

In an address delivered by him in the former cathedral of Cincinnati, a quarter of a century before the date of his death—April 21, 1853—Father Badin had alluded to the possibility that his own ashes might one day rest beside those of Dr. Fenwick, first bishop of the see, beneath the altar upon which he had that day offered up the sacrifice of the mass. The venerable prelate who had given honor and protection to him living, was pleased to grant an honorable resting-place to his remains under the chancel of his own metropolitan church.

CHAPTER X.

THE DECEASED BISHOPS — JOHN HENRY LUERS — HIS LIFE AND SERVICES—JOSEPH DWENGER AND HIS LONG ADMINISTRATION.

JOHN HENRY LUERS was born near the city of Münster, Westphalia, a province of lower Germany, on the 29th of September, 1819. His parents, though poor in the goods of this world, were possessed of a generous faith and well endowed with the graces of religion. They were particularly solicitous for the moral and religious welfare of their children. In 1833 this pious family, urged by poverty, emigrated from their native country, and, after a tedious voyage in an emigrant ship, landed at New York, June 7, of the same year, friendless and almost alone. John was then in his fourteenth year. The father of the family, with the characteristic thoughtfulness of his race, lost no time in fruitless efforts to make a livelihood in our Atlantic cities, but pushed onward toward the west. Ohio was at that time the pioneer state in industry, enterprise and development, and was particularly attractive for Catholics. The saintly Bishop Edward Fenwick had traversed it from one extremity to another; he had wished to place a priest in every thriving mission or village, but when this was impossible, he girded himself for the work of saving souls, and gave to the poorest hamlets the consolation of his own apostolic ministry. Thus, while struggling to build up his own diocese, he was laying the foundation of the three flourishing sees of Cincinnati, Cleveland and Columbus.

Religious training was what the father of this good family mainly desired for his children. Piqua was at that time prominently mentioned as likely to outstrip Cincinnati itself in growth, and located as it was on the Miami river, and being the terminus

of the Miami canal, it connected Cincinnati, on the Ohio river, with Toledo on the lakes. Here the emigrants determined to settle. Locating themselves upon a farm in the neighborhood of the town, the boys united their labors with those of their father in supporting the family. But John was placed as clerk and assistant salesman in the store of a Protestant merchant in Piqua, where his strict integrity and attention to business won for him the respect and confidence of his employer and all who saw him. But alas, while gaining the encomiums of men, he was losing grace with God. Without deviating from the moral lessons of his youth, he was fast neglecting and forgetting his religion. Upon one occasion, when the young clerk returned home for a short vacation, it fell to his lot in turn to recite the night prayers for the assembled family. To the amazement of the father, his son could not remember a word of his prayers. The bishop often afterward jocosely said, whilst reciting this incident: "The subsequent interview between my father and myself was of such a *striking* nature that I received sufficient reasons to promise to relearn what I had forgotten. It was a *sore* lesson, but one which I never forgot."

A most effectual change now manifested itself in his thoughts and feelings. The things of God now greatly engrossed his mind. He began to perceive that those who labor for the salvation of souls were the favored ones of heaven. He even began to sigh to become one of the dwellers in the sanctuary. But how could he acquire the education required for this exalted station, or even cherish a hope of ever attaining it? Events, however, showed that heaven had marked him out for one of its own. It was not long afterward that Archbishop Purcell, the successor of the saintly Fenwick, visited the vicinity of Piqua, in order to confer confirmation. On the roadside, as he was riding along, he overtook a lad trudging right manfully in the same direction. Impressed with the boy's appearance, the prelate reined up his horse, and the following conversation ensued: "Where are you going, my son?" asked the archbishop. "I am going to mass, sir," answered the youth. "It is a long way to walk, my boy, and you may get up behind one of these gentlemen," replied the archbishop, pointing to a priest who was riding by his side. "Thus,"

said the archbishop, in preaching the funeral sermon of Bishop Luers, "did I become acquainted with your bishop thirty-six years ago." The conversation which followed disclosed the young man's religious aspirations, but in his situation there seemed to be no hope of attaining the object of his desire. But the archbishop inspired him with hope, and remarked to him: "Fear not, my son; if God has destined you for the sanctuary, and has given you a vocation, he will in his wisdom provide the means. But you must pray that God's will may be done." From that moment the desire of devoting himself exclusively to God's service took possession of the heart of young Luers. He became fond of study, and was rarely afterward seen by the companions of his sports. Gen. M. D. Morrison, then one of his companions, and later a member of congress from Indiana, has related, since the bishop's death: "Bishop Luers, when quite a boy with us in Piqua, suddenly stopped playing with the boys, and this being something unusual, we often asked, 'What has become of John Luers?' The reply was given, 'Why, he's got hold of some old Latin books, and he is studying them; he is going to be a Catholic priest.' The next thing I heard of him was, that he had gone off somewhere to school."

The old seminary of St. Francis Xavier, in Brown county, Ohio, conducted by the Lazarists, a religious congregation distinguished for training young men for the ministry, was the only alma mater of Bishop Luers. To its classes and privileges he was introduced by Archbishop Purcell, to whom he applied to be received as a candidate for the priesthood. He could not have fallen into the hands of better masters for worldly science, and above all for the science of the saints. It was at the feet of the good sons of St. Vincent that his natural qualities were developed by study and sanctified by grace, until he became a fit instrument in announcing the word of God and in performing his divine ministry. During his seminary life none gave more evident marks of a sacred vocation, none was more edifying in conduct, none more proficient in study. Bishop Luers did not possess what would be called a quick or brilliant mind, but, what was far better, a profound mind. He thoroughly understood the sciences he applied

himself to, and mastered them in all their depths and ramifications. His good memory enabled him to treasure up all he acquired, and to draw upon his well-stored mind with aptness and facility. The reports sent by the superiors of the seminary to Archbishop Purcell from time to time were of the most satisfactory character. To a close application to study he united solid piety, ardent zeal, and a generous desire to devote himself to the service of God and the good of his neighbor. Having been found worthy of the exalted office to which he aspired, he was ordained sub-deacon by Archbishop Purcell in the cathedral of Cincinnati on All Saints' Day, November 1, 1846; deacon on the feast of St. Charles Borromeo, November 4th, and on the feast of St. Martin, November 11th, in the twenty-fifth year of his age, he was elevated to the holy priesthood. He was the last priest ordained from the old seminary in Brown county, which is now succeeded by the Ursuline convent of St. Martin.

He zealously embraced the new career of usefulness and labor now opened to him. Archbishop Purcell exhibited great discernment in selecting him, though so young a priest, for one of the most important posts in the diocese. The congregation of St. Joseph was struggling to erect a church, the walls of which were half up, but a heavy debt was hanging over them and paralyzing every effort. In this emergency Archbishop Purcell appointed the young priest pastor of the new and struggling congregation. From that moment new life was infused into the enterprise, and it was not long before the archbishop had the consolation of dedicating to the service of God that first fruit of his labor. Not only was the church of St. Joseph finished, but it was also cleared from all incumbrances. But his work was really now only begun. He realized in his own person a remark which he frequently addressed to his own clergy when he was bishop: "I have somewhere read that more men rust out than wear out; a piece of mechanism is more apt to get out of repair when not employed than when performing its accustomed labors." He took a census of the children of his parish, and discovered one thousand young ones needing instruction. He also found that many parents could be reached only through their children. It was chiefly through the rising gen-

eration that the faith could be preserved in a city like Cincinnati, where infidelity and irreligion stalked abroad in the open day, spreading moral poison through all the walks of life, showing contempt for Christianity by devoting the Lord's day to frivolity, self-indulgence and amusement, and in throwing open the places of dissipation to both sexes and to all ages and conditions. Catholic schools were the weapons he used against these evils. Soon a substantial school-house arose, and the children were gathered in numbers under its roof. He thus had the happiness of seeing those whom he had baptized now reared in the faith, and in a pure and holy life. He made it a rule, while in Cincinnati, to visit the schools every day. How acceptable must have been the atonement for the sins of that city, when from the hearts of so many innocent children arose the prayer of faith and love on high, "May Jesus Christ be beloved!"

Twelve years of zealous pastoral labor and devotion to the good of his flock rolled around, during which Father Luers won the esteem of his bishop and the love of his people. In the meantime great changes were being wrought in the Catholic church of America. When he was appointed pastor of St. Joseph's, the three states of Ohio, Kentucky and Indiana were under the spiritual rule of one bishop. Catholics were few in numbers, except in the large cities and towns, and did not usually belong to the wealthy classes. Their ranks had been increased to some extent by conversions from the sects. But during the years 1847, 1848 and 1849, causes were at work in Europe which greatly affected the growth in population of the United States, and more than a corresponding increase in the Catholic population. The tide of immigration poured its masses into the United States, and in the three states of Ohio, Kentucky and Indiana twenty thousand Catholics were added to our population annually. A multiplication of Catholic dioceses resulted from these causes. Northern Ohio was erected into a separate episcopal see, located at Cleveland. In 1853, Kentucky felt the swelling tide, and the eastern part of the state was formed into the diocese of Covington. Indiana had not yet increased her Catholic population to the same extent, owing in part to the location and physical formation of the state. Her

shape is long and narrow, being two hundred and seventy-five miles long, and about one hundred and seventy-five miles wide. A traveler from Ohio, on reaching the Wabash, would imagine himself in a different country. The southern part of the state, in which Vincennes is located, is high, hilly and rolling; that portion which lies north of the Wabash is level, flat and, in 1846, was marshy, requiring a vast expenditure of labor and money before it could be rendered available for cultivation. Besides the more favorable condition of southern Indiana in respect to soil and topographical formation, it was thrifty and prosperous, and was readily and conveniently reached by immigrants following the Ohio, then the great highway of travel. But northern Indiana was the route to the great northwest; railroads were constructed across her bosom, ditches were opened at the public expense, and competition of travel enlivened and enriched her territory; and what had been regarded as a vast morass, now became a blooming garden. The university of Notre Dame, located at South Bend, contributed its share in changing the face of the country; Fort Wayne, at the junction of the St. Mary's and St. Joseph's rivers, suddenly became a place of importance, as did also Logansport, LaFayette, Laporte and other flourishing towns, in which churches had been erected and schools established. It was under these circumstances of progress and development, added to the remoteness of the northern part of the state of Indiana from Vincennes, that the Right Rev. Bishop de St. Palais proposed its erection into a separate diocese. The military highway, known as the National road, which divided the state in two, was chosen as the dividing line. The provincial council adopted the suggestion, and Rome ratified the action of the council. It was thus that the diocese of Fort Wayne was created in 1857.

The wisdom of the council was still further manifested in the selection of Father Luers as the first bishop of Fort Wayne, a result least anticipated by himself and by the congregation of St. Joseph's. He humbly bowed his head to the mandate of the Holy Ghost, expressed through Rome and the council, exclaiming: "Behold thy servant, O Lord!" He was consecrated in the cathedral of Cincinnati, the same temple that had witnessed his

ordination as a priest, by Archbishop Purcell, on the 10th of January, 1858. The assistant prelates were the Right Rev. Maurice de St. Palais, bishop of Vincennes, and the Right Rev. George Aloysius Carrell, bishop of Covington. The assistants in the pontifical mass were the Very Rev. E. T. Collins, vicar-general, archdeacon, and the Rev. Messrs. J. Albrinck, of Pomeroy, and C. H. Borgess, of Columbus, later bishop of Detroit, deacon and subdeacon. The solemnity of the occasion was increased by the presence of the representatives of many religious orders, among whom was the Right Rev. Boniface Wimmer, mitred abbot of the Benedictine convent of St. Vincent, near Latrobe, Pa. The consecration sermon was preached by the Right Rev. Martin J. Spalding, then bishop of Louisville, Ky., and later archbishop of Baltimore, Md.

On the day of his consecration a tribute was rendered to the newly consecrated bishop, which was a striking evidence of his recognized worth and services, and of the pious gratitude of his devoted flock. The entire congregation of St. Joseph's came forth in the afternoon of January 10th, to testify their love for the pastor whom they were about to lose, their appreciation for his labors, and their admiration for his virtues. The new bishop was requested to meet them at the altar of St. Joseph's, the scene of his long and faithful missionary career. The sanctuary was brilliantly illumined, the church thronged to overflowing. A framework erected in the sanctuary bore, in the midst of light, appropriate texts of scripture; the choir commenced the proceedings with a hymn. The Rev. Mr. Stehle, aided by the Rev. Mr. Sommer, who were afterward charged with the care of the congregation, arranged rich offerings appertaining to the episcopal office on a credence table and an address was read to the new bishop. The little boys and girls of the school, handsomely dressed, the girls in white and wearing bright crowns, the young unmarried men and ladies, the fathers and mothers of families, the officers of religious societies and all the German Catholics of Cincinnati, through their able representative, Rev. Father Otto Jair, O. S. F., later vicar-general of the diocese, had a word and a gift for their right reverend friend, the delivery of which was interspersed with music from the choir. It was a heart-offering from all present to the merit and virtues of

the faithful pastor now leaving them. The archbishop and the right reverend bishops of Vincennes and Covington, who were in the sanctuary, were deeply affected by this exhibition of an entire people's gratitude and faith. A large delegation of both Catholics and Protestants from Fort Wayne met the congregation of St. Joseph at Cincinnati, and thus voices of gratitude, benediction and farewell were mingled with those of future joy, loyalty and promise. And after the exercises in the church were over, the newly consecrated prelate visited the schools, and there to see and hear the tokens of sorrow everywhere visible became perfectly painful; and it was only after repeated assurances that he would often visit them could their grief be restrained. Kneeling to receive his blessing, with a thousand wishes for his welfare, the impressive scene closed.

In a day or two afterward Bishop Luers departed for his new home, and lost no time in taking possession of his see, and in commencing the exalted and arduous work before him. He arrived toward evening, alone and unannounced, carrying his traveling-bag in his hand, at the door of the residence of the Very Rev. Father Benoit. A day or two afterward, when the gentlemen who had in charge the preparations for extending to the bishop a public and honorable reception at Fort Wayne, came to the house to inquire when he was expected to arrive, great was their surprise, when the bishop opened the door for them and answered their inquiries in person. Their disappointment was lost sight of in their admiration for his humility, while the bishop enjoyed himself mirthfully at their expense.

Bishop Luers found his diocese even poorer than he expected. A small frame church, which had grown almost dilapidated in the service, was his only cathedral. A neat brick building, erected by the Rev. A. Bessonies during an absence of Father Benoit in Louisville, was the episcopal residence. In Father Benoit the bishop found a zealous and invaluable vicar-general and co-laborer. The diocese of Fort Wayne embraced a territory one hundred and twenty miles long and one hundred and seventy miles wide, comprising thirty-eight counties, with a scattered population of 20,000 souls, whose spiritual wants were supplied by eleven secular priests and three priests of the Congregation of the Holy



RT. REV. JOHN HENRY LUERS.
(DECEASED.)

Cross, engaged on the missions. These twenty churches, if such they could be called, were mostly of the poorest description, and wholly unable to accommodate one-half of the congregations. Many places were destitute of both churches and priests. The bishop seemed to possess the faculty of ubiquity in his efforts to supply their necessities himself. He was from this circumstance seldom at home, and it might be said that his episcopal residence was a railroad car. On one day he would be in a remote corner of his diocese, and in a day or two afterward he would be heard of in quite an opposite quarter, preaching, offering mass, and administering the sacraments. His answer to the many petitions he received for resident priests, was a generous effort to bestow upon the congregations the efforts of his own ministry. He fervently prayed for the advent of more priests in his diocese; and within the first year of his episcopate two priests were ordained for the diocese, and he welcomed them as messengers sent from heaven in answer to his prayers. So earnest were his efforts in this regard, that in two years he could point to eight more clergymen ordained by himself. He had also eight ecclesiastical students in preparation for the sacred office in various seminaries. This supply scarcely diminished the demand for priests, for in the same short period his Catholic flock was increased by more than 25,000.

Bishop Luers gave his early attention to the work of erecting a cathedral worthy of his diocese. Father Benoit had already matured plans for that purpose, and in the spring of 1859 the present cathedral, a Gothic building 180 feet long by eighty feet wide, with two towers in front, was undertaken. The corner-stone was laid by Archbishop Purcell on Trinity Sunday of that year, and such was the energy of the bishop and his vicar-general, that it was under roof before winter. It was thrown open to the thousands who crowded to see its graceful proportions, and to attend a grand fair held within its unfinished walls, in order to defray the expense of its completion. Other places soon emulated Fort Wayne in its erection of fine churches, in which they were warmly encouraged by the bishop, who had the happiness every year of laying the corner-stone of two or three fine churches, ranging in value from \$15,000 to \$40,000. In these works he was warmly

seconded by his zealous clergy, most of whom he had educated in the diocese and under his eye, and who were devoted to him as he was to them. He was remarkable for his affection for his priests. The same interest he manifested in them while they were students of the diocese continued and increased when he recognized in them the laborers in the Lord's vineyard. It was remarkable that he never spoke disparagingly of any of them, but delighted in commending and encouraging their labors, and in speaking of them in praise. He also took pleasure in assisting them, and in sharing with them the labors of the mission. He would frequently travel all night, at great inconvenience, in order to arrive at an early hour at places where he was announced or expected. On his arrival he would repair to the confessional, and hear the confessions of the people until his time for saying mass arrived. He was devoted to the celebration of the holy sacrifice, esteeming it the greatest privilege of his life. It made no difference at what hour of the night or morning he arrived at a place, he was found at the altar at the early hour of six. He used to say: "God derives more glory from the celebration of one mass than from the praise of all the angels in heaven. Ought not priests give to God that glory, at no matter what personal inconvenience?" This love of the holy sacrifice sometimes brought him in contact with strange characters and amusing occurrences. On one occasion he arrived at the house of a priest at an early hour; the priest was ill, and was attended by an odd, though well-meaning character as a nurse, who on hearing loud knocks at the door, threw up the window and addressed the intruder as follows: "Be off out of that! Don't you know his reverence is sick, and can't go out on sick calls? A pretty time of the day you are calling." The window closed amid a shower of abuse on the unknown bishop. He quietly walked, valise in hand, to the convent, where he met with a cordial reception. He said: "There was a man down at Father ——'s house who ordered me to rather warm quarters, but I thought it better to come and say mass." The visit was well timed, for the good nuns had not enjoyed the consolation of mass in their community for some time.

Bishop Luers was prompt, and at the same time prudent, in

checking and correcting any irregularities he observed in the management of ecclesiastical interests. A custom prevailed in many of the congregations of having one or more laymen to aid the pastor in providing and managing the temporalities of the churches. Bishop Luers discovered that this custom, in several cases, led to encroachments upon the rights of the pastor, and savored somewhat of lay trusteeism, which had been fruitful of such serious evils in other dioceses. He resolved to arrest the evil at once. He availed himself of the first retreat of the clergy, and of the synod following it, to apply the correction. He was in the habit of holding a biennial retreat for the clergy; he now made arrangements for holding these spiritual exercises at the university of Notre Dame, an accommodation which resulted in great advantage to the clergy and diocese of Fort Wayne. He gave notice that the next retreat would be held at the university of Notre Dame, on August 18th, 1863; its exercises were conducted by the gifted Father Smarius, S. J., and after the retreat followed the diocesan synod. At this assembly, Bishop Luers, in a few well-timed remarks, exposed the evil he desired to correct; statutes were enacted for that purpose, regulating the temporalities of the churches, the relations of the clergy and laity to the temporalities, and defining the duties of all. The result was the ultimate withdrawal of laymen from all control over church temporalities, and the establishment of peace and good understanding throughout the diocese.

Bishop Luers was distinguished for his devotion to the Holy See. He had long desired to go in person to visit the shrine of the apostles, to inhale the religious and inspiring air of the Eternal city, to manifest his loyalty to the vicar of Christ on earth, and to receive the blessing of our Holy Father Pius IX. He had a profound appreciation for the grand and symbolic services of the church, and had ever endeavored to present them to his people, in his own chaste but modest cathedral, with becoming beauty and solemnity. To visit the grand basilicas of Rome became a cherished object with him, and especially that mighty pile in which the genius of religion became enshrined under the magic touch of Michael Angelo, and in which,

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From each carved nook and fretted bend,
Cornice and gallery seemed to send
Tones that with seraphs' hymns might blend.

He started upon his pilgrimage to Rome on the 22d of May, 1864, accompanied by his chaplain, Rev. A. Oechtering, leaving the administration of his diocese in the hands of Father Benoit. His European tour was most gratifying to him, and at the same time most beneficial to his diocese. He visited Louvain, that old Catholic monument of learning, and by his earnest appeals and winning manners secured the services of four young Levites for the diocese of Fort Wayne. At Rome he was received with great kindness and affectionate regard by the Holy Father, who conferred upon him a mark of his confidence and esteem, in empowering him to draw up a constitution and rules for the community of the Sisters of the Holy Cross in America, as an independent organization from the mother-house of the same congregation in France. These good sisters had struggled through difficulties for years: it was impossible for the superiors in France to understand the position and requirements of the community in the young and growing west, and nothing but embarrassment grew out of the relation. The Holy See, after long but prudent delays, confided their interests to Bishop Luers, who on his return, with the assistance of Father Sorin, provincial of the Congregation of Priests of the Holy Cross, and of Mother Angela, superioress of the Sisters of the Holy Cross, prepared a new constitution and rule for the congregation in America. His work was approved by the Holy See, and under their new institute the good Sisters have advanced in prosperity and usefulness a hundred-fold.

Bishop Luers found in the Congregation of the Holy Cross, with its priests, brothers and sisters, most valuable auxiliaries in the great and good work he achieved for his diocese. He honored and cherished these co-laborers with paternal affection and encouragement, and they, in their turn, enriched his diocese with the fine university of Notre Dame, and took charge of eleven female academies, an orphan asylum, six religious institutions, and forty parish schools. Such has been the growth of the Congregation

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of the Holy Cross in the diocese of Fort Wayne, that they have been able to carry the blessings of their institute to many other dioceses. They numbered at the time of Bishop Luers' death twenty-one priests in the diocese, six scholastics, ninety-one professed brothers, fifty-two novices and ten postulants. Besides these were the excellent Sisters of Providence, introduced at Fort Wayne by Father Benoit, while it was embraced in the diocese of Vincennes. The sisters established, under Bishop Luers, the academy of St. Ignatius at LaFayette. Under Bishop Luers' administration were also introduced into the diocese of Fort Wayne the Sisters of the Precious Blood.

In his visitations of the diocese, and in his labors among his flock, Bishop Luers was untiring. He frequently went through his diocese, visiting one town or village after another, instructing the people, conferring confirmation and first communion after having first prepared the recipients of these sacraments in many instances himself, hearing confessions, laying corner-stones of new churches, dedicating and consecrating new temples of the faith already finished, projecting and providing sites for other, founding parish schools and placing them under the care of the brothers and sisters of religious communities, and performing every work of the holy ministry and every deed of christian charity. In all these labors he took pains to present the ceremonies of the church to the public eye with imposing splendor and touching effect. He preached frequently and with great impression upon his hearers. Although he commenced his studies late in life, it was remarked of him that in his discourses he gave proof of a thoroughly trained and educated intellect. The progress made by religion in his diocese during his administration attests his zeal, his energy and his labor. Fifty churches and ten chapels were erected in the diocese of Fort Wayne during his episcopate, in addition to the building of the cathedral, and six new churches were in the course of erection at the time of his death. The whole number of the clergy at the commencement of his administration was twenty; at his death he left over twenty-one priests of religious orders, forty-eight secular priests and ten clerical students. Houses of charity and education were multiplied, and the Catholic population of the

diocese was more than doubled during the thirteen years that he governed it.

Bishop Luers was remarkable for his charity to the poor, and to the orphans especially he was a provident father and most tender and solicitous guardian. His heart was pierced with grief at the sight of the many orphans who were left destitute by the Civil war. Many of them were Catholics, and while the state felt great sympathy for them, it was but too clear that their greatest danger consisted in the public provision which was about to be made for their support, and which, while it generously provided for their temporal wants, would expose them to the greatest misfortunes in eternity, the loss of their faith. Bishop Luers resolved to devote himself to this good work with all the energy and zeal of his character. He purchased a tract of land in the suburbs of Fort Wayne in the spring of 1865, as the site of his orphan asylum, and Father Benoit and his successor, the Rev. E. P. Walters, undertook to solicit subscriptions for the erection of the necessary buildings. In the fall of 1865, a solemn jubilee was proclaimed by Pope Pius IX, and among the conditions for gaining the indulgence was that of bestowing alms upon some object of charity designated by the ordinary of the diocese. Bishop Luers gladly availed himself of this opportunity, by designating the orphan asylum as the object of their charity on this occasion. He addressed several eloquent and earnest pastorals to his flock on this subject. The following extracts from that which he issued on the feast of the Assumption, 1866, will illustrate his zeal and efforts in this good work.

“ In our day, many sympathize as little with poor Jesus as did the Jews of old, who only longed for a rich Messiah. They seek Him to this day without finding Him, as Christ Himself told them. The promises of God in regard to the poor are disregarded, because the baneful vices of avarice and pride have taken possession of their hearts, as was the case with the Jews and their imitators in all ages. The spirit of religion and the love of neighbor impelled our forefathers to erect magnificent churches, schools, orphan asylums, hospitals, universities and other like institutions, to give learned men and saints to the land. Within these institu-

tions men were trained for the object of their existence, and while the Te Deum resounds within those time-honored walls, it is re-echoed by the saints above, who erected those buildings."

Bishop Luers intended to commence the erection of the asylum in the fall of 1866, but unavoidable delays occurred in carrying out his plans. In the meantime he learned that a large tract of land in Jasper county, affording a more suitable site for the proposed establishment, was offered for sale. At the retreat of the clergy held at the university of Notre Dame, in 1867, he announced the proposed change of location to the pastors, who cordially approved his views and pledged themselves to their support. Immediately after the close of the retreat, Bishop Luers issued an admirable address on the subject of this cherished work, from which the following extracts are taken:

Dearly Beloved in Christ: The number of orphans has lately increased to such an extent, that the erection of an asylum for them has become an imperative necessity. It is a holy duty, incumbent upon us all, to take care of the spiritual and bodily wants of those who have no longer father and mother to do it for them, and who like strangers now wander over God's wide earth imploring our pity, mercy and love.

A year ago I purchased twenty-five acres of land adjoining this city, for the purpose of building such an asylum upon it, but as yet it has not been commenced. On this all-important matter I consulted with the clergy lately assembled in spiritual retreat at Notre Dame, and as building materials and labor are yet very high, the building to be erected would cost from \$30,000 to \$35,000, which amount would have to be on hand immediately. To obtain this seems to be a matter of impossibility. It was therefore unanimously agreed to accept the favorable offer of the Spilter farm at Rensselaer for \$18,000.

This place contains 933 acres, 650 of which are under fence, 200 under cultivation, 200 wood, the balance prairie. There are on it two dwelling-houses, one of which contains twelve rooms, affording accommodation for forty or fifty orphans.

Experience teaches us that not a few of those who have been raised in the asylums of our large cities, for want of suitable employment and from other unavoidable causes, have not realized the expectations, considering the extraordinary care and attention bestowed upon them. Here, upon the farm selected, the children can have employment suitable to their age and strength, and growing up with industrious habits, they can become men who will be an honor to the institution and a source of consolation to their benefactors.

Having purchased the farm, Bishop Luers appointed Rev. George Steiner, Rev. J. Mayer, Rev. P. P. Cooney and Rev. E. P. Walters to solicit contributions throughout the diocese, and to prepare the building for the reception of the orphans. Rev.

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Joseph Stephan was placed in charge of the property and of the immediate preparation for the orphans. The bishop struggled through many discouragements. In September, 1868, he had the happiness of seeing the Sisters of the Holy Cross welcoming to the farm-houses thirty-five destitute orphans. Soon the number increased to sixty. He gave a considerable portion of his time and personal attention to the improvement of the farm, in seeing it fenced, drained and cultivated. He used to mark out some special work for the children, and then superintended its performance. He took part in their devotions and in their sports. He was ever a most welcome visitor to the asylum, and his visits were hailed with joy and announced by every tongue. He never allowed a Christmas to pass without an appeal and collection in favor of the orphans. After his death it was discovered that he had his life insured for their benefit to the amount of \$10,000.

His affection for his clergy has already been mentioned. He felt a deep interest in all that concerned the priests of his diocese, and especially in providing for their support in old age. He earnestly favored the plan of providing for the support of aged priests throughout the United States, and called the attention of the second plenary council of Baltimore to this important subject. In the absence of any general provision on this point, he adopted a plan for his own diocese, and encouraged the formation of the Catholic Clerical Benevolent association of the diocese of Fort Wayne.

Bishop Luers on many occasions became a champion and defender of the faith, and silenced its assailants by his sermons and lectures. On one occasion he was attacked by the secular press for his advocacy of Catholic schools for Catholic children, his remarks being grossly misrepresented. He replied in a card, from which the following extract is taken:

“It is with me a matter of sincere regret that our non-Catholic friends will not understand the Catholic position upon the so-called public-school question. We do not object to Protestants sending their children to the public schools, nor to their supporting them by a tax or in any other way they may deem fit. We have not the slightest intention of interfering with their exist-

ence. They may, perhaps, think they are well adapted to the wants of those who patronize them; but Catholic parents, who realize the sacred obligations of preparing their children not only for this life but for the life to come, prefer to see their children in schools where religious instruction and moral discipline go hand in hand with secular education. Many Catholics regard it a hardship that they should be taxed to support a school system that they do not and cannot approve; but in Indiana it is the creature of the state constitution, and until that instrument is changed or amended in this particular, Catholics, as law-abiding citizens, must continue to bear their share of the burden, as well as assume their share of the responsibility."

Bishop Luers attended the provincial councils of Cincinnati, and sat in the second plenary council of Baltimore, which assembled on the first Sunday of October, 1866. He was one of the prelates excused from attending the general council of the Vatican, 1869, on account of the pressing necessities of his own diocese, and in order that he might also exercise the functions of the episcopal office in favor of neighboring and other dioceses. During its continuation he administered confirmation in almost every county of three states, and holy orders in most of the ecclesiastical seminaries. It was while rendering services in another diocese that he was stricken down in death.

At the request of Very Rev. Edward Hannin, administrator of the diocese of Cleveland, Bishop Luers went to that city, where he arrived on the evening of June 28, 1871, to confer holy orders on some of the ecclesiastical students of the seminary. On the following morning he said mass at half past five, and then gave minor orders to three seminarians and deaconship to another. After breakfast he started on foot, satchel in hand, to take the train for another diocese, where he was to perform a similar service, intending to call on the way at the episcopal residence in Cleveland. A carriage had been ordered to the seminary for him, but, as he felt so well, he preferred walking. When within a few rods from the bishop's house, he fell, from apoplexy and the bursting of a blood-vessel. Those who ran to his aid, perceiving that he was an ecclesiastic, carried him to the bishop's house, where

he received absolution, extreme unction, and the last indulgence. He expired in fifteen or twenty minutes after the fall.

His remains were carried, in a funeral train draped in mourning, from Cleveland to Fort Wayne, escorted by clergymen and laymen from both dioceses. Other delegations joined the sad and solemn funeral at various points on the way, and on arrival at Fort Wayne every honor which veneration, love and religion could suggest was paid to his memory. A delegation from St. Joseph's church, Cincinnati, went to pay their last tribute of love and gratitude to their former pastor. His funeral took place at the cathedral of Fort Wayne, on July 4, and was attended by Archbishop Purcell, Bishops de St. Palais, O'Hara, Toebbe, McCloskey of Louisville, and Borgess; by the Very Rev. Edward Hannin and by a large concourse of the clergy and laity. Archbishop Purcell delivered a glowing eulogy on the virtues and services of the deceased. His remains were deposited in a vault immediately in front of the altar, under the floor of the sanctuary in the cathedral. The age of Bishop Luers was fifty-one years and nine months.

Very Rev. Joseph Dwenger, second bishop of the diocese of Fort Wayne, was born in Auglaize county, Ohio, in 1837. When about three years of age his father died; the mother then moved to Cincinnati. The boy received his early education in the schools of Holy Trinity church in that city. At the age of twelve years the boy lost his mother, and he was cared for by Rev. Andrew Kunkler, the provincial superior of the religious community known as the Congregation of the Precious Blood. With these Fathers the boy completed his collegiate course, but in the higher branches, theology and the accompanying studies, he graduated at Mount St. Mary's provincial seminary, Cincinnati. He was ordained to the priesthood for the community above named, by Most Rev. Archbishop Purcell, at the early age of twenty-two years, by papal dispensation of course, on the 4th of September, 1859. The young priest was immediately appointed professor and director in the seminary of his order, a position which he held for three years, and he also founded the new seminary at Carthagenia, in Mercer county, Ohio, which to this day is a flourishing institu-

tion. The young clergyman was next engaged in parochial work, from which, after five years, he was called to a more difficult duty.

In 1866 Father Joseph, as he was then familiarly known, accompanied Archbishop Purcell to the second plenary council of Baltimore as the representative of the order to which he belonged, and also in the capacity of theologian to the archbishop. From 1867 to 1872 Father Dwenger was exclusively occupied in preaching missions throughout Ohio, Indiana and Kentucky. He also held the office of secretary and consultant, in the meantime, in the community of the Precious Blood. Upon the death of Bishop Luers, Rev. Joseph Dwenger, at the age of thirty-four and a half years was appointed second bishop of Fort Wayne. He was consecrated for the exalted position, in the cathedral of Cincinnati, by Archbishop Purcell, April 14, 1872, and without any delay took charge of the diocese entrusted to him.

In 1874 Bishop Dwenger went to Europe with the first American pilgrimage, of which he was the acknowledged head. The objective points of visits were Rome and Lourdes. In 1875 he undertook the erection of an asylum in which he intended placing orphan boys, who, up to this time, had been cared for, together with the orphan girls, at the orphanage at Rensselaer. He procured fifty acres of land adjoining the city of LaFayette, upon which he erected a commodious four-story brick building, at a cost of \$30,000. The new asylum is called St. Joseph's orphan asylum and manual labor school, and has an average of 110 boys; ten Sisters of Charity and two Brothers have charge, under the direction of a reverend chaplain. In 1879 the bishop appointed a diocesan school board, selecting ten clergymen, to whom he gave the supervision of matters pertaining to the parochial schools of the diocese. There is a president and secretary of the board, though the bishop is ex-officio the superior officer. The diocese is divided into seven school districts, and all the schools in every district are visited once a year and examined by one or more members of the board. A printed pamphlet of about 100 pages, containing a report from all the schools, is annually submitted to the bishop. This is known as the diocesan school report. This same system was afterward adopted by the provincial council of Cincinnati and by

the plenary council of Baltimore, and in its main features is established in many dioceses of the United States.

In 1883 the right reverend prelate paid his official visit to Rome. During his absence Very Rev. J. Benoit was administrator of the diocese. In 1884 Bishop Dwenger celebrated his silver jubilee, the twenty-fifth anniversary of his ordination to the priesthood. All the priests of his diocese, and a number from other parts, gathered in the cathedral to attend the ceremony. Rt. Rev. Bishop Rademacher, of Nashville, preached on the occasion.

In November and December, 1884, the bishop attended the third plenary council of Baltimore. Among the thirteen archbishops and seventy prelates, he was the nineteenth bishop in point of rank and seniority. The council lasted about six weeks. In March of the following year, he left for Rome in the interest of the late Baltimore council, as the representative of the American hierarchy. The bishop spent seven months in the Eternal city. To his indefatigable labors, and to his knowledge of affairs pertaining to the church in America, are due to a great extent the sanction of the college of cardinals, and the approbation of the Pope, of the deliberations of the last council of Baltimore. During his stay in Rome, the bishop was the guest of the North American college. The 4th of July was at hand. The authorities of the college were somewhat timid about hoisting the American colors in such close proximity to the Quirinal palace, almost in sight of King Humbert's dwelling. But the bishop came to the fore, and as an American citizen commanded the flag to be sent to the top of the staff, amid the joy and patriotic exuberance of all the students, who, though beneath Italian skies, never forget their native America, nor allow an occasion to pass without singing the praises of fair Columbia's shores.

In 1886 Bishop Dwenger carried out a long cherished plan of erecting a suitable home for orphan girls. The asylum was built on a twenty-five-acre plat of ground within the limits of the city of Fort Wayne. A special notice is given this asylum in that part of work devoted to the Catholic church in Fort Wayne.

Bishop Dwenger again went to Europe, in September, 1888, on an official visit, and was in consultation with the cardinals, and



RT. REV. JOSEPH DWENGER.
(DECEASED.)

also had private audience with Leo XIII. The immense debt that rested upon the diocese when Bishop Dwenger took charge has been canceled long since. Thousands upon thousands of dollars passed through his hands in meeting demands that came upon him in the earlier history of his régime; also thousands upon thousands, again, were carefully expended in the erection of two commodious orphan homes. Large amounts of money were placed at his disposal during the years, but all found their way into channels that provide bread for the needy, and charity for the homeless child.

The diocese over which Bishop Dwenger presided comprised about one-half of the state of Indiana, being the northern portion, and contained forty-four counties. At the time of his death there were in his diocese 120 priests, 130 churches and twenty chapels, beside one university, sixty-five schools and about 9,000 pupils; two orphan asylums and five hospitals. During his administration as bishop, Mgr. Dwenger conferred the order of priesthood upon many young men. He had traveled over his entire diocese as a rule once in every two years, sometimes oftener, either to administer confirmation and preach, to dedicate a church or perform some other episcopal function. He was altogether a man of wonderful energy and vitality and strength, but finally succumbed to an attack of la grippe, and for nearly three years prior to his death had transferred to his vicar-general, Rev. Joseph H. Brammer, the more active duties of the bishopric. The lamented death of Bishop Dwenger took place January 22, 1893. For some months prior to his death the very reverend bishop had in contemplation (and so provided in his will at the time) the appointment of the very Rev. Joseph Henry Brammer as his executor and administrator of the diocese, and this office the latter worthily filled from the date of the death of the late lamented bishop until the installation of the Right Rev. Bishop Joseph Rademacher, October 4, 1893.

At the funeral of Bishop Dwenger (January 27, 1893), the following distinguished prelates were present: Most Rev. William Henry Elder, archbishop of Cincinnati; Most Rev. Frederic X. Katzer, archbishop, Milwaukee; Rt. Rev. Joseph Rademacher, bishop of Nashville; Rt. Rev. Henry Joseph Richter, bishop of

Grand Rapids; Rt. Rev. John S. Foley, bishop of Detroit; Rt. Rev. Camillus P. Maes, bishop of Covington; Rt. Rev. John Jansen, bishop of Belleville; Rt. Rev. Ignatius F. Horstmann, bishop of Cleveland; also 175 priests. The relatives of the bishop, consisting of Joseph Dwenger, a nephew, Mr. and Mrs. J. B. Specker, of Cincinnati, cousins, and a few others were seated in the ordinary pews.

At the hour of 8:45 all the reverend clergy assembled in the sacristy of the cathedral, and, after vesting, proceeded to the sanctuary and began the ceremony known as the office of the dead. This impressive rite consists of that part of the Roman breviary which is said only for the repose of the soul of some one of the clergy. The hebdomadaries were the Very Rev. A. B. Oechtering and Rev. L. A. Moench. The bishops, eight in number, wore their miters, which are always used for ceremonials of this nature. The vestments of the priests were also those used on such occasions. Immediately after the conclusion of the office of the dead, the pontifical requiem mass was begun. The huge organ poured forth its solemn strain of Wilt's masterpiece, and the choir responded, as the celebrant, the Most Rev. William Henry Elder, D. D., began the intonation of the mass. The archbishop's assistants were as follows: Assistant priest, the Very Rev. J. H. Brammer; deacon of the mass, Rev. John Bleckmann; sub-deacon of mass, the Rev. John R. Quinlan; first master of ceremonies, the Rev. John R. Dinnen; second master of ceremonies, Rev. W. J. Quinlan.

The elevation of the host was particularly impressive, all the uniformed knights kneeling upon their swords. At the conclusion of the mass, the archbishop took his seat upon the throne, opposite and to the right of that of the late bishop. The sermon was delivered from the heavily draped pulpit by the Most Rev. Bishop Rademacher, of Nashville, Tenn. He had been a life-long friend and was probably nearest to him of all the other prelates. He said: "I am requested to announce that on to-morrow there will be an anniversary requiem mass said in this cathedral for the late Mgr. Benoit." Bishop Rademacher then read the ninth chapter of Maccabees, choosing for the text of his eulogy the sentence, "How

is the mighty man fallen that saved the people of Israel." He continued:

Eight years ago in this cathedral a scene was enacted very similar to the occasion for which we are now officiating. Then, as now, the remains of a prelate—the good Mgr. Benoit, builder of this house of God, the earnest pioneer missionary—were conveyed to their last resting place beneath the sanctuary. Before the communion rail upon that occasion, uttering the words of light in the midst of his people, and proud in manly vigor, you all remember the scene, how your beloved Bishop Dwenger announced a most touching eulogy and deplored the loss of the good Father about to be laid at rest in the tomb. Now we have again been called to mourn the loss of one whose tongue was as eloquent as any heard, whose heart was so true, so gentle, so tender, and so noble that we are again reminded "How is the mighty man fallen that saved the people of Israel."

If the Israelites had cause to mourn the loss of their mighty leader in the old law, how much more have we of the new law to mourn the loss of our beloved bishop, for no ties are so tender as that spiritual union which unites the heart of a priest to his people. And as the ties which bind the bishop to his people are higher than those of a priest by virtue of his great responsibility, therefore we have more reasons to mourn and exclaim "How is the mighty man fallen that saved the people of Israel."

He was your bishop, he was your father, he was your spiritual adviser; he was your spiritual wall of protection against every enemy. He is now no longer; and although cut down in the prime of life, we have reason to rejoice, for the words of our text serve to edify the memory of his life and bid us draw a lesson from his illustrious example and to ever cherish his memory.

Bishop Rademacher then gave a brief sketch of the life of the deceased, telling of his parentage, who, he said, were poor in worldly goods, but were rich in Christian virtues. He concluded his sermon with the following eloquent words:

Bishop Dwenger was cast by nature in a grand mold. He was a perfect specimen of manhood. His powers of endurance were wonderful. His capacity for hard work was enormous. His strong faith was an index of a mind clear and logical and his memory was prodigious and his will was strong and unbending, when he knew it to be directed for the right. His heart was as pure as gold and as noble and generous as the world is wide. His love of country was great, notwithstanding it had been said to the contrary. He was accustomed to say, in speaking of himself, that he was born under an oak tree and his love of his native America was as deep-rooted as the roots of the sturdy oak. His work for the lambs (the orphans) of his flock alone is a monument which should forever keep his memory fresh in the hearts of the people. He had an open eye and a tender hand for every need of the diocese over which he ruled. He was an advocate and champion of the education of the children, and the perfection of the schools under his charge was his constant aim.

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Three years ago he was stricken with la grippe, and the long months of suffering which followed as the disease developed other complications brought him closer to the foot of the cross to suffer, as did our dear Lord, the coronation of the bitter crown of thorns. He once said to me "I know that God is good, because He has sent this to me. I know that He is merciful to me now, because He makes me suffer;" as gold is cleansed and purified by fire, so has he been prepared for his reward. We mourn, but yet have reasons to rejoice. Think often of his example. Keep green his memory. Pray for his soul that he may soon be admitted to his reward. Amen.

The following members of the Episcopacy, who were to officiate as pall bearers, disposed themselves about the casket: Very Rev. E. P. Walters, Very Rev. M. E. Campion, Very Rev. A. B. Oechtering, Very Rev. B. Kroeger, Very Rev. D. Duehmig, Very Rev. J. Decks, Rev. J. H. Hueser, Rev. J. H. Oechtering, Rev. B. Weidau, Rev. H. Meissner, Rev. H. Koehne and Rev. E. Koenig. The remains were then conveyed into the sanctuary, to the vault, and carefully lowered to their last resting place with great solemnity. Bishop Dwenger was loved in every part of his diocese. He was in many respects a wonderful man. A well known banker of Fort Wayne remarked recently that the late bishop was the greatest financier he had ever known, yet he was not great alone in temporal matters, but in the spiritual. The numerous charitable institutions founded by him will always remain a monument to his memory.



+ Jos. Rademacher
Bishop of Fort Wayne

CHAPTER XI.

THE PRESENT BISHOP OF FORT WAYNE—THE RIGHT REVEREND
JOSEPH RADEMACHER, D. D.—HIS ADMIRABLE ADMINISTRATION.

THE Right Rev. Joseph Rademacher, D. D., third bishop of Fort Wayne, was born on December 3, 1840, in Westphalia, Clinton county, Mich. In 1855 his parents sent him to St. Vincent's college, near Latrobe, Pa., a famous institution of learning in charge of the Benedictine order, where he completed his classical and philosophical course, and entered upon the study of theology. He completed the latter discipline in St. Michael's seminary at Pittsburg, Pa. Becoming affiliated with the diocese of Fort Wayne, he was promoted to the priesthood on August 2, 1863, by Rt. Rev. Bishop Luers.

His first charge was the village of Attica, Fountain county, Ind., together with a number of missions in the adjoining counties. After laboring there with signal success for six years, he was transferred to Columbia City. Soon, however, his sterling qualities of mind and heart won for him from Bishop Dwenger the well merited promotion to the important parish of St. Mary's in the episcopal city and the office of diocesan chancellor. In June, 1880, he was appointed pastor of St. Mary's church, LaFayette, to further the interests of that large and important congregation.

The Nashville, Tenn., diocese having been left without a bishop after the translation of the Rt. Rev. Bishop Feehan to Chicago, in April, 1883, Father Joseph Rademacher was appointed to that see, and consecrated bishop of Nashville on June 24, of that year. His administration of that see was a singularly successful one, and he added materially to the equipment of his diocese. Dr. Rademacher was one of the two American prelates, who, in 1889, went on the pilgrimage to Palestine, and he was the only

bishop who accompanied the pilgrims through the whole journey, the other prelate, Dr. Wigger, of Newark, N. J., falling sick at Rome and being obliged to discontinue the pilgrimage. After his return Bishop Rademacher continued his administration of the diocese with renewed vigor, until, on July 13, 1893, Pope Leo XIII appointed him to Fort Wayne, Bishop Dwenger having been called to his reward on January 22 of the same year.

His installation in the cathedral of Fort Wayne on the evening of October 4, 1893, was a demonstration ever memorable in the annals of the city. The entire population seemed to have turned out to welcome the prelate, who had endeared himself to all during his former residence among them.

It was 7:50 o'clock, P. M., when the special train arrived at the south depot. A great crowd of people had assembled; red fire and other fire works added to the animation. Uniformed Knights kept back the crowd at the depot and allowed the guests to reach their carriages. The carriages soon formed at the head of the procession of uniformed and non-uniformed Catholic societies which awaited the arrival of the bishop, and the parade then moved toward the cathedral in the following order: City band, committee on reception, Wayne commandery, C. B. L., Indiana Commandery, C. B. L., Emmett commandery, C. B. L., St. Julian council, C. B. L., A. O. H., and clergymen in carriages.

At the cathedral steps a great throng was encountered. Over the doorway the word "Welcome" had been formed from hundreds of flashing electric light bulbs and just beneath hung a red cross in living light. As the carriage conveying the bishop and archbishop drove up, Father Brammer and other clergymen came down the steps from within the cathedral. In his purple robes Bishop Rademacher, accompanied by Archbishop Elder, halted at the steps, where the bishop was addressed by Father Brammer, who extended a most hearty welcome on behalf of the clergy at Fort Wayne. "Ever since the death of Bishop Dwenger," said Father Brammer, "it has been the earnest wish of every Catholic of this diocese that you would be chosen bishop. For this reason, and because we love and respect you, our welcome is all the heartier."

Attorney William P. Breen then stepped forward, and on

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behalf of the laity addressed the bishop. Among other things, he said:

You come no stranger to the threshold of Fort Wayne's cathedral. You have adorned its altar and graced its pulpit in years gone by. As a distinguished, learned priest, it was once your cathedral, and when exalted to the episcopal dignity we always thought that this sacred place, the enduring and beauteous monument of Bishops Luers and Dwenger, had for you an attractive aspect.

The wisdom of Divine Providence enlightened the deliberations of the provincial council and illumined the action of the Holy See in your preferment to this see, and we are profoundly grateful to your distinguished episcopal proteges of the province of Cincinnati for your choice. Ten years of the purple, under the trial, labors and honors of another diocese, attest your possession in an eminent degree of the parts which make the American Catholic bishop. The diocese of Fort Wayne has taken no backward step, but holds rank with the leading sees of this country. And while the papers may have been premature in the announcement of the erection of the archdiocese of Fort Wayne, we have faith enough in your ability to believe that the great state of Indiana shall soon possess a Catholic archdiocese and that you shall be its first archbishop. In the firm assurance that your success in Nashville is an earnest and a promise of the success and honor which shall surely follow your episcopal endeavors here, we extend to you the broad, deep welcome of the Catholic heart of your diocese of Fort Wayne.

Bishop Rademacher bowed his acknowledgments and passed on into the cathedral. After the singing of the *Ecce Sacerdos* and brief services at the altar, Bishop Rademacher ascended the pulpit. Among other things he said:

I need not assure you of my warm appreciation of the welcome which you have accorded me, despite the inclement weather. Yours is an ardor which no rain can quench. Yours is an enthusiasm which no water can dampen. Yours has been a magnificent demonstration of faith, and I accept the welcome as a guarantee upon the part of the clergy and laity. I earnestly ask for your prayers, not only at this time, but in years to come, that I may faithfully perform the duties of my high office in a manner befitting the glory of our faith. In conclusion I cannot but allude briefly to the good people of the "Sunny South" from whom I have just parted. Theirs are warm hearts, and my ten years' service in their midst were years of joy. Yet I am glad to be among you here in Fort Wayne, for it was my home before I left for other fields.

After benediction and the singing *Te Deum* the congregation was dismissed and the visiting clergy were assigned to the episcopal residence, Wayne and Rich hotels.

At 9:30 o'clock, October 4th, the cathedral was crowded and a few moments later all the visiting clergy entered the sanctuary and the ceremony attending the installation and pontifical mass

was begun. The officers of the mass were as follows: Celebrant, Rt. Rev. Joseph Rademacher, D. D.; assistant priest, Very Rev. Joseph Brammer; deacons of honor, Very Rev. E. P. Walters and Rev. E. Koenig; deacon of mass, Rev. John R. Quinlan; sub-deacon of mass, Rev. C. B. Guendling; master of ceremonies, Rev. W. J. Quinlan; chaplains to Archbishop Elder, Very Rev. Provincial Corby, C. S. C., and Very Rev. A. B. Oechtering.

The installation having been announced by Father Brammer, the mandatum, or bull, of Leo XIII, appointing Bishop Rademacher to be bishop of the diocese of Fort Wayne was read by Rev. J. H. Hueser, D. D., of Huntington. The document was read in the language in which it was written—Latin. The bishop was then escorted to the throne at the left of the altar, where Archbishop Elder bestowed the customary kiss on each cheek. This was followed by the kneeling of each priest in turn at the feet of the new bishop in token of submission. The bishop having already been consecrated at Nashville, the installation ceremonies were brief, but nevertheless very impressive. After this ceremony was concluded the bishop was clothed in the proper vestments and began the mass, intoning in a clear, strong and beautiful voice, which bespoke perfect health and physical strength. Wiegand's mass in honor of St. Patrick was sung, and the *Veni Creator* was a fine tenor solo by Adolph Schulte. The offertory selection was a baritone by Messrs. Weber and Bensman.

Rt. Rev. Bishop Foley, of Detroit, delivered the sermon, which was a masterpiece of eloquence. He chose his text from St. John, chapter sixteen, verse fifteen, beginning, "You have not chosen me, but I you. Go forth, therefore, into the world, teaching all men in my name, for lo, I am with you even unto the consummation of the world." Bishop Foley then said "Christ came down from Heaven to fulfill the will of His father. The prophets and the patriarchs of ages before his coming pointed the advent of our Blessed Redeemer, who was to come for the salvation of man." Continuing, he spoke of the early history of the church, and how it had been founded by St. Peter, the first Pope, who was the most beloved of the disciples of Christ. The speaker then elaborated upon the admirable government of the great Catholic hierarchy, and

said that had it never been founded and nurtured by the Divine will it could never have stood the shocks and storms of two thousand years. To-day the church is flourishing and powerful and the Rock of Peter was as solid as it was when the promise was made to the first Pope, "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against her." Concluding, Bishop Foley paid a glowing tribute to Bishop Rademacher, paying him as high a compliment as it was possible for one distinguished prelate to pay another of equal rank.

After the mass, Archbishop Elder made a strong but brief address, congratulating the congregation upon the fortunate choice of their bishop, and saying that, while all this ceremony was eminently fitting, yet each individual who seeks salvation must be the great factor of his or her own salvation. The archbishop was followed by Bishop Rademacher, who said he had to repeat the sentiment uttered by him last night and again thank his many friends for their warm welcome. After the congregation had been dismissed, the clergymen attended a banquet served in Library hall in their honor.

The following distinguished divines were present: Archbishop Katzer, of Milwaukee; Archbishop Elder, of Cincinnati; Bishops Maes, of Covington, Ky.; Watterson, of Columbus; Foley, of Detroit; Horstmann, of Cleveland; McClosky, of Louisville; Richter, of Grand Rapids; Janssens, of Belleville, Ill.; Mgrs. Thorpe, V. G., and Joos, V. G., of Detroit, and Windhorst, of Chillicothe, Ohio; V. G. Scheideler, of Indianapolis; J. C. Albrinck, of Cincinnati; G. F. Houck, chancellor of the diocese of Cleveland; Peter Alstotaetter, provincial of the Franciscian order; W. Corby, provincial of the Holy Cross; Henry Brees, provincial of the order of Precious Blood; Rev. Father Abelen, of Milwaukee; Frank Reilly, of Milwaukee; Constantine Maujay, of Ellsworth, Kas.; Frank O'Brien, of Kalamazoo; Patrick Gleason, of Nashville, Tenn., administrator of the diocese which Bishop Rademacher had just left.

Other priests were Rev. Fathers F. C. Weichmann, W. C. Miller, J. H. Guendling, John B. Morris, A. E. N. Ellering (Columbia City, Ind.), Charles Lempers, J. Gillen, P. Johannes, C. S. C.;

Frank J. Baumgartner, Thomas Buyse, B. J. Spillard, A. Morrissey, N. J. Stoffel, J. W. Clark, S. Czyzewski, Joseph H. Kroll, John Crawley, J. J. Voght, H. Koehne, C. V. Stetter, D. D.; F. Lordemann, L. M. Miller, Lucas Gottleschoed, William Berg, B. Biegel, J. B. Berg, Joseph Flach, M. Zumbuelte, A. J. Kroeger, W. J. McGaskey, John R. Dinnen, P. F. Roche, M. E. Campion, J. C. Abbott, George D. Murphy, M. J. Clifford, P. Louis Haas, Robert Vizwiz, A. M. Quatmann, H. Meissner, John Bleckmann, E. Gazzo, J. M. Toohey, A. B. Oechtering, F. Koerdt, L. A. Moench, J. Kemper, Thomas Vagnier, J. Jessing, T. R. Thayer, D. Duehmig, F. Ege, G. N. Kelly, John H. Bathe, John Crogan, E. Boccard, D. J. Mulcahy, R. J. Crosson, E. P. Walters, John Dempsey, A. Henneberger, W. J. Decker, Stephan Trout, K. Kobylinski, Charles Becker and F. Reilly.

All over the world the responsibilities of Catholic bishops are very great, and, therefore, the best gifted men are required for the position. This is much more the case in a country of the highest civilization; in a country whose people consist of the various elements of all nations; in a country comparatively new, where new churches, schools, pastoral residences, hospitals and asylums have to be erected, and where there are no permanent funds, established centuries ago, for the support of the bishops, priests and teachers of parochial schools.

If the bishops, John Henry Luers and Joseph Dwenger, nobly have laid the foundation for building up the diocese of Fort Wayne under circumstances which called for the most energetic zeal and practical talent, Rt. Rev. Joseph Rademacher is just the right man to finish the work so skilfully commenced and to bring it to such a perfection that his successors will have a comparatively easy task to keep it in good condition.

To summarize: Bishop Rademacher has been in practical service for nearly a quarter of a century. As the saying goes: "He went through the mill" and is thoroughly acquainted with the spiritual and temporal affairs of parishes and missions.

Bishop Luers knew his sterling qualities and confided to the newly ordained priest thirteen missions at once, and later on, in

recognition of his extraordinary and onerous labors, promoted him to an easier parish in Columbia City.

Bishop Dwenger, who had been his fellow-student in Cincinnati, remembering his zeal, charity and modesty, felt it to be his duty to give him in succession the then largest parishes of the diocese—St. Mary's, Fort Wayne, and LaFayette; and, deeming him worthy of the dignity of a bishop, recommended him to the vacant see at Nashville, Tenn.

When Bishop Dwenger went to his reward, both the bishops of the Cincinnati province and the clergy of the Fort Wayne diocese felt anxious to have him appointed bishop over that diocese where his labors in the Lord's vineyard had been so successful and where thousands of people carried his beloved name in their heart. *Vox populi, vox Dei*: the voice of the people *proved* to be the voice of God. During the famous world's fair he was sent north to Fort Wayne. Nashville's loss became Fort Wayne's gain.

In this northern diocese of Indiana great changes just then had taken place. The discovery of natural gas in the south of the diocese and the growth of Chicago south almost into Lake county, had created new cities and brought new elements of numerous different people into these sections of the state. New problems had forced themselves on the new bishop, but he fully proved himself to be master of the situation and selected the right men for the right places, filling the vacancies also with the proper persons. No place has been neglected. All over the diocese the very smallest missions have received their necessary aid. The bishop never spares himself; he visits every parish, every school, nay, even when utterly fatigued, sacrifices himself to attend literary, musical and dramatic exercises of the children or students, in order to encourage them in all the branches of a solid, universal and perfect education. His aim is to bring children and people to the highest standard of civilization here on earth, in the country of which he is a native and to which he seeks to endear all the various elements under his jurisdiction, and, by good government, kind words and edifying example, to lead the souls under his paternal care to the everlasting happiness of heaven. He is charity and meekness personified.

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To secure the assistance of his priests in his noble undertakings, he treats them with the greatest impartiality as well as with exceedingly great kindness, acting more like a father than a ruler. When the enormous amount of his diocesan labor is considered, such as holy confirmation given to over one hundred parishes within every two years, the ordination of priests, the dedication of churches and cemeteries, etc., it appears like heroism for the bishop to spend whole hours in succession in the confessional as a common priest when occasions present themselves, or to hasten to parishes of sick priests, and, in order that their people may not have to forego the fruits of the Holy Sacrifice, render himself their substitute by performing the parish services.

His zeal for the honor and glory of God knows no bounds. He has succeeded in remodeling the cathedral most beautifully, at the expense of \$75,000. And as the God-Man, who triumphantly entered the city of Jerusalem on Palm Sunday vouchsafed to dwell in the poor stable of Bethlehem, so the bishop urges all his parishes, even the very poorest ones, to provide for such altars and vestments, and other religious articles, as are becoming the majesty of the Savior. To unite the faithful under his charge in the bond of genuine piety and charity, he has recommended and favored the establishment and increase of the various sodalities and societies approved by the church. Hospitals and orphanages enjoy his tender care. No branch of human ailment, be it corporal or spiritual, has been overlooked. He has become all to all.

As all love him, all, undoubtedly, will pray for a long, long preservation of his beautiful life.

Bishop Rademacher is a man of superior education, not only well versed in Biblical but also in secular history. His charity and benevolence have frequently brought needed help to the poor and distressed, and among all classes of people and all denominations he is highly regarded.

In his own church, the piety, erudition and innate spirituality of Bishop Rademacher have been the occasion of many of the advanced clergy selecting him as their personal spiritual guide, director and counselor, and all these, or nearly all, owe to his judicious advice their ability for the accomplishment of the progress



CATHEDRAL OF THE IMMACULATE CONCEPTION,
FT. WAYNE, IND.



BISHOP'S RESIDENCE,
FT. WAYNE, IND.

they have made in the purification of their own minds and hearts and the reflex condition which has enabled them to bear up against worldly temptations and the trials and asperities of the flesh, and to sacrifice their own comfort to the welfare of the flocks over whom they have been called upon to preside, and to the good work of the church, in the erection of school-houses and temples of worship, the gathering together of the young in the parochial schools and the cure of souls in missions barren of sanctified influences, the holding together of those who have tempted to wander from the true faith, and to fortify themselves by abstinence and lives of austerity for the holy offices to which they have devoted their lives. All this and more, Bishop Rademacher has done, and all this and more he will do; but, of all his good and arduous work, this may be considered the chief.

CHAPTER XII.

THE DECEASED VICARS-GENERAL OF FORT WAYNE DIOCESE—JULIAN BENOIT—JOSEPH HENRY BRAMMER.

THE Right Rev. Monsignor Julian Benoit, V. G., was born at Septmoncel, in France, on the 17th of October, 1808. At an early age he was sent to St. Claude, the episcopal city, to enter college. He remained there from his eighth to his sixteenth year, when he began to study philosophy in the seminary of Vaud. Scarce seventeen years old, he began the study of theology in the seminary of Orgelet. Having completed his theological course and not as yet having attained the required age for ordination, he taught for one year in the preparatory seminary of Nozeroy. Thence he went to Lyons, where he taught for four years and wrote for a leading journal of that city. There he also received the sacred orders of subdeacon and deacon.

About the close of his fourth year as college professor, the Right Rev. Simon Gabriel Bruté, bishop of Vincennes, Ind., came to Lyons in the interest of his diocese and made the acquaintance of the young deacon, Benoit. The latter was greatly impressed with the American bishop's saintly life and offered himself to serve in his diocese. He was accepted, and after the necessary permission was obtained from his own bishop, he was soon on his way westward. He sailed on the 1st of June, 1836. After a long and tedious voyage of fifty-two days he reached New York, and proceeded thence to St. Mary's seminary, Baltimore. He was ordained priest by Bishop Bruté in the seminary of Mount St. Mary's, Emmitsburg, Md.

On the day after his ordination the new church at Frederick, Md., was dedicated. There were a great many distinguished prelates and other notable ecclesiastics present on that occasion, with



RT. REV. JULIAN BENOIT, V. G.
(DECEASED.)

all of whom the young priest became acquainted. After the dedicatory services had been performed with the usual ceremonies, Bishops Bruté, Purcell, Father Reynolds, then pastor of the church in Louisville, and later bishop of Charleston, S. C., and Father Benoit started on their journey over the mountains by stage to Wheeling, where they embarked on the Ohio river for Cincinnati. After a sojourn there of three days, the journey was continued to Vincennes, which was Bishop Bruté's residence.

Father Benoit was at once appointed pastor of the village of Leopold, near Evansville, and as the Wabash & Erie canal was then being constructed, he was also to look after the spiritual wants of the laborers on these public works. After a time on this mission, he was sent to Rome, on the Ohio river, where he remained one year, after which he was sent to Chicago, Ill., as assistant to the pastor, Father O'Meara. From Chicago he attended Lockport, Joliet, and several other canal towns. Then he was recalled and sent to his first mission, Leopold. After three and one-half years of labor in these missions, for which time he had received the munificent salary of sixty-three dollars, he was sent to Fort Wayne, where he arrived April 16, 1840.

The remnants of the old fort, Wayne, still stood when Father Benoit arrived in the town of that name. The old council house of the Miami Indians remained; it stood on East Main street, a little west of the fort. The place was frequented by the Miamis, who lived in northern Indiana, about Fort Wayne, Huntington, and Peru. They had a war-chief and a peace-chief. The name of the first was Godfrey, who died in 1840, just previous to Father Benoit's arrival in Fort Wayne. The name of the peace-chief was John B. de Richardville. He died in the fall of 1841. He was noted for his shrewdness, both among his own people and the whites.

At Fort Wayne Father Benoit found a frame church, rudely built, not plastered, with rough boards for benches. The dimensions of the building were 35 x 65 feet, and a debt rested on it of \$4,367. Half the present cathedral square had been purchased for the church, but had not been paid for. In the course of time, under the management of Father Benoit, the other half of the

square was secured, and the whole block paid for. During the first six months of his residence in Fort Wayne, Father Benoit boarded with Francis Comparet, after which time he rented a small frame building and began his own housekeeping.

At this time his missionary work extended from Fort Wayne and vicinity to Academy, Besancon, Hesse Cassel, New Haven, Decatur, LaGro, Huntington, Columbia City, Warsaw, Rome City, Lima, Girardot and Avilla, with sick calls as far as Muncie. It should be borne in mind that the only way then to reach these places, except a few canal towns, was on horseback. Help was sent him, as the labor was too great for one priest, and his first assistant was Father Hamion, who died in 1842. The next was Father Rudolph, who came with Father Benoit from Europe in the fall of the same year. Father Benoit had started for France in 1841.

Father Rudolph remained with Father Benoit at Fort Wayne about three years. Then he was sent to the southern part of Indiana, where he became the founder of the famous Sisters' convent and church-buildings in Oldenburg, Franklin county.

The canal between Fort Wayne and LaFayette was begun in 1835. In 1840 it was continued to the Ohio boundary. Fever was prevalent among the laborers, and calls were frequent for the clergy, who endured many hardships on these visits. Father Benoit was twice asked by Bishop Purcell, of Cincinnati, to attend to the spiritual wants of the Catholics at Defiance, in northern Ohio. He represented to the bishop the great burden already upon him, but on the request of Bishop Bruté, to whom Bishop Purcell had applied, he cheerfully added the new charge to his already numerous duties.

In 1845, Father Benoit brought the Sisters of Providence from St. Mary's of the Woods, Vigo county, to Fort Wayne, to open a school. Their humble beginning in the work which their benefactor so happily planted has since grown to great magnitude. He furnished their house completely, and helped them when it was enlarged by a donation of \$5,000. He also opened a school for boys, in a shop on the corner of Clinton and Jefferson streets, where he afterward built the present brick structure, as also the old episcopal

residence on Calhoun street, which afterward gave way to Library hall—all out of his own funds. He also erected the present episcopal dwelling, toward which the diocese contributed about \$2,000, whilst he expended about \$14,000 upon it.

Father Benoit had made some prudent, and, in some instances, rather venturesome investments and speculations in real estate about the opening of the late Civil war. From these investments grew his handsome fortune, all of which he disposed of before his death. To few only is it known what a large amount he gave in secret charities. In one year he distributed nearly \$2,000 to deserving poor people who had made known their wants to him. A short time before his death he gave to St. Joseph's hospital the sum of \$2,000, and five days before his demise he entrusted \$400 to Father Brammer, to be expended by the St. Vincent de Paul society for the poor of Fort Wayne.

In 1848 the Indians received orders from the government to leave their reservations about Fort Wayne and to go to the territory of Kansas. They numbered about 800 and were led by Chief Lafontaine, whom, together with his wife and children, Father Benoit had received into the church. The Indians, however, refused to leave unless Father Benoit would go with them. But Bishop de la Hailandiere of Vincennes, then governing the diocese, refused to consent, desiring that Father Benoit should not leave his congregation. Finally the government sent on some troops. The captain called on Father Benoit and begged him to lead the Indians away peacefully; "for, unless you go with them," he said, "they will not go, and I will be obliged to hunt them down like wild beasts and kill them." Upon these representations Father Benoit secured the services of Father Neyron, the only other survivor of twenty-two priests who came to Indiana when Father Benoit came, and started for the west with the Indians. The tribe started overland, in the summer of 1849, and Father Benoit went by canal-boat to Cincinnati, thence on the Ohio and Mississippi rivers to St. Louis, where he took stage for what is now Kansas City. He finally reached the reservation marked out for the Indians by the government, and stayed in the encampment about two weeks. He returned home by stage the entire route, traveling day and

night for nine days in one continuous trip. Out of six persons in the group he was the only one to endure the hardships of the journey without interrupting it.

Some time after his return to Fort Wayne Father Benoit was visited by Father Badin, who remained with him for six months. In 1853, Father Benoit obtained permission to go to New Orleans, but returned after a short time. In 1860 he visited that city again, and this time remained about seven months. On both occasions he preached the lenten sermons in the cathedral in his native tongue. His visit on this last occasion was to solicit funds for the building of the Fort Wayne cathedral. Just before leaving Fort Wayne, he left \$1,000 with the building committee, Henry Baker, Michael Hedekin, Morris Cody and Jacob Kintz, who, under his directions, laid the foundations of the present cathedral. Together with these gentlemen, Father Benoit, after his return from New Orleans, began gathering a subscription for the new building. During the several months devoted to this work they raised a list of \$18,000, of which the sum of \$4,000 was never paid. About the time the building was completed, a fair was held which netted \$2,600. The building was begun in 1860. The corner-stone was laid on Trinity Sunday by Right Rev. Bishop Luers, the sermon being preached by Archbishop Purcell, of Cincinnati. The first brick was laid on July 10th. In the autumn of 1861 the stately edifice was finished and dedicated. The architects were Father Benoit and Thomas Lau, the latter also contracting for the carpenter work. The brick work was done by James Silver. The cost of the church, exclusive of pews, organ and altars, was \$54,000. From these statements can be gathered what credit is due to Father Benoit in building the cathedral.

Father Benoit's first appointment as vicar-general was in 1852, for the diocese of Vincennes. After the erection of the diocese of Fort Wayne, Bishop Luers appointed him his vicar-general. During Bishop Luers' visit to Europe, in 1865, Father Benoit was administrator of the diocese.

In the autumn of 1865, Father Benoit started on his second visit to Europe, and was absent thirteen months, of which he spent four and one-half months in Rome. He was a frequent vis-

itor at the office of Cardinal Barnabo, with whom he transacted business for different parts of France and America. Twice he was received in private audience by His Holiness, Pope Pius IX. During this visit, while sojourning in France, he was offered the position of vicar-general of his native diocese of St. Claude, but he preferred to return to the people whose language he had labored to acquire and whose customs he had made his own in order to lead souls to God.

In 1866, at the second plenary council of Baltimore, Father Benoit acted as theologian of Bishop Luers. At this bishop's death, he again became administrator of the diocese until the consecration of the new bishop, Right Rev. Joseph Dwenger, April 14, 1872. In 1874, he went to Europe as a member of the first American pilgrimage, and was absent from May till September. Rome, with her celebrated shrines and hallowed spots, was the objective point of these pilgrims from the United States. On this occasion, Father Benoit again visited the mountain home of his boyhood days, but his father and mother were no longer among the living. They died in 1852, ten years after his first visit to Europe.

Bishop Dwenger confirmed him in the office of vicar-general, and in 1883, when the bishop made his official visit to Rome, appointed him administrator of the diocese. Just previous to his departure, Bishop Dwenger was waited on by the clergy of his diocese, and asked to convey to the Holy Father their desire to see Father Benoit invested with the purple and with the honors and title of monsignor. The bishop told his clergy that such had already been his own plan, heartily concurred in their wishes, and stated that he would cheerfully present them to the Holy Father. In accordance with this, a telegram from Rome to Father Benoit, dated June 12, 1883, informed him of the honor bestowed on him, and the papal brief was received shortly afterward. Translated from the Latin, the brief reads as follows:

To our beloved son in Christ, Julian Benoit, Vicar-General of the diocese of Fort Wayne: Beloved son, health and apostolic benediction. It is our custom to honor ecclesiastics who seek not their own, but seek the things that are of Jesus Christ, and to signify with a willing heart marks of pontifical benevolence to men that fill their important and grave office in the church with zeal and prudence. It is made known to us that you excel in these praiseworthy labors. Therefore, we

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have concluded to honor you with our particular good will, absolving you from any ex-communication, interdict, or any other ecclesiastical censures in whatever manner, or from whatever cause, incurred, if perchance such have been incurred.

In testimony whereof we, by our apostolic authority, hereby constitute you a chaplain to ourself, or prelate of the papal household, and we place you on the roll and among the number of such prelates. We grant you, therefore, beloved son, permission to wear the purple and mantelletta, and to enjoy all the honors and privileges, and indults, that are customarily enjoyed either from prescribed right or from custom and use.

Given at St. Peter's, Rome, under the seal of the Fisherman's Ring, this 12th day of June, 1883, in the sixth year of our pontificate. LEO XIII, Pope.

It may be well to state here that it is an old formula of law in the church, that no personal favor can be granted to any one by the church, if that person should chance to be under censures. Hence the expression of absolution from censures which invariably precedes the grant of any honors, titles or dignity.

The ceremony of the now Right Rev. Monsignor Benoit's investiture with the insignia of his new dignity took place in the cathedral at Fort Wayne on the 16th of August, 1883. The following account taken from the Fort Wayne Sentinel of the date just mentioned relates to this ceremony:

The very interesting ceremony of investing Very Rev. Father Benoit with the purple, and conferring on him the title and dignity of Monsignor and prelate of the papal household, took place at the cathedral this forenoon. The ceremonies began at 9:30 and ended shortly after 11 A. M. The procession moved into the the sanctuary in the following order: Cross bearers, acolytes, visiting clergy, officers of the mass, Father Benoit, Right Rev. Bishop Rademacher, and the celebrant, Right Rev. Bishop Dwenger.

The ceremony began by the reading of the papal brief announcing the appointment, which was read in Latin by Rev. J. F. Lang, the bishop's secretary. This ended, the appointee read the profession of faith, after which the benediction of the rochet, mantelletta and ring took place, then the investiture, after which pontifical mass was begun.

The officers of the mass were as follows: Celebrant, Right Rev. Bishop Dwenger; assistant priest, Rev. A. B. Oechtering, of Mishawaka; deacons of honor, Rev. M. O'Reilly, of Valparaiso, and Rev. E. P. Walters, of La Fayette; deacon and subdeacon of the mass, Rev. T. Wilken, of Decatur, and Rev. H. A. Boeckelmann; masters of ceremonies, Rev. J. H. Brammer and Rev. J. F. Lang.

Those present in the sanctuary, in addition to those already mentioned, were Right Rev. Joseph Rademacher, bishop of Nashville; Right Rev. Julian Benoit, the newly appointed Monsignor; Very Rev. E. Sorin, superior general of the order of Holy Cross, Notre Dame; Very Rev. A. Granger, C. S. C., provincial of the same order, Notre Dame; Rev. T. E. Walsh, C. S. C., president of Notre Dame university; Revs. L. A. Moench, Plymouth; F. C. Wiechmann, Warsaw; J. H.

IN THE STATE OF INDIANA.

Guendling, LaFayette; D. Heile, O. S. F., LaFayette; C. Lemper, Attica; J. H. Bathe, Wabash; B. Wiedau, New Haven; C. Manney, Fowler; H. M. Plaster, Covington; D. Duelmig, Avilla; F. G. Lentz, Tipton; J. Uphaus, New Corydon; B. Roche, Academy; C. M. Romer, city; B. Hartmann, Arcola; F. Koerdt, Sheldon; T. Hibbelen, hospital; T. Borg, Avilla; J. Quinlan, Union City; W. Schmidt, Muncie; J. H. Oechtering, city; J. R. Dinnen, Crawfordsville; M. F. Kelly, LaGro; A. Messmann, city; T. Vagnier, Leo; H. Meissner, Peru, and E. Koenig, city.

All in all, the ceremony was not only grand, but of an edifying nature. Everybody knows the Monsignor is happy over his new dignity and the feast of the day. Congratulations poured in upon the new prelate after the ceremony all the afternoon. The day is one long to be remembered in the history of Catholicity in Fort Wayne, and of the well merited honors conferred through our right reverend bishop by Leo XIII on Monsignor Benoit.

Earlier, even greater honors seemed in store for Father Benoit, but he declined them. When, in 1871, he learned to a certainty that among the three names forwarded to Rome from which one should be selected as the next bishop of Fort Wayne, his own was strongly urged, he wrote to the Eternal city and presented his reasons for not desiring the appointment. Among other things he stated his advanced age, his feebleness and rapidly declining strength, adding that the propaganda could spare itself much unnecessary work by overlooking his name in the case entirely; that he could not under any circumstances consent to accept any such position.

The only memorandum written by Father Benoit concerning the early history of Fort Wayne Catholics is as follows:

The Jesuit missionaries that may have visited Fort Wayne when it was a mere trading post have left here no record of their labors. The few Catholics that resided here were visited for the first time on record, on the 1st of June, 1830, by Very Rev. Stephen Theodore Badin, the first ordained priest in the United States. He was then vicar-general of the dioceses of Bardstown, Ky., and Cincinnati, Ohio. At that time (1830) the state of Indiana was within the limits of the diocese of Bardstown, the bishop of which was the Right Rev. Benedict Joseph Flaget, consecrated November 4, 1810. His first coadjutor was Right Rev. John B. David, consecrated bishop of Mauricastro, August 15, 1819; and his second coadjutor was Right Rev. Guy Ignatius Chabrat, consecrated bishop of Bolivia, July 20, 1834; whilst his third coadjutor was Right Rev. Martin John Spalding, consecrated September 10, 1848, bishop of Langone, after the see of Bardstown had been transferred to the city of Louisville, in the same state of Kentucky.

The same Very Rev. Stephen Theodore Badin repeated his visits to Fort Wayne in 1831, offered the holy sacrifice of the mass and preached in the residence of Francis Comparet, and in 1832, when he performed the functions of his ministry

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in the residence of John B. Bequette, whose wife is still living in Fort Wayne at the present day.

The next priest who visited this city was Rev. Picot, then pastor of the Catholics of Vincennes, Knox county, Ind., September 25, 1832. Then Very Rev. Stephen Theodore Badin was again in Fort Wayne, December 25, 1832; Rev. Boheme also in 1832; Very Rev. Stephen Theodore Badin in 1833 and 1834. Rev. Simon P. Lalumiere, who died when pastor in Terre Haute, visited this place in 1835; Rev. Felix Matthew Ruff, in 1835; Rev. I. F. Terooren, in 1835. Rev. Father Francis, stationed at Logansport, visited the Catholics of Fort Wayne in January, February, May, June, July and August.

The first priest permanently appointed pastor of the Catholic congregation of Fort Wayne was Rev. Louis Muller, who took possession in August, 1836, and remained until the 16th of April, 1840.

In 1835 Fort Wayne was visited by the saintly Right Rev. Simon Gabriel Bruté, first bishop of Vincennes. In the beginning of 1840, Bishop Guynemere de la Hailandiere, second bishop of Vincennes, appointed Rev. Julian Benoit pastor of St. Augustine's church, Fort Wayne, having to attend LaGro, Huntington, Columbia City, Warsaw, Goshen, Avilla, New France, New Haven, Besancon, Hesse-Cassel and Decatur. His first assistant was Rev. Joseph Hamion, a saintly young priest, who died at Logansport in the early part of 1842. His second assistant was Rev. Joseph Rudolph, who died in Oldenburg, Franklin county, after many years of hard missionary labors. His third assistant was Rev. A. Carius, who remained but a short time. The fourth was Alphonse Munschina, who is pastor of Lanesville, Vincennes diocese. The fifth was Rev. Edward Faller. Under him the German speaking part of St. Augustine's congregation built a church and school-house, and that formed the first German-speaking congregation in Fort Wayne. Rev. Edward Faller was the first pastor of the new church, placed under the patronage of the mother of God and called St. Mary's. The division took place in 1849.

Father Benoit, as he was lovingly continued to be called, devoted himself to the duties of his position of vicar-general and pastor of the cathedral with great zeal till November, 1884. Then he complained of a severe pain in his left ear and in his throat. He would not consent to have a physician called, even though the pain became intense. On Bishop Dwenger's return from the third plenary council, at Baltimore, the malady growing worse, the bishop concluded to send for Dr. Dills, who came and examined the ear, but found nothing wrong with it. Examining the throat, however, he soon discovered that the venerable father was afflicted with a disease that would end his days. On his second visit Dr. Dills brought with him Drs. Woodworth and De Vilbess, and the three pronounced the disease cancer of the throat. Father Benoit was not slow to discover their diagnosis, and, with a calm and

deliberate spirit of resignation, he began to prepare for his final dissolution. "Is Providence desires to take me by the throat," he jocosely remarked, "then God's will be done."

An altar was placed in his room, and for a few times he still felt able to offer the holy sacrifice of the mass. Owing to the weakness of his eyes he had received, some time in November, permission from Rome to use the votive mass of the Blessed Virgin. He said mass for the last time on Sunday, January 11, 1885. On Friday morning, January 23d, the right reverend bishop offered mass in the room of his saintly vicar-general. It was the last time the latter ever assisted at the holy sacrifice. The evening preceding, he was at tea with the episcopal household, and spent a half hour with several of the visiting and home clergy in the bishop's room. Then he returned to his own apartments, never in life to leave them again. His sufferings from this time increased, yet he bore all with that calm resignation to God that is characteristic only of a saintly soul schooled in virtue and abandonment to God's will.

One of the Sisters of St. Joseph's hospital had been detailed to attend Father Benoit, and she took care of the aged prelate till he closed his eyes in death, scarcely allowing herself the few hours of needed rest during the three weeks of her devoted ministrations. At five minutes after eight o'clock on Monday evening, January 26, 1885, the household was called together and notified of his fast approaching death. The Right Rev. Bishop Rade-macher, of Nashville, Tenn., formerly the pastor of St. Mary's church, Fort Wayne, had reached the house a few hours before. With Bishop Dwenger, and the Rev. Fathers Koenig, Brammer, Lang, Boeckelmann and Ellering, he entered the room. Kneeling about the bedside of the dying prelate were also a number of Sisters, together with Mrs. Legraw and Miss Rousset. Bishop Rade-macher read the *commendatio animæ*, the others responding, whilst Bishop Dwenger held the hands of the expiring pioneer priest, whose hands in turn clasped the crucifix. The last sacraments had been administered to him at his own request, in the full enjoyment of his mental faculties, by Rev. A. Messman, of St. Peter's church. Thus passed from its earthly home the spirit of Julian Benoit, softly

as the ripened fruit is detached from the parent bough. Yea, still more gently and with better fragrance did the soul of Julian Benoit, on the eve of his patron saint's feast, passed to fruition in its heavenly home.

A committee of arrangements was selected from the several churches of the city to take charge of the remains. It consisted of the following gentlemen: Cathedral—H. C. Graffe, C. F. Muhler, K. Baker, James Fox, E. F. Carry, R. W. T. De Wald, P. H. Kane and W. P. Breen. St. Mary's church—H. C. Berghoff, J. B. Monning. St. Paul's church—Joseph Fox. St. Peter's church—George Jacoby. The cathedral was heavily draped in mourning. On Thursday morning at seven o'clock the casket, containing the body of the dead prelate, robed in clerical vestments, was placed in the center aisle.

All the day, and deep into the night, whilst the taper flickered toward its socket and the four guards of honor, men selected from the several city congregations, watched the hours away until others relieved them, a stream of people came and went. They took a last look upon the genial countenance, genial in death as it was in life, a last look upon him who for nearly forty-five years had walked among the people of Fort Wayne, the model man, the honored citizen, the pious priest, the servant of God.

On Friday morning, at nine o'clock, the great concourse of clergy that had gathered assembled in the sanctuary recited the "office of the dead."

At half-past nine the officers of the mass filed into the sanctuary. They were as follows: Celebrant, Rt. Rev. Joseph Rade-macher, bishop of Nashville; assistant priest, Rev. A. B. Oechtering, of Mishawaka; deacon, Rev. John Bleckmann, of Delphi; sub-deacon, Rev. H. A. Boeckelmann; masters of ceremonies, Rev. J. H. Brammer and Rev. John F. Lang. The following additional clergy were in the sanctuary: Rt. Rev. Joseph Dwenger, bishop of Fort Wayne, orator of the day; Rt. Rev. H. J. Richter, bishop of Grand Rapids; Monsignor A. Bessonies, vicar-general, Indianapolis; Very Rev. A. Scheideler, vicar-general, Indianapolis; Very Rev. C. J. Roche, vicar-general, Grand Rapids; Very Rev. E. Sorin, superior-general of the order of the Holy Cross, Notre Dame;

Revs. A. Messman, Fort Wayne; B. Roche, Academy; L. J. Letourneau, Notre Dame; T. Vagnier, Leo; A. Young, Auburn; J. Quinlan, Union City; H. T. Wilken, Decatur; A. J. Kroeger, Goshen; J. A. Twigg, LaFayette; C. Lemper, Attica; J. H. Hueser, D. D., Huntington; J. R. Dinnen, Crawfordsville; W. Schmidt, Muncie; D. J. Mulcahy, Lebanon; J. Hoss, Monroeville; C. M. Romer, Fort Wayne; F. X. Ege, Girardot; C. Maujay, Fowler; J. A. Mark, Hesse Cassel; H. Meissner, Peru; M. F. Kelley, Kewan-na; C. Nigsch, Winamac; H. F. J. Kroll, Chesterton; D. J. Hagerty, South Bend; L. A. Moench, Plymouth; M. P. Fallize, South Bend; P. Johannes, South Bend; C. V. Stetter, D. D., Dyer; F. Koerdt, Sheldon; F. G. Lentz, Tipton; B. Wiedau, New Haven; P. Guethoff, Roanoke; A. Ellering, Warsaw; J. H. Oechtering, Fort Wayne; H. A. Hellhake, Columbia City; J. H. Guendling, LaFayette; J. H. Bathe, Wabash; P. F. Roche, LaGro; J. B. Crawley, Laporte; M. Benzinger, Kendallville; T. M. O'Leary, Valparaiso; B. Hartmann, Arcola; W. Kroeger, Elkhart; J. Dempsey, LaFayette; D. Heile, LaFayette; F. C. Wiechmann, Anderson; T. Hibbelen, St. Joseph's hospital, and Rev. F. Veniard, Besancon. Attendants to Bishop Dwenger, Rev. E. Koenig, of Fort Wayne, and Rev. M. O'Rielly, of Valparaiso.

The following clergymen were selected as pall bearers: Revs. E. Audran, Jeffersonville; E. P. Walters, LaFayette; D. Duehmig, Avilla; M. Zumbuelte, Rensselaer; B. Kroeger, Logansport; A. Heitman, St. John. The following from among the laity acted in the same capacity: H. C. Graffe, K. Baker, C. F. Muhler, Ed. F. Carey, R. W. T. DeWald and Louis Jocquel.

In close proximity to the casket, among others, were the venerable Jesse L. Williams and F. P. Randall; Rev. S. A. Northrup, of the First Baptist church; Judge O'Rourke, Drs. Dills and Dinnen, Louis Peltier, Hon. John Roach, of Huntington; nineteen Sisters of Providence, eight Sisters of Charity from St. Joseph's hospital, and six Brothers of the order of the Holy Cross.

At the conclusion of the mass, Rt. Rev. Bishop Dwenger ascended the pulpit and pronounced the eulogy, which was as follows:

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In the name of the Father and of the Son and of the Holy Ghost. Amen.

The words which I shall read to you are taken from the 9th chapter of the first book of Maccabees, beginning with the 19th verse:

And Jonathan and Simon took Judas, their brother, and buried him in the sepulcher of their fathers in the city of Modin. And all the people made great lamentation, and they mourned him many days, and they said: How is the mighty man fallen that saved the people of Israel.

Dearly Beloved in Christ: There was great sorrow and lamentation in Israel when they buried the great hero and priest, Judas, the Maccabee. There is great sorrow and grief to-day in our midst when we bury the grand, noble prelate, the venerable pioneer priest, the truly apostolic man who for nearly forty-five years has zealously and incessantly labored in our midst, and of whom we can say what St. Luke says of the father of St. John the Baptist, that he walked in the commandments and justification of God without reproach. Next April it would be forty-five years that our dear Father Benoit has been in Fort Wayne. During this long period of time he has indeed walked in the commandments of God without reproach. In all that long period of time, whatever part or portion we may pick out, he is to us a beautiful example. We may recall the days and years—we may recall the different incidents—everything will cause us to love and to cherish the memory of the noble priest who has gone to his eternal reward. Many here in Fort Wayne and the neighborhood who have already passed the meridian of life were baptized by his hand; many to-day venerate their father who instructed them in the holy faith, who prepared them for their first communion; many are here to-day whose marriage he has blessed; many remember how faithfully he visited their dying father, or mother, or brother, or sister, how cheerfully he brought them the last consolations of religion. In truth, it is only a few days since, that a venerable matron told me how cheerfully Father Benoit had attended her sick daughter. Forty-five years of constant labor are now over. He has gone to his eternal reward. We mourn to-day the loss of our dear old pastor; of a dear old father, who was a father to all. We mourn to-day the loss of a noble, generous benefactor to the poor. In fact, my dear brethren, a man must be a stranger in Fort Wayne who does not know and appreciate our sorrow. I am sure there is no one that ever knew Father Benoit but mourns to-day with sincere grief. There is no one that ever knew him but loved and venerated him as a true priest of God.

Father Benoit, as you know, was born in France, on the 17th of October, 1808, of humble, pious, but well-to-do parents. Repeatedly have I heard him speak of his pious, good parents, especially of his saintly mother; and tears would sometimes stand in his eyes when he would tell me: "I never disobeyed my mother. I never refused anything to my mother." It was especially to this mother that he owed his vocation in the priesthood. As a mere child he commenced his study for that holy office, and endowed with splendid talents he graduated—completed his course of theology before he could be ordained. At the early age of twenty-three he was already selected as professor, and at the early age of twenty-four he occupied a professor's chair in the Grand seminary at Lyons. Shortly after the French revolution, when the ranks of the clergy were thinned, for a man of his talents, of his great learning, for a man who at such an early age already had gained such a high rank and position, every prospect of honor, of ecclesiastical preferment, was open. It was under these circumstances that he met, for the first time,

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the saintly Bishop Bruté, the first bishop of Vincennes. The diocese of Vincennes, embracing all the state of Indiana, nearly all the state of Illinois, with the exception of a few towns and settlements on the Mississippi, was erected in the year 1834. Just think of that grand country now dotted with churches, now embracing the dioceses of Vincennes, of Fort Wayne, of Chicago, of Peoria, of Alton—that grand country was then a mere wilderness. There were only two priests in that whole district, and a third one was allowed to remain a short time. It was under these circumstances that that saintly bishop went to Europe to gather apostolic men, who would come with him to preach the gospel. It was in the house of a merchant that Father Benoit met the saintly bishop, who, attracted by his sanctity and by his learning, invited him to occupy his apartments in the seminary. He became his host; he attended him on a pilgrimage to Our Lady of Fouvrieres near Lyons, and at that celebrated pilgrimage, after serving the mass of that apostolic bishop, he offered his services. “You,” the saintly Bishop Bruté told him, “are a spoiled child; you will never do for the missions in America; you are accustomed to all comforts; you have such a beautiful position, but in America I can offer you nothing but corn bread and bacon, and not enough of that. There will be many a night when you will have no shelter, many a night when you will have no bed, many a day and night when you will have to be on horseback through the wilderness.” Father Benoit merely answered, “Monseigneur, if you can do it, why cannot I? If you can make a sacrifice and do it for the love of God, why should not I, a young man, be able to do it?” “Well, then, come in the name of God,” the holy bishop said, and he did come. He came to this country in the year 1836, and remained at first with the Sulpitians to study the English language, and was ordained the 24th of April, 1837.

My dear brethren, we admire the faith of Abraham when he left his father's house, when he left his kindred, when he went at the command of God into a strange country. The holy scriptures speak of this faith and its reward, but, my dear brethren, we do not appreciate that grand, noble faith that animated these pioneer missionaries when they bade farewell to father and mother, when they bade farewell to kindred, to all that the world loved and appreciated, when they went into a strange country, into a mere wilderness, when they went with the absolute certainty that privations of every kind would be their lot, when they knew beforehand that work of the most severe nature would be demanded of them. When preaching the funeral sermon of one of his companions, one of these same missionaries that left France with him in 1836—when I preached the funeral sermon of Bishop de Saint Palais—I alluded to this grand faith which animated these pioneer priests, the grand faith that strengthened and nerved them to bid farewell to all, and I alluded to what is said of Joseph in Egypt, that he went to a land whose language he knew not—a strange country, a strange language, bidding farewell to all—it is a sacrifice that few of us appreciate and understand. Father Benoit was with me at the funeral, and when I said this he told me, with tears in his eyes: “I had the courage to come to America, to forsake all; I had the courage to work for God's honor and glory; with a sincere pang I bade farewell to father and mother; but I did feel homesick when I was in a strange country, the language of which I did not know.”

Father Benoit, as you all perhaps have heard, for the first two years and a half attended the missions in the southern part of the state, mostly on the Ohio

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river and in its neighborhood. During this time, as he told me repeatedly, he had the magnificent sum of sixty-three dollars in two years and a half. As he told me, "My business talents had to be developed; I had to see how to keep from starvation." After some time he was sent up to Chicago and in that neighborhood to attend the poor scattered Catholics that lived there. Of course, there were no railroads; of course, the whole distance had to be traveled on horseback through trackless forests and waste prairies, and only a few days before his death he told of a beautiful incident that happened on that trip, when, late in the afternoon, he had lost his way, and coming, tired and weary, to a lonely dwelling in the wilderness, he begged for shelter for the night, stating that it was impossible for him to go any further. The man said, "Stranger, it is hardly possible; I have but a poor hut; I have no bed to offer." Father Benoit said to him, "Merely let me have shelter for my horse. I will lie down on the floor or in the hay loft; any place at all." "Stranger," says he, "if you are so easily satisfied, you are welcome. Put up your horse, but I can not well entertain you, for my wife is on her death-bed." He went into the house and was astonished to see some few Catholic pictures. He addressed the sick woman with words of sympathy. He told her, "It appears to me you are a Catholic." "I am," said the poor woman. "Now, would you not wish before you die to see a priest?" "Oh, this has been my prayer for seventeen years. I have asked the intercession of the Blessed Virgin that I might see a priest before I die. It is many and many a year since I have seen one. I have had no opportunity for receiving the sacraments." Father Benoit then told her, "Your prayer has been heard, for I am a Catholic priest. I am lost in the woods and it is God who has brought me here." He consoled her; he heard her confession. There were three children. He found that they were perfectly instructed in their catechism, but that they had never received any sacraments. He remained up nearly that whole night and the next day, to prepare the mother and children, and the second day he gave the last sacraments to the mother and gave the first communion to the children, and the poor woman was in perfect ecstasy of bliss that she had that consolation for which she had prayed so many and many years, and whilst Father Benoit was taking his cup of coffee preparatory to leaving, the poor woman quietly slept away. What noble testimony to this pious woman that her children were well instructed in their faith.

As you well know, Father Benoit came to Fort Wayne the 16th of April, 1840. He was the only priest in this northeastern portion of Indiana. He had to attend the Catholics as far east as Defiance, as far as LaGro to the north, and to the south almost to an indefinite extent. We hardly appreciate, especially we of the younger clergy, unless we are placed in exceptional circumstances, we cannot appreciate the labor of these pioneer priests. Father Benoit very often told me himself, he would say mass in Fort Wayne, and then the same morning ride to Huntington or Decatur, and there say mass, of course fasting, preaching and attending to all the work. I very often heard him say, "If we had a sick call, if it was only twenty miles, we thought it but a moderate distance, and did not think it a great hardship. But when it was sixty, seventy or eighty miles, when we had to be out day and night—then very often it was really hard." We, do not appreciate the hardships of these pioneer missionaries, because then the newly arrived emigrants were not yet acclimated, and were but poorly sheltered

and housed, having such poor wells and drinking the surface water, and there was more sickness, there was more malaria, and there were more sick calls at that time than there are now. And yet where is there any one who can say that he did not cheerfully go, however difficult it might have been? Who can tell the hardships endured during so many years? Who can tell the work that has been performed in this grand district where, under the eyes of Father Benoit, so many churches and so many congregations have sprung up? Oh, these noble apostolic men, who cast the seed of the word of God in sorrow, not only with the sweat of their brow, but often moistened by bitter tears, which weakness, fatigue and sickness would force from them. They cast the seed of the word of God in sorrow, but Father Benoit had the consolation of seeing the fruit of his labors spring up around him. The churches, the congregations, and certainly you will agree with me, the salvation in Israel, the growth of the church in northeastern Indiana, is attributable to a great extent—principally, I dare say, of course under the Providence of God, whose humble instruments we are—is attributable to the noble old priest to whom we show our last honors to-day.

Fort Wayne was but small at the time. It grew up under his eye, and you all know what interest he took with every one. The Indians considered him their father and friend, and he was their friend. He risked his life for them and barely escaped death on account of his true attachment and honesty towards the Indians. He was a friend of every one. That is the beauty of his character. We may recall those five and forty years of Father Benoit's life; we may recall any incident; everything shines with brightness, with that halo of a true priest. The worst we can say is that his frank candor, his truthfulness, sometimes hurt. But now, when we look at his remains, when we look at those cold lips, cold in death, which were ever truthful, ever honorable, lips which never spoke a dishonorable word, which had a kind word for every one, whether Catholic or not, we venerate the saintly priest. When we look at that countenance so kind to every one, that countenance which your little children loved to look upon, when you remember that it was your greatest happiness if you could even slip away from your father or mother to visit Father Benoit and to gather around him—that countenance is now cold in death. It is only by memory's efforts that we can recall the pleasure of meeting so often our dear good father. The hands that so often distributed alms, the hands that were so charitable, are now cold and stiff in death.

Father Benoit, as you well know, owing to his business capacity and judicious investments in real estate, had some property. Look at this noble cathedral; it is mostly his work; he has contributed between \$50,000 and \$60,000, and the congregation contributed only one-fourth. Look at the schools; look at this beautiful property. When he came here there was but a small frame church unfinished, and only half of this block. He paid that debt of nearly \$5,000. He purchased the remainder of this square. Look at the schools; they are his work. The diocese contributed but a small amount to the present episcopal residence. Not only in such a manner, but in many ways, was Father Benoit royal in his charity. I know that when I was his banker, when the money passed through my hands, more than \$2,000 were given within one year to poor people here in the city of Fort Wayne—poor that no one knew about. And I know this was his custom; he had the most generous, the most noble nature. Charity was a virtue that entered through every fiber of his heart, and especially the clergy will testify what

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a noble, charitable father, Father Benoit was. On that slab over his tomb, we placed the words, "A father to the clergy." He was that—truly and nobly. How often during nearly thirteen years that I am here did he advise, counsel and help them with his means, and how often did he plead for them? But we have lost a father on earth. The poor of Fort Wayne have lost a father and generous friend. The inhabitants of Fort Wayne have lost a friend who sympathized with them, who gave them the most prudent advice, who was ready to help any one. In fact, charity, it may be well said—charity, guided by and grounded on faith—was the predominant virtue of the great priest whose remains we lay at rest. His worth, his labors, were appreciated.

As early as 1852 he was appointed vicar-general of the diocese of Vincennes. And when northern Indiana was erected into a diocese at the close of 1857, the bishops of the province thought so much of him that they placed him at the head of the list to be first bishop of Fort Wayne. God ordained otherwise, and when, fourteen years afterwards, the see was again vacant, I was in hopes the good and venerable priest, so worthy, would be appointed. I did not desire the appointment for myself; I thought he ought to have the honor of the position; but he felt that his health was very poor, and he himself wrote to Rome that under no circumstances would he accept the office. When I was appointed, and when from the highest authorities I received the emphatic intimation that if I was not a coward I ought to accept, that it was simply a duty, I then wrote to our dear old father that I had been in hopes he would receive the honor, but circumstances were such that I was forced to accept. I acknowledged to him that I appreciated his worth and his learning; that in age he was my father, that as a father I would love and honor him, and that it would be the aim of my life to have his old days pass in peace and happiness. I meant every word I wrote, and to-day it is my joy that before these remains I can say I have kept it; that I can say that for nearly thirteen years there has been no grief, not a minute of grief, caused by me. His days were happy and contented, and he was a true father, a true friend and a prudent adviser.

It was this last summer that his health gave way. He had long ago, as you well know, lost the acuteness of his hearing, and last summer a cataract was forming on his eye. Unable to take the exercise he wished, unable to spend his time in reading and occupying his mind to prevent loneliness, he keenly felt that his faculties were on the decline. When the clergy of the diocese gathered here to celebrate my silver jubilee with me, we all expressed the hope that he would live to celebrate his golden jubilee. He told us, "No, I will be under the ground then." He constantly said, for the last year especially, that he would not live very long. He feared he would die of apoplexy, and for the last two years told me, "I fear that I will die a sudden death. But I am prepared. I trust in the mercy of God." During the time of the council he received permission from the holy father to say the mass of the Blessed Virgin every day, a mass that he could learn by heart. It was during the council that his malady developed itself. He thought at first that it was but a pain in the ear. None of us had any idea of his real affliction, and it was only after a little while that we could induce him to call a physician, who to our sorrow announced to us that it was a cancer of the throat. And in regard to this, I was told, but a few days ago, by one of the priests of the house, that when, during our retreat, Father Benoit buried an old pious lady of this congregation—whom he visited often, whom he assisted and supported—the priests returned and said to

him, "Father Benoit, you have buried Mrs. . . ." "Yes." "Well, wasn't it a terrible thing to die of cancer?" "No," said Father Benoit, "I don't think so. I have prayed for it. One then knows that death is nigh, and he has time to prepare, though it is painful enough to do penance."

When Father Benoit turned to me and asked, "Bishop, is it not cancer that I have?" I told him, "Father Benoit, yes. We are no children, and it is best that you know the truth." "Certainly," said he. "Well," he added, in his humble way, "for several years I have prayed that God would send me penance. I felt that I was such a poor sinner"—these were his words—"such a coward in doing penance, that I begged God to send me penance, and now I have it." Perfectly cheerful, perfectly contented. I told him, "Father Benoit, you know well enough that I sympathize with you, but I would a great deal sooner see you suffer, and even for a long time, than have the message brought to me in the morning, 'Father Benoit was found dead.'" "That is so," said he. He would not beg God to relieve him of it. He was as cheerful, even more cheerful, when he knew the sentence of death was upon him, when he knew that death was inevitable. When he must have suffered intense agony it was impossible to perceive it—he concealed his pain. With death before his eyes, he was more cheerful than ever, and repeatedly he said to me, "I trust indeed in the infinite mercy of God; He is so good and so merciful; He is our only consolation." And, contrary to our expectation, from the very first he said, "It will not last long." And this was the case. Last week he broke down for the second time. As soon as he knew that he was fatally sick he received the last sacraments. He had said mass in his room for quite a number of days, and when he grew too weak I said mass there. Sunday a week and during the week I said mass in his room; he would be there almost dying, yet he would kneel to receive holy communion every day until last Friday, when coma set in and it was impossible for him to do so. Signs of blood poisoning were easily perceptible. His lungs became congested owing to the blood poisoning, the poisons being absorbed by that circulation that is so great in the throat and neck. Still he was perfectly cheerful, though sometimes he would be a little flighty, especially Saturday and Sunday night. Yet he would know everybody and would have perfect sense. He asked again to go to confession and received again the plenary indulgence. During Saturday night, when I was up with him the whole night, he repeated, "I will go home to my Father and die to-day." He did not go home that day but rallied, and Sunday afternoon and Monday the whole day he appeared more cheerful, more lively, fully as strong, even though contrary to all rules of nature. The physicians said they never saw a person whose vitality was so great. When the right reverend bishop of Nashville, formerly one of our priests and an intimate friend of Father Benoit, hurried here on Monday, Father Benoit knew him at once, smiled and spoke most cheerfully. We left him after a short time, because we knew that speaking was so painful to him. He would rather rest; he would rather be saying some prayers. And a greater part of Sunday and Monday he was saying his prayers, if he was not dozing. We knew death had to come very soon. Exhausted nature could not support him any longer. After supper, the bishop of Nashville and myself and some priests called upon him; he spoke again cheerfully and kindly. The physician visited him and he said to him and also to the sister, after we had left the room, "I am going home to my Father. I thank you for your kindness to me, and for your services, and when I am in

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heaven I will pray for you." He was led to the bed. He had been sitting on the chair, and immediately the sister came to me. Death had set in. He was quietly breathing. We had time to say the prayers for the dying, when, quietly, without any spasm, without any effort, he slept away. His course was run. He could look back at the long period of years, and he could make use of the words of St. Paul, "I have fought the good fight, I have preserved the faith, and now I hope for the crown of immortal glory which God, the just judge, will give me." His course was run; he was anxious to die, as he had told me for the last two years, and I have no doubt that he has gained the crown of immortal glory. Looking back over all these sacrifices, these years of labor, it was only that noble faith that could have upheld him in times of trials and difficulties, such days, for instance, as the times of the cholera in Fort Wayne. It was only that faith that could strengthen him to endure so much. It is only that great mission that is given to the Catholic church,—that grand commission of the risen God, "As the Father sent me, so do I send you"—that could uphold him during the many years of trials and labors, and that could give him that grace to act as the true, noble priest, as he has done. When, two years ago, I was in Rome, speaking to the Holy Father about my diocese, I mentioned the name of the venerable Father Benoit, and said that it would be a great pleasure if the Holy See would deign to honor such an old and worthy man. The Holy Father said to me, "Certainly, with the greatest of pleasure; and I do blame you bishops that you do not notify the Holy See to honor such men who are so deserving," he told me. "Tell Monsignor Jacobini to remind me of this and make out the papers."

We have lost Father Benoit, and yet I should say we have not lost him. That is the beauty of the Catholic faith, my dear brethren. It is only the Catholic church that fully appreciates what we say in the Apostles' creed, "I believe in the communion of saints." The cold hand of death does not sever the tender ties of charity that unite and bind us to our dear departed. In heaven above our dear Father will be as kind a father, as kind a friend as on earth, and more so because charity is more perfect in heaven. On earth our charity is covered with the dross of human weakness. In heaven it is beautified, perfected; it is the reigning virtue in heaven. Our faith will pass into vision, our hope will become possession, but charity will remain forever. Not one of the tender ties that bound our good old Father Benoit to Fort Wayne and to every citizen has been snapped or rent asunder. His love in heaven will be more intense, and of course the only way that charity can be practiced in heaven towards us poor pilgrims on earth is by uttering the prayer of charity for us. We pray for one another on earth. We ask the intercession of the Blessed Virgin with God, from whom all good comes. There is no doubt of the promise of Father Benoit that he could pray for us. And we should pray for him. We believe in the communion of saints. In heaven they pray for us, in heaven they intercede for us, and we should also intercede and pray for our dear departed, who may yet have some imperfection, who may yet have something to atone for; for who is perfectly spotless and pure in the sight of God? We pray for our departed, even if we do not expect it necessary, because we know that the prayer of charity on earth is never lost, and it is therefore that I beg of you to pray for your dear old Father and pastor. He wished no flowers, but he wished rather that we should pray for him. He wished rather that something should be given to the poor or to the orphans.

It was his desire to be buried there at the foot of the communion railing, the very spot where we bury him he selected himself. It was his desire; and it was his desire that a slab should be put there to remind those who go to holy communion that they should pray for their old pastor. You will see the slab there with the inscription, "Pray for the soul of Right Reverend Julian Benoit, Domestic Prelate of the Holy See, a true Father to the Clergy, a generous friend to the poor, the builder of this Cathedral." In his name, I ask your prayers.

And another thing I ask you to remember is his teachings, his advice. When death had its hand upon him, when he knew he had to die, he was making plans, "I wish to see such and such a one;" not so much his personal friends, but he was saying, "There is a negligent Catholic, there is a poor man whom I received into the church, there is a poor acquaintance who does not go to church and to the sacraments." He made arrangements to visit these, and when he was not able to go he sent a priest to say, "This is the dying request of Father Benoit; attend to your religion and serve your God." What would the dying words of Father Benoit be to his old friends and acquaintances? "Keep your faith, serve your God," and I have no doubt he would say to us, "In heaven I hope to meet you again." Amen.

After the sermon the last absolution was pronounced by the right reverend bishop of the diocese. During the solemn chant by the clergy of the "Libera" and "Benedictus" everybody seemed wrapped in devotion, uniting in a prayer for the venerated dead. At the conclusion of this chant, Palestrina's great Misere was rendered by the choir—consisting of Messrs. Weber, Schulte, Strack, Blaising, Mesdames Arnold and Mommer, and about fifteen others. The requiem, Mr. E. Noll at the organ, had been given by male voices only.

Whilst the plaintive dirge of the Misere rang through the great dome, rang out as though from trembling voices, the corpse was slowly and reverently borne into the sanctuary, lowered through the floor and placed in a vault outside the communion railing to await the final call on the day of resurrection.

By way of digression, it may be remarked here that the last conversation of our venerated Father when with us for the last time in the bishop's rooms, was—"Well, bishop, I came into the world with nothing, and I want to go out of it with nothing. I have about disposed of all I had, and you will likely find that you will be obliged to pay my funeral expenses." To which he added in broken words, with a deep sigh, "Bury me in the cathedral, outside the sanctuary railing, that in death, as I was in life, I may be among the people whom I loved."

Amid that great concourse of people, crowded into pews, packed into every aisle, a gathering such as is seldom seen within those cathedral walls, a great congregation, sighing and sobbing, weeping and lamenting, Father Benoit was laid to rest. The people wept, the clergy mourned and the city was in sorrow and grief. May God grant him eternal rest in heaven.

Over the remains, framed into the floor, is a marble slab four inches thick, two feet eight inches in width, and four feet ten inches in length, bearing the following inscription:

Pray for the Soul of Rt. Rev. Julian Benoit, Domestic Prelate of the Holy See, and Vicar General of the Diocese: To the Clergy a Devoted Father, to the Poor a Generous Friend: the Builder of this Cathedral. Born October 17, 1808; Died January 26, 1885. May he rest in Peace!

The Very Rev. Joseph Henry Brammer, Vicar-General, was born in Hanover, Germany, in October, 1839. He was reared in the Lutheran faith, the religion of his parents. In early life he was apprenticed to a carpenter, mastered the trade and followed it for a number of years. In 1854 he came to America and settled in St. Louis, working there at his trade. He was of a studious turn and of a deeply religious nature. This led him to the study of religion. After listening to the lectures of Father Weber, S. J., and a sincere inquiry into Catholic doctrines, he determined to embrace the faith, and was received into the Catholic church in 1859.

With the ardor of a sincere convert, he determined to give his life to the propagation of the true faith and to the conversion of souls to it. He longed to impart to others what he himself had learned, and, accordingly, a year later, began his collegiate studies in the famous Benedictine college, of St. Vincent, Pennsylvania. There and at St. Michael's college, Pittsburg, he completed the classical course and then entered on the study of philosophy and theology in Mt. St. Mary's seminary, Cincinnati, Ohio.

On May 11, 1868, he was ordained to the priesthood in the cathedral at Fort Wayne, and was immediately appointed assistant to Father Benoit, pastor of the cathedral congregation.

The young priest soon impressed all with his sincere piety and burning zeal for the service of God and the welfare of humanity. During the declining years of Father Benoit the duties of the vicar-



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general devolved upon Father Brammer, and on the death of the venerable pioneer priest, Father Brammer was appointed to succeed him.

As vicar-general and pastor of the cathedral his great abilities came more and more into prominence. When Bishop Dwenger visited Rome, in 1885 and again in 1888, Father Brammer was administrator of the diocese. During the last years of Bishop Dwenger's life most of the arduous duties of the diocesan administration fell on Father Brammer, and for nearly four years he worked almost night and day. These great responsibilities, spiritual and temporal, could not fail to have their effect on one who was conscientious to the last degree.

As pastor of the cathedral Father Brammer began, in 1880, an undertaking which had been the dream of his life—the erection of Library hall, adjoining the cathedral. It was a great work, but the abilities of a financier were brought into play and he had the building almost completed before his parishioners knew how he had raised the funds. During a journey to Europe he visited Ireland and saw the far-famed Irish marble. He at once decided to please the emigrants from the Emerald isle in Fort Wayne by having some of the stone from their native land in the building. He imported, at considerable trouble and expense, a huge block of Irish marble, and it forms the corner-stone of Library hall.

Six years after its completion St. Vincent's Orphan asylum was built, and the grand institution is the result of the disinterested labors of Father Brammer and Bishop Dwenger.

It had long been the desire of Father Brammer to subject the beautiful cathedral at Fort Wayne to a thorough restoration, and in 1896 he determined to do so. The work was estimated at about \$50,000. Times were hard and the zealous pastor had a keen appreciation of the fact that few of his parishioners were abundantly blessed with this world's goods. Nevertheless, with the sublime faith that was one of his distinguishing traits, he began the work and in a few months completed it.

Father Brammer was the most humble of men. The workman on the street, black or white, he considered his equal. The predominating trait of his character was charity. It was literally

unbounded. The poor he had always with him. They were his early morning callers, and his days were devoted to listening to their stories, relieving their wants, correcting their faults and always blessing them. Sometimes he was called on late at night to render aid and it was never withheld. Color, race and creed were no distinction. All differences vanished when the plaint of need was heard. He has been known to borrow money when his available funds were exhausted in almsgiving, that some poor family might have fire and food. His salary went to alleviate distress, to feed the hungry and to clothe the naked. He has been known to give away his own shoes to a tramp on a cold morning. On another occasion a poor woman complained in the depth of winter that her little ones suffered from cold at night. Straightway went Father Brammer to his own room and gathered his blankets and quilts into a huge bundle, giving them to the poor woman. When detected in these acts of self-denial he would modestly refuse to listen to a word of praise. Instances without number are known of his single-hearted love for the poor, but far more numerous are the stories that never were made public of his unstinted liberality. He saw in the poor the reflection of Christ's image, and, like a true apostle, was ever ready to follow in the path laid down for him. He loved everyone and in return was beloved by everyone who knew him. He knew no distinction of creed or race, but saw in every one the image of God, a soul to be saved. It was this that, coupled with his learning, drew people not of his own faith to him and proved for many a stepping-stone to entering the Catholic church.

One of the institutions close to his heart was the St. Vincent de Paul society, whose object is the care of the poor and needy. Realizing the benefits of organized charity, Father Brammer formed this society among the members of the cathedral parish many years ago, and its record is a noble one. Hundreds of poor families have been relieved through its medium under his zealous direction.

A fervent supporter of Christian education, Father Brammer helped to bring the cathedral schools up to a high degree of excellence, and maintained a careful watch over their growth, evincing



LIBRARY HALL,
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at all times the deepest interest in the welfare and advancement of the children.

In consequence of these arduous labors Father Brammer suffered from ill health for several years. During the last weeks of his life he was conscious of his gradual decline and centered his thoughts on the departure which he knew was imminent. When unable to exercise any longer his priestly functions, he gave himself to meditation and prayer. He recited his office to the last day of his life.

Sunday evening, June 19th, Father Brammer sat up with the other priests of the episcopal household. He retired feeling no worse than usual. One of the priests watched at his bedside. During the night a change for the worse was noticed. The household was called to his bedside. His physician arrived, but in spite of his efforts the patient sank rapidly. The last sacraments were administered while he was yet in complete possession of his faculties. He died peacefully and calmly about noon on Monday, June 20th, 1898.

The funeral took place on the following Thursday at the cathedral. Bishop Rademacher celebrated a solemn pontifical mass of requiem, assisted by about 140 priests. Very Rev. M. E. Campion, of Logansport, a life long friend of the deceased, preached the funeral sermon, and no priest who at any time ever dwelt among the people of Fort Wayne will be longer remembered or his memory blessed more heartily than the good and Very Rev. Vicar-General Brammer.

CHAPTER XIII.

THE CATHOLIC CHURCHES IN THE STATE OF INDIANA—THE PRIESTS IN CHARGE AND THEIR CONGREGATIONS—HISTORICAL AND STATIS- TICAL FACTS.

IN this chapter will be found brief records of the various Catholic churches in the state of Indiana, gleaned from the most reliable sources, or furnished, in most instances, by the pastors themselves, and brought as closely as possible up to date. The arrangement will be found in alphabetical order as to location, not as to name of church or parish, nor the respective importance or numerical strength or wealth of the congregations.

ALBION, NOBLE COUNTY.

The Church of the Sacred Heart, at Albion, Noble county, Ind., was built under Rev. D. Duehmig in 1873 and was consecrated in July of that year by Bishop Dwenger. It is 28 x 50 feet and cost \$2,300, which amount was partly collected from laborers when the B. & O. R. R. was built. The congregation numbered twelve families in the beginning and has not perceptibly increased. This church was attended as a mission of Avilla until 1881, then as a mission of Ege until 1890, since when it has been attended from Auburn by the Rev. Fathers Faust and Boccard, the latter now pastor of the church of the Immaculate Conception.

ANDERSON TOWNSHIP, PERRY COUNTY.

St. Mark's Church, Anderson township, Perry county, is built of freestone, 65 x 36 feet, is situated seven miles from Troy, ten miles from Cannelton and twelve miles from Leopold. One acre of ground with a frame structure on it was bought in 1860 for school purposes by Rev. M. Marendt, of Cannelton. In 1863

Rev. Ferd Hundt, of Troy, celebrated mass there. Another acre of ground was secured in 1863 for cemetery. Rev. F. Friedinger next attended the place. During 1865 and 1866 Rev. P. Martin Marty, O. S. B., occasionally visited St. Mark's. About eighteen families, in 1867, under the direction of Father Marendt, began the building of a new church, and on April 25, 1869, the church and a new bell were blessed by Father Martin, prior of St. Meinrad's. From September 8, 1867, until May, 1877, Rev. A. Michael, of Tell City, visited St. Mark's twice a month. In 1877 the congregation had increased to thirty-three families.

Rev. John B. Unverzagt was appointed the first resident pastor at St. Mark's on July 21, 1877. A parsonage 40x26 feet was finished December 20, 1877. Other necessary improvements were rapidly made and the church supplied with everything that could be required. The value of the church property is estimated at \$5,600. Father Unverzagt took his departure from St. Mark's church in March, 1879. Rev. Placidus Zarn, O. S. B., resided at St. Mark's until August, 1881, though he for a time visited the place from St. Meinrad. Many new vestments and sanctuary ornaments were procured through his efforts. Rev. Peter Hommes was Father Zarn's successor and the present pastor is Rev. Peter Baron.

ANDERSON, MADISON COUNTY.

St. Mary's Church at Anderson, Madison county, Ind., was dedicated October 6, 1895, but it is necessary that a brief review of the parochial history be had before a description of the present church building be given.

Prior to, or at least as far back as, 1837, Catholic clergymen visited Anderson from Logansport, and it is on record that the earlier masses were read by Fathers Francois and Bacquelin in a log tavern. In 1857 Father Clarke came from LaFayette and for several months celebrated mass in the court house, and in 1858 laid the foundation for the first Catholic church proper on the site of the present magnificent edifice alluded to in the opening paragraph of this article. The first priest assigned to the charge of this church as resident pastor was Father Fitzmaurice, who was succeeded in 1860 by Father McMahon, who left in 1865 on the

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ill-fated Fenian expedition into Canada. In 1866 Rev. J. B. Crawley followed Father McMahon in this charge and remained until August, 1884. This zealous clergyman on July 4, 1875, laid the corner-stone of the second St. Mary's church, which was consecrated May 29, 1877. For that day it was a splendid edifice, the size of the congregation being taken into consideration, and still stands, although now used for school purposes, a monument to the indefatigable energy of Father Crawley. This beloved pastor was succeeded in August, 1884, by Rev. F. C. Wiechmann, during whose pastorate the parochial residence was built, natural gas, then newly discovered, was introduced, the school-building materially enlarged and steps taken for the enlargement of the accommodation of the parishioners, who had greatly increased in numbers.

But it remained for the present incumbent of the pastorate—Rev. Father D. J. Mulcahy, to carry out the latter design. Rev. Mulcahy was installed pastor of St. Mary's May 7, 1891, and began the work set before him with a vigor that resulted in triumphant success. He grasped the opportunity of bringing to fruition the seed that had already been sown with a view of erecting a building commensurate with the number and importance of his congregation. The site selected for the new edifice was that of the first Catholic building, which was demolished and the corner-stone of present church was laid July 9, 1893, and the work energetically prosecuted until completion and dedication October 6, 1895. The ceremonies on this occasion were of the most solemn and imposing character and were conducted by the Right Rev. Joseph Rade-macher, bishop of the diocese of Fort Wayne, assisted by a corps of eminent clergymen and accompanied by a lay demonstration never before witnessed in Anderson. The cost of this magnificent structure was about \$45,000, its seating capacity is for 800 people, and its completion is due, to a large degree, to the exertions of Father Mulcahy.

AUBURN, DEKALB COUNTY.

Immaculate Conception Church, at Auburn, Dekalb county, Ind., was organized August 5, 1872, by Rev. Augustus Young, who came from Fort Wayne. At that time there were only five Cath-

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olic families located in Auburn, but the energetic priest set resolutely to work at organizing his congregation, and by October 17, 1874, succeeded not only in this effort, but in completing a church-building, which on that day was consecrated by Right Rev. Bishop Dwenger, who at the same time bought the pastoral residence, in which Father Young at once made his home, having, during the meantime, boarded with one or another of his flock. November 11, 1886, Father Young was succeeded by Rev. R. Denk, who remained about eight months, when he was followed by Rev. F. Faust, who officiated until 1896, in December of which year Rev. Edward Bocard, the present worthy and respected pastor, assumed charge. The congregation now numbers forty-five families, and beside the care of these, Father Bocard has missions at Albion, Noble county, and Butler, Dekalb county, which claim a share of his spiritual ministrations.

AURORA, DEARBORN COUNTY.

The Immaculate Conception Church at Aurora.—This large and prosperous congregation, with a membership of more than 1,000 souls, with an excellent school, attended by 225 children and conducted by the efficient Sisters of St. Francis (Oldenburg, Ind.), had but an humble beginning. The first to offer up the sacrifice of the mass was no less a person than the Most Rev. Archbishop of Cincinnati, Ohio, J. B. Purcell, D. D., and this important occurrence took place at the house of Mr. O'Brien. On the same day his Grace lectured by invitation at the old school-house. In the spring of 1849 following, parishioners had their first meeting at Kemp's bakery and formed themselves into a congregation: Henry, John, Anthony and Frank Klueber, Bernard Schipper, John Miller, Valentine Hahn, Michael Maloney, Sr., John and Patrick Maloney, Patrick Garrity and Michael Morin. They met for church purposes at Anthony Klueber's, the town hall, school and other places until December 25, 1857, when, under the direction of the Rev. Father Unterdiener, O. S. F., of Cincinnati, Ohio, Aurora's first Catholic church was erected on the classical site of Hog-Back. Father Unterdiener was succeeded by Fathers Sigmond and Ausom Koch (brothers), both Franciscan Fathers and pastors

at St. John's church, Cincinnati, Ohio. These fathers visited the young congregation at intervals only until 1863, when Rev. F. Ignatius Klein was appointed the first resident pastor, and this devoted clergyman worked with untiring zeal for the young flock. October 12, 1863, though his means were scanty and the congregation small, he purchased the present site (lots 163, 164, 165, 166), at the corner of Judiciary and Fourth streets, agreeing to pay \$4,500 for the same. He advanced \$1,500 on the purchase and at once proceeded to erect a church, 106 x 52 feet ground plan and thirty-two feet high, at a cost of \$24,000. He acted in the capacity of architect and superintendent and completed the structure, except the steeple, in 1864. The steeple was finished in 1876 at a cost of \$5,000. Too much cannot be said of the willingness of the members of the congregation, who would gather after supper and place the stone upon the ground and scaffolding for the masons to work upon the following day, thus dispensing with the usual attendants and assisting their pastor with "hand and means." The church is built of stone and brick and has a seating capacity of about 1,200. Father Klein was also attentive to the needs of childhood, hence the school received his attention at the first opportunity. In 1866 the brick school-house, 70 x 30 feet, was built and the Sisters of Providence were asked to take charge. The parsonage of twelve rooms was completed in 1873, after which Rt. Rev. Maurice de St. Palais, appreciating the arduous labors of Father Klein, promoted him to St. Mary's church, New Albany, Ind.

The Rev. Ferdinand Hundt, the poet priest and scholar, was next appointed pastor at Aurora. His eloquent sermons produced much fruit, and his elegant taste was displayed in church decorations. Beside improving the parsonage he purchased three fine altars and a pulpit—lasting ornaments to the church and evidences of his zeal. In 1883 Father Hundt was succeeded by the Rev. J. J. Schoentrup, who further improved the church and re-arranged the pews to the great satisfaction of the people. His delicate health, which caused him to apply for a removal, prevented him from further exercising the great ability for which he was known. In September, 1890, Rev. J. J. Macke assumed charge, finding an indebtedness of upwards of \$16,000, which, however, was greatly

reduced during Father Macke's stay, 1890 to 1898, and the present pastor, Rev. F. A. Roell, will prove a popular leader and an able financier. The schools now under the direction of the Sisters of St. Francis, are models of perfection and the Sisters give a thorough collegiate course and, in consequence, are very popular with the people. The congregation is both financially and spiritually in a healthy condition and compares favorably with others in this well-managed diocese.

AVILLA, NOBLE COUNTY.

Assumption B. V. M. Church at Avilla.—For some time prior to 1853 Fathers Benoit, Mueller and others had visited Avilla from Fort Wayne and had said mass every six months or so at convenient places. In the year named, however, Father Faller, then pastor of St. Mary's at Fort Wayne, came to Avilla and organized a congregation from eight widely scattered families—those of Frank Borck, John Geiser, Thomas Storey, John Zonkher, George Bauer, Joseph Bender, John Moorhouse and John Walsh—and soon afterward began the erection of a church, 25 x 40 feet, of frame, which church was dedicated by Right Rev. Bishop de St. Palais in 1853.

The church of the Assumption was ministered to by Father Faller and other clergymen from Fort Wayne until 1858, when Rev. Henry Schaefer was appointed resident priest. He officiated until March, 1863, and after him came Rev. Father Deipenbrock, who built an addition to the church and remained in charge nine months. Rev. John Wemhoff followed and in December, 1865, was succeeded by Rev. A. B. Oechtering, who remained until the coming of the present pastor, the Rev. D. Duehmig, in May, 1867, the congregation then consisting of about forty families.

In 1876 Father Duehmig laid the corner-stone of the present magnificent church, on the present site in the village, and completed it in 1877, when, May 19, it was dedicated by Right Rev. Bishop Dwenger. It is built of brick, is 44 x 113 feet in size, and is furnished with costly altars and pipe organ. The cost of the building itself reached \$9,000. The school and Sisters' residence (one building) was erected in 1878 at a cost of \$2,500, and the priest's residence in 1889 at a cost of \$3,600. The church grounds

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comprise six and one-quarter acres, which were donated by Thomas Storey, and the cemetery, at the site of the old church, one-half mile north of the present church, contains eight acres. The school children, 124 in number, are under three Franciscan Sisters of the Sacred Heart, and the congregation has attained a total membership of 100 families.

The societies attached to the church of the Assumption of the B. V. M. hold membership as follows: St. Joseph's School society, eighty; Ladies' Rosary society, eighty-six; Young Men's society, forty-eight; Young Ladies' society, thirty-six; and Catholic Knights, thirty-five.

BARR TOWNSHIP, DAVIESS COUNTY.

St. Mary's Church is located in Barr township, Daviess county, one-half mile west of the Martin county line and a mile and a half north of the B. & O. R. R. The first Catholic services in the vicinity of St. Mary's were held in the house of Ignatius Spaulding, in 1828, by Father Lalumiere. Ignatius Spaulding was born in Maryland and died June 23, 1842, aged sixty years. About 1833 a small log church was erected and consecrated by Bishop Bruté, who named it St. Mary's. According to Bishop Bruté, there were about 150 Catholic families in the neighborhood, mostly from Kentucky. The first resident pastor was the Rev. Maurice de St. Palais, afterward bishop, who took charge of the congregation in 1836 and remained three years. During this period a new brick church was constructed.

Rev. John Gueguen became the pastor in 1839 and continued until 1848, when he was succeeded by Rev. J. P. R. Murphy. Father Murphy also had a flock in Martin county at Mt. Pleasant, and erected a church there. Rev. John Mouglin officiated at St. Mary's from 1858 to 1860, and was succeeded by Rev. J. LeBlanc, who attended until 1873. Rev. G. M. Ginnsz came next and was the pastor until 1875. He was followed by Revs. John W. Doyle, L. M. S. Burkhardt and Timothy O'Donaghue. Father Doyle made preparations for a new church-building and it was completed by Father T. O'Donaghue in 1881 at a cost of \$9,000. The church is a handsome building, 55 x 110 feet in size, is

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built of brick and is well furnished. This church owns twenty-three acres of land valued, exclusive of improvements, at \$1,300. The pastoral residence is of brick, and the congregation comprises a membership of 650. Rev. T. O'Donaghue was succeeded, February 1, 1890, by the present able pastor, Rev. John McCabe.

BESANCON, ALLEN COUNTY.

St. Louis Church at Besancon (post-office New Haven), Allen county, was first a mission, established by Rev. Father Benoit, and was attended by clergymen from Fort Wayne until 1860, when Rev. Father Adams came, erected the present church-edifice, 90 x 36 feet, and remained until 1875. He was succeeded, in turn, by Fathers Mignault, Demers, Maujay, Veniard and the present pastor, Rev. Francis X. Labonte (in 1894), although for one year prior to this last-named date St. Louis had been again a mission of Fort Wayne. The priest's house was erected by Rev. W. J. Quinlan, formerly of the cathedral at Fort Wayne, but now pastor of St. Paul's, at Marion, Grant county. This building is of brick, is two stories high and contains eight rooms. A hall, 74½ x 40 feet, is on the church property, to be used as a parochial school and will be attended by about 100 pupils, who will be under the instruction of three sisters. The congregation comprises about 120 families of mixed nationalities, the French predominating. The church property consists of ten acres, including the cemetery, and is free from debt.

Rev. Francis X. Labonte was born in Vermont January 30, 1868, and was ordained at Fort Wayne May 19, 1894, by Right Rev. Bishop Rademacher and at once placed in charge of his present pastorate.

BATESVILLE, RIPLEY COUNTY.

St. Louis' Church at Batesville had its origin with German Catholics about the year 1867. Two non-Catholics, Messrs. Schader and Boehringer, donated the ground on which the church was to be erected. The church was begun in the same year, 1867, in charge of the Franciscan Fathers at Oldenburg. In the fall of 1868 Batesville was made a station, to be visited from Greensburg,

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where the Rev. John P. Gillig resided. He had services in a private house at Batesville twice a month until about August, 1869. In 1870 the Franciscan Fathers again took charge. The Rev. Louis Haverbeck, O. S. F., finished the church and it was blessed in September, 1870, St. Ludwig's church. In the year following the same zealous pastor built a school-house.

From August, 1872, until August, 1873, the Rev. Clemens Steinkamp, O. S. F., attended the congregation, when he was succeeded by the Rev. Bernardine Holthaus, O. S. F. The parsonage was built in 1876. In 1875 the furniture factories at Batesville were destroyed by fire and, in consequence, the congregation lost several families, who left the town. From September, 1876, Rev. John B. Schroeder, O. S. F., visited Batesville until January, 1877.

Rev. Peter B. Englert, O. S. F., became the first resident priest at Batesville in January, 1877; Rev. Nicholas Holtel, O. S. F., from August, 1877, until August, 1878; Rev. Martin Bauer, O. S. F., from August, 1878, until August, 1879; the Rev. Leonard Nurre, O. S. F., took charge in August, 1879. The congregation numbers about 100 families, three Sisters of St. Francis teach 180 children, and since October 18, 1897, the congregation has been under the charge of Rev. Bartholomew Weiss, O. F. M.

BLOOMINGTON, MONROE COUNTY.

St. Charles Borromeo Church.—The first priest in charge of St. Charles Borromeo church was Rev. Patrick Murphy, who was a trustee of the State university at Bloomington, the only priest who ever held that office. He was succeeded by Father John B. Unverzagt, who was succeeded by Father Thomas N. Logan, who in time was succeeded by Father Bogemann, the present pastor. Under the latter's administration the church building and parsonage have been remodeled and modernized in their present pleasing form, and the street fronting the same (330 feet) properly graded and improved. A fitting compliment to Father Bogemann's energy is the fact that the parish is out of debt and usually has money drawing interest.

BRADFORD, HARRISON COUNTY.

St. Michael's Church.—A log church was built four miles southwest of Bradford as early as 1835 by a few Catholic families who lived in those parts of Harrison county, and this church was called St. Michael's. The first priest who visited this church was the Rev. Jos. Ferneding; later on came the Rev. Ignatius Reynolds, of Kentucky, and Rev. S. Neyron, of New Albany. When Rev. J. P. Dion permanently located at Zanesville he visited this little church regularly until 1854, when the Catholic families had increased to such an extent that those living north of Bradford made an effort to build a little log church three miles northeast of Bradford. This little church was begun, but never completed, because all united their efforts and built a nice frame church in the town of Bradford, and from this time on the log church, four miles southwest of Bradford, St. Michael's, was more or less abandoned.

Fred. Ems donated one acre of land adjoining Bradford, upon which the new church was built. It was completed and dedicated on the 29th day of September, 1855, by Rev. Jos. Wentz, of New Albany, and called St. Michael's church. Rev. E. M. Faller, of New Albany, and Rev. Dionysius, O. S. F., of Louisville, Ky., attended to St. Michael's church of Bradford until 1862, when the Rev. J. M. Gabriel, of St. John's, Clark county, took charge and attended regularly once a month until 1869, when Rev. B. H. Kintrup became the first resident priest of Bradford. From 1871 till 1872 Rev. J. M. Gabriel attended again from St. John's; Rev. G. M. Ginnsz, of Floyd Knobs, till 1873; Rev. A. Lechner, of St. John's, till 1875; Rev. B. Brueggemann till 1877 and Rev. J. P. Gillig till 1879.

Rev. F. Seegmiller, the second resident priest, took charge in 1879 and remained till 1886. In 1882 he built the new frame church, 40 x 75 feet, and labored zealously for the welfare of the congregation, but, meeting many difficulties, he left in 1886, the church being in debt to the amount of \$1,000. Rev. Martin Andres, of Frenchtown, attended the congregation until 1888, when he was succeeded at Frenchtown by Rev. G. H. Moss, who also attended one year at Bradford. Rev. Martin Andres took up

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a subscription in 1887 to reduce the indebtedness of the church and brought it down to \$372 at the time when Rev. G. H. Moss was succeeded by the resident priest at Bradford.

Rev. Andrew Schaaf, the third resident priest, took charge of Bradford July 19, 1889. By a subscription he paid the remaining debt of \$372 in the fall of 1889, and in the spring of 1890 had the church painted outside and necessary repairs made to the amount of \$165, which was raised by collection. In fall of 1890 he built St. Michael's school at cost of \$384.50. This amount was raised by the pastor outside of the congregation, Rev. Joseph Dickmann, of St. Joseph's Hill, generously contributing \$100. The same amount was contributed by the pastor, who also furnished the school. St. Michael's school was opened Easter Monday, 1891, by Miss Josie Henriott, of Frenchtown, and in September of the same year the Sisters of St. Benedict, at Ferdinand, took charge and conduct the school to the present day. In the fall of 1891 the church was frescoed by Charles Krueger, of St. Louis, Mo., at a cost of \$752.45, which amount the pastor collected from the people of the congregation. In the spring of 1892 the church steeple was remodeled at a cost of \$175, the cemetery was laid out in family lots, a large iron cross and crucifix placed in it and it was otherwise much improved, and in September of the same year St. Michael's parsonage was erected at a cost of \$999.85; this is a modern frame with eight rooms, handsomely furnished by the ladies of the congregation. The whole amount for the parsonage was collected by the pastor. In 1893 new pews were placed in the church and were partly paid for by the ladies of St. Ann's society; the stations, matting and large bell were paid for by the pastor.

In addition to the church property thirteen lots were purchased around the church, school and parsonage, and three acres of ground opposite the church; thereby the church holds two blocks where the church, school, parsonage and Sister-house are located, and these lots have a frontage of 618 feet and the same on the opposite side of the street, constituting in all seven acres of land and twenty lots.

August 3, 1895, Rev. Jos. Sennefeld took charge of St. Michael's church as the fourth resident priest at Bradford, Father

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Schaaf, after six years of incessant labor, having been transferred to Poseyville, Posey county, with headquarters at St. Mary's church, Evansville. Rev. Jos. Sennefeld collected for the pipe organ placed in the church \$150, and zealously watched over the flock entrusted to his care till the spring of 1898, when he was transferred to a new field of labor, St. Thomas, Knox county, and the Rev. Chas. Cluever took charge of Bradford, and with great zeal took up the work entrusted to him. He is the present pastor, the fifth resident priest of Bradford, and stands high in the estimation of the members of St. Michael's church. The congregation numbers eighty families and the attendance at the school is eighty. The indebtedness of the church is now quite small.

BRAZIL, CLAY COUNTY.

The Church of the Annunciation at Brazil was founded about the year 1866, when mass was occasionally read to a small assemblage of devotees in private houses in the rural districts and in Brazil itself by visiting priests from Terre Haute and elsewhere, the parish being then in its incipiency. Rev. Fathers O'Connor and Fenton are remembered by the earlier members of the embryonic congregation as being among the pioneer spiritual laborers. The priest who was most prominently instrumental in promoting the establishment of the first church in Brazil was Rev. Meinrad McCarty, who came from St. Mary's of the Wood, Vigo county. Religious services continued to be held in private houses, and for a time at Dr. Knight's hall, until the spring of 1869, when the Presbyterian church-building, at the corner of Jackson and Walnut streets, was purchased and removed to lots Nos. 22 and 23, Shattuck's second addition to Brazil. The building was enlarged and improved and used for church purposes until the present commodious brick structure, on lots adjoining, was occupied in 1881. In the interval, however, Father Meinrad McCarty was succeeded by his assistant, Father Benedict, and he by Father Mousette, who officiated from 1877 until 1880.

When Father H. Pierrard, the present pastor, took charge in 1880, what is now the school-building was utilized for church purposes. The foundation of the present church-edifice had been laid

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and was so far advanced as to be utilized in 1881, but the church was not fully completed until September, 1883, Father Pierrard strenuously laboring toward the attainment of this object. September 3, the house was dedicated to the worship of God by Bishop Chatard.

In this parish, which includes the whole of Clay county, were also established two missions by Father Meinrad McCarty—one at Knightsville and one at Carbon, but the former was vacated for some years, although it is now attended by Rev. A. Bohn, while the latter is administered to by Father Pierrard, whose biography will be found in Vol. II of this work. The parochial school, in the old church-building, has been in charge of Sisters from Oldenburg, Ind., since 1882, and the growth of the school, as well as that of the church, has kept abreast with the growth of the population. The Catholic orders in the parish include the Ancient Order of Hibernians with its ladies' auxiliary society, the Altar society, the Young Ladies' sodality, the Society of the Children of Mary, and the Guardian Angel society.

BREMEN, MARSHALL COUNTY.

St. Dominic's Church, at Bremen, was built in 1880 by Rev. Father Duehmig, is a frame structure, 28 x 56 feet, and cost \$2,200. In course of building the church was struck by lightning and great damage done. Shortly after completion lightning struck it a second time, and it cost about \$700 to repair it. The congregation then numbered ten families, of four different nationalities, and the number is about the same at the present time. Father Duehmig attended this church with fostering care until 1894, when it passed to the charge of St. Hedwig's church at South Bend.

BRIGHTWOOD, MARION COUNTY.

St. Francis de Sales' Church, at Brightwood, a suburb of Indianapolis, was established by Bishop Chatard in April, 1881, the congregation being composed of members of St. Joseph's church, in the Capital city, four or more miles distant. The pastor of St. Joseph's continued in charge of the new congregation until July, 1881, when Rev. Charles Curran was appointed pastor.

This reverend gentleman was born at Seneca Falls, N. Y., October 22, 1858, was ordained priest at St. Meinrad, June 11, 1881, by Bishop Chatard, and was given his appointment at Brightwood immediately afterward. The Brightwood congregation at once petitioned the bishop for leave to erect a church-building, which permission was readily granted and a considerable sum was subscribed for that purpose, but it was deemed more wisely not to build, but to purchase an edifice which had been vacated by a Protestant denomination and was offered for sale at a reasonable price. The purchase was made, and the church was consecrated to the Catholic faith by Bishop Chatard July 3, 1881, and placed under the patronage of St. Francis de Sales, with Father Curran as pastor, as noted above. The property cost about \$3,300, of which amount the zealous pastor, seeking assistance wherever he could find it, succeeded in paying \$1,700.

Father Curran held the pastorate until 1883, when Rev. Rudolph Horstmann, O. F. M., was appointed. Father Rudolph stayed only for a few years. He was succeeded by Rev. Father Alexius Bernard, Father Quirinus Stuecker and Father Fulgentius Eich. In 1892 Rev. Roger Middendorf was put in charge of the parish.

Rev. Roger Middendorf was born in Quincy, Ill., and was educated in St. Francis Solanus college, of that city. In 1884 he entered the order of St. Francis, and after the completion of his studies was placed in charge of St. Francis church at Brightwood, and during the four years of his pastorate labored zealously to improve the condition of the parish in every way possible. He established the Young Ladies' sodality, which at present has twenty-one members; the Knights of St. John, numbering twenty-five, and the St. Ann's Altar society, which has a membership of twenty-nine. During the first two years of his incumbency he saved \$700, and from this sum built an addition to the priest's room at a cost of \$600. At the close of four years he was returned to Quincy, Ill., as a teacher in his alma mater, and was succeeded at Brightwood by Rev. Simon Schwartz, who officiated one year, when he was transferred to Keshina, Wis., and St. Francis' congregation placed in charge of Rev. P. Matthew Schmitz, O. F. M.,

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August 29, 1897. The congregation now numbers eighty families, whose spiritual and worldly affairs are the constant care of the pious and capable pastor.

BROOKVILLE, FRANKLIN COUNTY.

St. Michael's Church, at Brookville, had its incipency, probably, as far back as 1838, when missionaries occasionally visited Catholics who were then laboring in the construction of the canal, and also others, scattered along the banks of the Whitewater river, Rev. Joseph Ferneding being the chief visitor. About 1849, Rev. William Engeln began visiting the Catholic families regularly each month, and divine services were held in private houses, that of Michael Schrank, in the bottom to the south of Brookville, serving frequently for this purpose. In 1854, Father Engeln was succeeded in his pastoral charge by Rev. H. Koering, who found but fifteen families at Brookville. He raised small contributions of money from all quarters—Catholic and non-Catholic—with which he purchased a lot with a small brick building thereon, and this he fitted up as the first church, at a total cost of \$600.

In the spring of 1857, Rev. Januarius Weissenberger took charge of St. Michael's, and also of St. Mary's of the Rocks. Fired with an indomitable zeal for religion, he undertook to build two large brick churches at the same time—one at Brookville and the other at St. Mary's, on Pipe creek. At this time, Brookville numbered about forty Catholic families, in very moderate circumstances, and to build a church at a cost of \$10,000 was no small undertaking, but, as the congregation continued to increase, he eventually met with success, aided largely by Melchior Witt, who settled in Brookville in 1840 and there died in 1867.

From 1859 until 1863 St. Michael's was attended by Rev. Leo Osredkar, and in the latter year Rev. G. H. Ostlangenberg became the first resident pastor. In 1868 Rev. M. Fleischmann took charge, and in 1869 purchased three acres of ground in the north end of the town for use as a cemetery. In the fall of the same year were purchased two lots near the church, on which, in 1873, an imposing school house was erected. The Sisters of the Third Order of St. Francis bought a lot and residence near by and

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assumed charge of the parochial school, which is attended by 200 pupils. The parsonage cost over \$4,000, and September 10, 1897, Rev. A. A. Schenk was placed in charge of the parish.

BROWNSBURG, HENDRICKS COUNTY.

St. Malachy's Church.—The records of this parish really date back to only 1807, but mass was said earlier than this date in some of the homes of the parishioners. Possibly Thomas Malloney's home was the one where mass was said more than any other.

Father McMullen was the first priest who gave any baptismal record. He was followed in 1868 and 1869 by Father Brassast. The first part of the church was erected by Father Brassast in 1869. He remained in charge of the congregation until 1870 and was followed by Father O'Donovan, who remained from May, 1870, to 1874, and he was followed by Father Logan, who built an addition to the church and who remained until 1877. Father O'Donovan returned in 1878 and remained up to 1881. Next was Father E. J. Spelman, who administered to the parish from 1881 to July, 1885, when he was succeeded by the present and efficient pastor, Father M. J. Power, who has been the shepherd of the parish for almost fourteen years. When he came to the parish there were, good, bad and indifferent, about seventy-two families, or about 450 souls. At present there are sixty good families in the parish, and a fair cash value of the Catholic property of St. Malachy's parish is placed at \$3,500.

CAMBRIDGE CITY, WAYNE COUNTY.

St. Elizabeth's Church at Cambridge City was founded about 1842 by Rev. Vincent Bacquelin, who visited the locality occasionally for two years, and his visits were followed by those of Rev. Michael O'Rourke. Rev. John Ryan succeeded and he was followed by Rev. William Doyle, who visited until 1853, and after him came Rev. Henry Peters. This priest built an addition to the small frame church already on the ground, and bought an adjoining lot with a small house thereon, which served for many years as the priest's house. Father Peters was succeeded by Rev. J. M. Villars, who remained until about 1863.

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The first resident priest at Cambridge City was Rev. Joseph O'Reilly, who, in May, 1864, built the second church on the foundation which had been laid by Father Villars, and remained until 1869, when he was succeeded by Rev. Vincent de Vilas, the second resident pastor, who remained until April, 1871. From October 22, 1871, Rev. D. J. McMullen, of Rushville, attended until August, 1874, when the Rev. H. Alerding was appointed and found a demoralized congregation, deep in debt. The debt was canceled, but on his departure, in the fall of 1874, a debt of \$1,000 still existed, incurred by the purchase of ground in a more desirable location for a new church. Father John B. Kelly succeeded Rev. H. Alerding, and under his pastorate the congregation prospered financially and spiritually. A neat church and parsonage were erected, and at his departure, in October, 1881, the indebtedness was only \$3,000 on the new and improved property. Rev. Andrew Oster took charge in October, 1881, and July 2, 1885, was succeeded by the present pastor, Rev. Edward J. Spelman, who was born in Cincinnati, Ohio, September 28, 1850, a son of John and Anne (Smyth) Spelman, natives of Ireland. Rev. E. J. Spelman has filled his position with zeal and industry and good work, and has officiated at St. Elizabeth's longer than any of his predecessors and is greatly beloved by his congregation for his piety and faithful labors in its behalf.

The first church, a frame structure, was removed from its original site and is now occupied as a dwelling by Patrick Shirkey; the second church is now the passenger and freight depot of the Big Four railroad. To the erection of the present church Rev. John B. Kelly contributed \$600 of his own money, and he is still dear to the hearts of the congregation of St. Elizabeth. The cost of the present church was about \$8,000, the cost of the residence was \$1,800 and the congregation numbers about forty-two families.

CANNELTON, PERRY COUNTY.

St. Michael's Church, at Cannelton, originated with St. Patrick's congregation, the church for which was built about 1852 by Rev. Aug. Bessonies, who then had his residence at Leopold, in the same county. The Rev. Bede O'Connor, O. S. B., was pas-

tor of St. Patrick's from January, 1854, until April, 1855, and on Low Sunday of the latter year Rev. Michael Marendt took charge, visiting, also, the following-named missions: Tell City, Troy, Rockport, St. Mark's and St. Peter's. Father Marendt, in addition to much other good work, built a parsonage at Cannelton, but this is not now used by the rector. The following entry is preserved in the church records :

At a meeting of the Catholics of Cannelton, held on Sunday evening, February 28, 1858, in the school-room, and presided over by the Rt. Rev. Bishop of Vincennes, it was agreed : First, That the English-speaking portion of the congregation should keep for their own use and benefit the church of St. Patrick and the lot on which it was built. Second, That the Germans with their own means and voluntary donations of St. Patrick's congregation should erect a new church for their exclusive use and benefit. Third, That the actual parish constructions to be paid for by both portions of the present congregation should always remain common property, either as a residence for the clergymen having charge of the congregations or as a school-house for both English and German children. The foregoing agreement was approved, and it is to be kept in the records of the church.

MAURICE, Bishop of Vincennes.
CANNELTON, IND., March 2, 1858.

The above agreement was recorded according to the order of the Rt. Rev. Bishop, by
M. MARENDT, Pastor of Cannelton.

In accordance with the above, St. Michael's church was erected on the corner of Washington and Richardson streets, the congregation numbering seventy-four German and four French families, or about 315 souls. The corner-stone was laid June 13, 1858, by Rev. Chrysostome Foffa, O. S. B., assisted by the Revs. William Doyle and M. Marendt, and June 19, 1859 (Trinity Sunday), the fine Gothic structure was blessed by Rev. Bede O'Connor. The first bell, weighing 1,060 pounds, was blessed January 29, 1860, by Father Chrysostome, who also, on September 20, blessed the cross, which the same day was planted on the pinnacle of the tower, 156 feet high. The trustees of the church, up to October, 1860, were J. H. Spicker, Nicholas Kasper, P. Clemens and Jacob Weis.

March 13, 1861, Father Marendt, being financially embarrassed, departed on a collecting tour to South America, remained in Chili and Peru until April 4, 1866, when he set sail on his return to his beloved parish, and arrived, via New York city, in

Cannelton, May 17, having met with abundant success. During the absence of this zealous priest, the parish was ministered to by the Benedictine Fathers of St. Meinrad's and by Revs. John Dion, Paul Wagner, and others, as resident priests.

In 1869 the church was plastered and frescoed, and the basement divided into school-rooms, and the pupils were placed in charge of three Franciscan Sisters, who also used this part of the church-building as a residence. The larger boys, however, were taught by Xavier Marendt, a brother of the reverend pastor. March 13, 1870, three bells were added to the one already mentioned, and were blessed by Father Marendt himself. The ministerial career of this venerated clergyman began with the day of his ordination to the priesthood, March 24, 1855, and closed only with his lamented death, January 13, 1871.

Rev. Edward M. Faller came to Cannelton in March, 1871, and officiated as pastor of both congregations until 1878. He erected a very handsome parsonage and made other valuable improvements about the church, and largely at the sacrifice of his own means. He was succeeded, in October, 1878, by Rev. Michael L. Guthneck, who was appointed pastor of both St. Patrick's and St. Michael's churches. In November, 1881, a lot was purchased, and August 13, 1882, the corner-stone of the new St. Patrick's church was laid by Father Faller, assisted by Rev. Chrysostome Foffa, O. S. B., and Conrad Ackermann, and the building completed in 1883. The congregation of St. Patrick's is now ministered to by the clergy of St. Michael's. Following Father Guthneck came Rev. F. B. Luebbermann, who remained a short time only, and he was succeeded by Rev. F. W. Pepersack, and he by Rev. Aloysius Dannenhoffer, and he, in turn, by the present able pastor, Rev. John W. Book, who has just completed the twelfth year of his pastorate, and of whom further mention is made in a biographical notice on another page. [NOTE.—Rev. John W. Book passed to his reward in the fall of 1898.

CEDAR GROVE, FRANKLIN COUNTY.

The Church of the Holy Guardian Angel, at Cedar Grove, was organized in 1872. Up to that date the twenty Catholic families

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living in or near Cedar Grove attended at St. Joseph's, St. Peter's and Brookville. The people were anxious to form a congregation and petitioned Bishop de St. Palais to that effect. The good bishop readily consented and charged Rev. M. Fleischmann, of Brookville, with the task of gathering the scattering families into one flock and erecting a suitable church. Mass was said for the first time in the house of Philip Eschenbach, in November, 1872, after which a meeting was held and a building committee appointed. Despite opposition, three acres of land were bought and a brick church, 30 x 60 feet, was built. The corner-stone was laid by Rev. Scheideler, assisted by the Rev. H. Siebertz and the pastor, on Sunday, September 28, 1873. On the 3d of January, 1874, divine services were held in the new church for the first time. The number of families at that time was thirty.

The roster of priests who have had charge of the parish is as follows: Rev. Joseph Fleischmann, who was in charge of Brookville, took charge of Cedar Grove in 1874; he remained nine years and under his prudent administration the parish was able to build a school in 1877. He was succeeded by Rev. Herman Tegeder, June 24, 1883, but who died at Cedar Grove, November 24, 1886, and his successors were Revs. Joseph and Stenger, both O. S. B. Rev. Fr. Koesters was pastor a short time in 1887, and the next priest was Rev. Geo. Loesch, who was the rector until the appointment of Rev. T. S. Mesker, the present live and energetic priest, who was appointed August 15, 1888, and he has labored assiduously with his congregation until the present.

CELESTINE, DUBOIS COUNTY.

St. Peter's Cœlestin Church, at Celestine, Ind., dates its history back to 1844, when a rude log structure was erected, 30 x 55 feet, and was dedicated October 6, the congregation then numbering about forty families, and Rev. Father Kundeck, of Jasper, being the founder. This good priest continued his visits until 1849, when Rev. Matthias Leutner became the first resident pastor and remained from February 25, of that year, until 1850. Father Kundeck again officiated until April, 1851, when he made a trip to Europe and a substitute was furnished in the person of Rev. John Merl, who

remained until July 10, 1850, when Father Kundeck returned, relieved his substitute and remained until September 15. From October 2, 1853, Rev. Joseph Neuber administered to the needs of the congregation until May 28, 1854; then Father Kundeck again officiated until June, when he was succeeded by Father Wirz, who remained until October 7, 1855, when he was substituted by Father Chrysostome; Father Kundeck next returned and filled out a short term until February, 1857; then came a substitute, Father Isidor, from St. Meinrad's, who remained from May 10 until September 27, 1857; then Father Ulrich, who visited several times; next Fathers Chrysostome and Isidor; then Father O'Conner had charge from February 4, 1858, until August 4, 1859; then Father Meister, from August 31, 1859, until October 24, 1864, and during this pastorate the second church was built. Father Wolfgang officiated from March 16 to May 19, 1865, when Father Bruning (whose remains now lie interred in the cemetery at Celestine) had charge from June 25, 1865, until November 9, 1877. Father Koesters was the resident priest from January 18, 1878, until June 6, 1883, and he was succeeded by Rev. Joseph Fleischmann, who served from June 10, 1883, until February 4, 1891, when he was succeeded by the present able pastor, Rev. Charles F. Bilger, whose labors in this parish are fully treated of in his life-sketch in Vol. II.

In June, 1895, the manufacture of brick for a new edifice was begun; August 18, 1896, the corner-stone was laid by the Very Rev. John W. Book, of Cannelton, and October 17, 1897, the building was dedicated by Bishop Chatard. This edifice stands on an eminence in the southeastern part of the village, is of modern architecture and of magnificent proportions and appearance. The auditorium is 88 x 42 feet, the transept 71 x 42 feet, the vestibule 19 x 19 feet, and the spire, which is surmounted by a gilded cross, rises to a height of 126 feet from its base, and is furnished with three bells. The roof is of slate and the interior handsomely decorated, the cost of all reaching \$20,000.

The parochial school-building measures 60 x 32 feet, contains two stories and an attic and stands just east of the church edifice. The school has an enrolment of about 147 pupils, under the instruction of three Benedictine Sisters and a lay teacher. The Sisters

occupy five rooms in the school-building. The lay teacher lives in a cozy residence. That Father Bilger is one of the most energetic and zealous of the Catholic clergy of the southern diocese of Indiana is shown by the fact that, within the few years he has had charge of St. Peter's Cœlestin's, he has not only released it from debt, but has placed it in a most flourishing condition, the value of its property, including twenty acres of land, being not less than \$30,000.

COLUMBUS, BARTHOLOMEW COUNTY.

St. Bartholomew's Catholic Church.—The first Catholic service at Columbus, Ind., of which we have any knowledge, was held about the year 1822, before a congregation composed of probably one-half dozen persons. Later Father Lalumiere, an itinerant priest, visited Columbus occasionally and said mass at the houses of the Catholic families alternately.

For many years the congregation was without a church-building and services were held by the visiting priests at some member's house. Finally, in the late 'thirties, the first Catholic church in central Indiana was built in Columbus on the ground now occupied by the Rebennack building. The church was dedicated to the services of God, under the patronage of St. Bartholomew, one of the apostles of our Lord. Father Vincent Bacquelin became re-ident priest.

From this time the congregation increased in numbers, and in 1855 the Sisters of Providence established the St. Bartholomew school, which prospered for several years, being discontinued at the breaking out of the war.

The congregation in 1861 numbered fifty families and was in a fairly prosperous condition. The war seriously crippled the congregation, as most of its men responded to their country's call and enlisted in the Union army. Out of the fifty families composing the congregation, sixty-five men, more than one for each family, volunteered. This speaks well for the patriotism of St. Bartholomew's congregation. The names of these men are on record. They served either in the commands of Capts. Keith, Gaffney, McGrayel or Harrington. As early as 1848, during the Mexican

war, Columbus furnished one captain and five privates, who were members of the St. Bartholomew's church.

In 1874, under the pastorate of Rev. Victor A. Schnell, the congregation bought the Pence property, corner Washington and Sixth streets (now occupied by the Odd Fellows' building). This gave the congregation an entire half-square of fine property, 200 feet front by 150 deep. Three years later a new school-house was built and the Sisters reopened their school, which had been closed since the war broke out.

During the pastorate of the present rector, Rev. A. Oster, the church property on Washington street was sold and the fine property on the corner of Eighth and Sycamore streets was bought of Hon. Francis T. Hord, whose residence it had been. A new church, rectory and school-house were built. The property represents \$50,000 in value, with an incumbrance of \$5,000.

Since the days when the first priest visited these parts and held divine service before a congregation, composed of one or two families, the Catholic church in Columbus has progressed steadily, and to-day St. Bartholomew's is one of the strong forces in the moral and religious life of the city.

CONNERSVILLE, FAYETTE COUNTY.

St. Gabriel's parish, Connersville, dates from August, 1846, and at that date began the curacy of Rev. John Ryan, who was located at Richmond, Ind. He remained in charge of this mission from August, 1846, to June, 1848. Next the Rev. William Doyle, then a resident priest of Richmond, had charge from May, 1849, to August, 1853, and boarded with A. Ebert, and said mass in his house. A. B. Conwell donated two lots and Father Doyle erected the first church in 1851, and this was dedicated to St. Gabriel as its patron saint. The next pastor in charge was Rev. Henry Peters, who remained from 1853 to December 21, 1873—a twenty years' pastorate. He completed the church and erected a spacious brick parsonage. The basement of the church was utilized for school purposes. The location of the church, being contiguous to the railroads, was an unfavorable one, so Father Peters purchased two lots in another part of the town in 1871, and on these lots

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erected a school-house of brick, and the Sisters of Providence were placed in charge, and are still teaching with eminent success and have an enrolment of 187 pupils. Father Peters was succeeded by the Rév. Peter Bischof, who remained until 1876, he taking charge July 12, 1874. He was succeeded by Rev. J. B. H. Seepe, who officiated from August, 1876, to May, 1881. During his administration he had a hard struggle to manage the encumbrances of the parish. He was followed by the present able and efficient rector, Rev. Francis Joseph Rudolf, who took charge of the parish May 4, 1881—an administration of seventeen years.

The present membership of the parish will number 200 families, or 1,000 souls: The fair cash value of the Catholic property of the parish is placed at \$40,000. There are five sodalities or church societies, all in a flourishing state.

COVINGTON, FOUNTAIN COUNTY.

St. Joseph's Church at Covington, Ind., was erected in 1861, at a cost of \$6,000, under the direction of Father Stevens and Father Rademacher and was dedicated in October, 1867, by Bishop Luers. Prior to 1859 Covington had been visited by Father O'Flaherty, of Crawfordsville, and following him came Father Stevens, from LaFayette, as resident priest. He remained until 1863, when Rev. Joseph Rademacher, the present bishop of the diocese of Ft. Wayne, was given charge of the parish and surrounding missions, and under this able clergyman the church edifice was completed. Father Rademacher was succeeded in 1870 by Rev. J. Blakenian, who officiated until 1874. For six months the pastorate was held by Father Cahill and then, in 1874, Father Mark was appointed, who did faithful work until 1880. He was followed by Father Plaster, who zealously labored until 1885, and was followed by Fathers King, Lentz and Lemper, and they in 1891 by Rev. John Tremmel, who also has a mission at Veedersburg, Fountain county. The present congregation comprises about forty families and the parish is in an excellently flourishing condition.

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CRAWFORDSVILLE, MONTGOMERY COUNTY.

St. Bernard's Church.—The first church-edifice of St. Bernard was erected about 1855 or 1857, and its first permanent pastor was the Rev. Edward O'Flaherty, a native of the north of Ireland. Bernard Kennedy, as layman, was largely instrumental in causing the erection of this building and freely contributed toward its completion. The congregation grew apace and in 1874 the new or present building was erected and named St. Bernard, partly in honor of Mr. Kennedy. Rev. Father Walters, then pastor of the parish, superintended the construction, but it was completed under Father Dinnen's administration, the cost approximating \$17,000; a fine pastoral residence was also erected. The school had been established in 1866 at a cost of \$5,000 and was placed in charge of the Sisters of the Holy Cross. Father Dinnen had charge from 1878 until 1894, and then came Father Crosson. The parish is now in a most thriving condition and much of its prosperity is due to the zeal and untiring labors of Father Crosson. January 13, 1898, a destructive fire broke out in the basement of the church caused by defective heating apparatus, entirely destroying the interior and causing an expense of \$5,000 to replace it.

The school has an attendance of 121 pupils, mostly Irish. There are 135 families in the parish at Crawfordsville and at Ladoga, a mission of St. Bernard's, there are eighteen. St. Bernard's church is now under the pastorate of the Very Rev. John Dempsey.

CROWN POINT, LAKE COUNTY.

St. Mary's Church.—Father Wehrle was the first resident priest in this parish and the first baptismal sacrament was administered December 31, 1865, to Anna M. Huber, daughter of John and Elizabeth Huber; the first matrimonial sacrament was administered February 8, 1866, when Matthias Schmith and Catherine Scherer were united in marriage; the first extreme unction was administered May 27, 1867; the Holy Rosary society was formed in 1868, and at the dedication of the first church, in 1868, Right Rev. Bishop J. H. Luers confirmed into the faith and congregation

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the following persons: Jacob F. Sweeney, John Pinter, M. Joseph Kramer, Elizabeth Metz, Catherine Johnson, Bridget Johnson, Catherine Elizabeth Sweeney, Mary Johanna Sweeney, M. Elizabeth Barman, Mary E. Bardens, Matilda Hack, Mary B. Hillerich, Mary Blazer, Anna M. Blazer, M. Catherine Young, Mary Catherine Manus and Mrs. Klein. St. Mary's congregation since that time has continued to increase and wax strong, and much of this growth is due to the faithful work of Father Guethoff, whom the congregation reverence as a pious and devoted pastor and admire for his many admirable qualities as a man.

The new church is 50 x 113 feet in size and its tower is 145 feet high. The auditorium has a seating capacity for 600 persons, and the nationality of the congregation is about three-fourths German, the remainder being Irish, Polish and Bohemian. The old church has been raised ten feet, has been remodeled into a school-house and accommodates at least two hundred pupils. By removing certain partitions the building can be converted into a hall 60 x 30 feet. The old structure is two stories high and contains four school rooms. The church property has 450 feet of frontage and the same depth, and the priest's residence and Sisters' house are on the same property.

DAVIESS COUNTY.

It is, perhaps, idle to-day to go back earlier than 1819 to find any Catholics in Daviess county. True, priests and bishops passed through, en route from Louisville to Vincennes and back, but to dwell on these would be no more fruitful of satisfactory results than to claim that a certain old converted Indian chief, who was camped with his tribe on the banks of White river about 1795, and who used to attend mass at Vincennes, was the first Catholic in the county. To leave the merely hypothetical and come down to the authentical, and not to narrow the honors too much, the Murphys and the Spinks at Washington, and the Montgomerys at Black Oak Ridge, were the first Catholic settlers in Daviess county, and the Baineys and O'Brians were the first in Martin county. Reference is had, of course, to the territory now known by the above names.

The first church in either county was the rude log one put up at Black Oak Ridge; the second was the log one at St. Mary's; the third was at St. Simon's, Washington; the fourth at St. Rose, Mt. Pleasant; the fifth, St. Patrick, at Glencoe; the sixth, the one in Miles' settlement; the seventh, St. Patrick's, at the present site; the eighth, St. John's, at Loogootee; the ninth, St. Martin's, at Haw Creek; the tenth, St. Louis, at Shoal's; the twelfth, St. Joseph's; the thirteenth, St. Michael's. Several churches were built at some of these points, i. e., four at St. Peter's, two at St. Simon's, four at St. Mary's and two at Loogootee. Three of the above, those at Mt. Pleasant, Miles' settlement and Glencoe, have been abandoned for other sites, the last named only partially, however, so we have at present ten parishes proper—four in Martin and six in Daviess county. The great majority of the Catholic population are those who came from Kentucky or Ireland. The Germans stand next as to numbers, though they are quite modern as to date of settlement. There are and have been a few French families; a few other families came direct from Maryland and a few from North Carolina, Tennessee, Pennsylvania and Ohio. The first settlers were attracted to these counties because of the rich lands for sale at a very low price. This "land craze," as it may be called, gave rise entirely to St. Joseph's, St. Peter's and St. Mary's parishes and largely to that of Mt. Pleasant. The Wabash & Erie canal gave rise to St. Patrick's parish, and added materially to St. Simon's, St. Peter's and St. Mary's. The O. & M. R. R. gave rise to St. John's at Loogootee and added to all convenient to its line. The opening of the coal mines at Washington, Cannelburg and Montgomery added many new names to the lists of St. Simon's and St. Peter's, benefiting the former much more substantially than the latter, and largely gave use to the church of the Immaculate Conception. The piking of the state road from New Albany to Vincennes, which work was never finished, benefited chiefly the Mt. Pleasant or present Haw Creek parish. The last, and also important, influx of Catholics was occasioned by the concentration of the B. & O. S. W. R. R. shops at Washington, Ind.

St. Mary's, Daviess county, was visited in 1828 by the Rev.

Simon P. Lalumiere, who celebrated the august mysteries in the house of Nathaniel Spalding. This house still exists and is pointed out to the stranger as the beginning of St. Mary's. Divine services continued to be held at this house for about five years. Bishop Bruté writes: "A few days after (November 6, 1834) I went with the Rev. Mr. Lalumiere to visit his two missions—first to St. Peter's and then to St. Mary's. The last was not quite completed and I was requested to name it. It was a great happiness to me to put the first church which I was called upon to bless in my new diocese, under the patronage of the Blessed Mother of God, so I named it St. Mary's, and promised to return again in two weeks and bless it when it was finished."

The Rev. M. de St. Palais was appointed the first resident pastor of St. Mary's, and remained from 1836, the year of his arrival in this country, until 1839, when he was removed to Chicago. The log church becoming too small for the congregation, Father de St. Palais built a new church.

The Rev. John Gueguen became the second pastor, and had charge of St. Mary's and the neighboring missions until 1848, when he was succeeded by the Rev. P. J. R. Murphy. Father Murphy had charge also of Mt. Pleasant, and built a church there. The town and church are now both extinct. It is on record that Bishop Flaget, accompanied by Father Abell, in August, 1823, confirmed thirty-four persons at Mt. Pleasant; in 1829 Bishop Flaget again visited the place, and found about forty Catholic families there. Father Murphy also attended Bloomington, Monroe county.

The Rev. John Mougin resided at St. Mary's from 1858 to 1860, when he built a church at Loogootee, and resided there until 1866, visiting St. Mary's from Loogootee. Rev. J. Leblanc was pastor of St. Mary's, residing at St. Mary's, until February, 1873, attending also Miles' Settlement, eight miles from St. Mary's. For six months St. Mary's was then attended alternately by the pastors of St. Peter's and of Loogootee. The Rev. G. M. Ginnsz came next, and was pastor from November, 1873, until September, 1875. The Rev. John W. Doyle succeeded him and was the pastor for three years. The old church becoming too small for

the congregation. Father Doyle made preparations for the building of a new church, but was removed to Washington in the midst of his work. After him came the Rev. L. M. S. Burkhardt, who remained from April 4, 1879, until October 16, 1879. Rev. T. O'Donaghue successfully administered the temporalities and spiritualities of St. Mary's. He continued the work on the new church and completed it in the spring of 1881. It is a handsome structure, 110x55 feet. It is the third church built at St. Mary's—the first by Father Lalumiere in 1834, the second by Father de St. Palais in 1839, the third by Father O'Donaghue in 1881. Father O'Donaghue was succeeded by Rev. John McCabe, February 1, 1890.

St. Patrick's Church, of Daviess county.—One of the old record books at St. Simon's contains the following names as being those confirmed at St. Patrick's by Bishop de la Hailandiere November 24, 1845 : James Taylor, Stephen Pennington, Michael Delaney, William Kane, George Major, John Delaney, John Brewer and Thomas Agan. Land was first secured about 1837 at old St. Patrick's, or Glencoe, as it was usually called, by Father Lalumiere, who bought eighty acres with the intention, it is said, of laying off and founding a town, to be known as O'Cownettsville, but this project fell through and the land was sold. Soon the place was attended from St. Peter's and in 1840 the Rev. J. Delaune built the first and only church, which was of logs. Father Sorin visited it while at St. Peter's and after him it was attended by Fathers Dupontavice and Ducondray until 1847, when Father Piers took charge, retaining it until 1870, when the succession continued as related elsewhere.

Only a small proportion of the graves in the older cemetery have tombstones, but from these some names and dates of interest are gleaned. Patrick Donnelly was born in 1798 and died in 1876. Near his grave are buried the remains of Eliza Donnelly, wife of Owen Cavanaugh, who died in 1881, aged forty-one ; Matthew died in 1849, aged twenty-seven ; Thomas A. died in 1873, aged twenty-seven ; Mary E., who was seven years old when she died in 1869 ; Mary E. was born in Memphis and the others in county Wexford, Ireland ; Margaret, wife of Philip Garragan,

died in 1854, aged fifty. The grave of Raphael Smith, a pioneer settler, is marked by a simple wooden cross, on which is painted the legend, "Raphael Smith, died 1888," and nothing more.

Part of the land on which the new church stands was devoted to burying purposes for those convenient to it and is known as the new cemetery, and the old cemetery was continued in use for the benefit of the cluster of families living in that locality. The first body buried in the new place was that of Mrs. Ann Cooney in 1859; and the next was that of James McGuire, the next year. None of the settlers in the immediate vicinity of the church came here earlier than 1840. Nearly all had been employed on the canal and came there to invest their savings in land.

The present St. Patrick's church was built in 1860 by Rev. B. Piers, who was then attending the parish from Montgomery. There were two sides in the congregation, and naturally enough the one at the old location, Glencoe, as it was called, was opposed to the removal of the church, as it would entail a journey of some miles in attending, but Father Piers thought the new location more centrally located and decided definitely upon it. The spirit of dissension thus begotten was left unallayed for some time, but Father Piers continued the devoted pastor of the people of St. Patrick's until 1870, having served them since 1847; in 1870 Rev. William Doyle became the first resident pastor of St. Patrick's. About 1875 he began the erection of a commodious pastoral residence, which cost about \$2,000. A log addition to its rear was built, partly of the logs from the old St. Patrick's church at Glencoe, and while the two buildings did not blend very well, there was at least an exemplification of the union that was desirable between the two wings of the parish. To this house there was a good stone foundation inclosing a roomy cellar and basement rooms. Father Doyle also provided the church with a bell, which cost \$250, and this is hung on scaffolding in front of the church.

In 1880 Father Doyle resigned on account of ill-health, and he was soon after succeeded by the Rev. G. M. Ginnsz, who showed considerable spirit in his efforts for the betterment of the parish and people. As one means to this end he organized St. Patrick's Total Abstinence society, with a membership of sixty.

This did much good for sobriety, charity and benevolence, and is still in existence. In 1883 he made some improvements and added the finishing touches to the priest's house, which was built by Doyle. He also undertook the building of a chapel on the ground where the old St. Patrick's church had stood. He got several generous subscriptions there and had the foundation built and some material collected. He was removed to Loogootee in August, 1885, and was succeeded by Rev. Charles Curran, who has labored zealously for the building up of the people not only spiritually but temporally. His Sunday sermons always have a well defined and needed end in view, and the very choicest words are banded together in smoothest sentences. Father Curran has greatly improved the church by having it nicely ceiled, re-roofed, re-floored and wainscoted. He has also purchased an additional plat of eighteen acres of land adjoining the church property. But his most important and of course most arduous work was the building of the chapel and school-house on the site of old St. Patrick's. He began this work in August, 1887, and completed it in November of the same year. This building is of brick and contains two well-furnished school-rooms, each 22 x 28 feet, and a prettily arranged chapel that contains twenty-four pews. The total cost was \$4,000, and not a cent of debt remains on it now. The chapel is used only for the celebration of mass when persons are brought there for burial in the old burying ground. The building is quite a handsome and showy one and the people of the locality are proud of it. Edward Lamb, who died recently, was the most enthusiastic in the matter and contributed \$500 to its erection. His son, James, gave \$200; Andrew Farrell, \$100; James Morin, \$100; William Donnolly, \$100; Michael Zinkans, \$100, while others gave lesser amounts, and many contributed willingly their labor.

The present pastoral residence was built in 1895. It is a handsome brick, two stories in height, with ten rooms, and cost about \$3,000. The school is public, but as the patrons are all Catholic a Catholic teacher is engaged and when the public term is ended the congregation continues the school for some months by private contributions, under the same teacher usually, both



ST. MARY'S CHURCH,
DECATUR, IND.

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schools being well attended. The congregation numbers about 135 families.

DECATUR, ADAMS COUNTY.

St. Mary's Church.—In the year 1837 Henry Dierkes, Henry Minter, Joseph Smith, Anthony Kohne and Bernard Holthaus arrived at Decatur, the town having been laid out in 1836 by Samuel L. Rugg, John Reynolds and Joseph Johnson. At their arrival there were but few houses—those of Jacob Huffer, Rugg, Reynolds, Veier and James Niblick.

In the following year, 1838, came George Fettich, John Muller, George Spuller, Timothy Coffee, Daniel Coffee, John Closs and Henry Will. In the spring of 1838 the first mass was said in George Fettich's house by Father Mueller; in 1840 arrived Henry Heidemann and Henry Grutzkamp, and in 1841 John Meiber's family came. The second priest of St. Mary's congregation was Father Hamion. The first Catholics baptized at Decatur were Minnie Holthaus, afterward the wife of Conrad Brake, and Mary Closs, now wife of Peter Holthaus. The first marriage was that of Timothy Coffee and Margaret Mueller, by Father Hamion, on the 10th of January, 1841. The third priest was Father Joseph Rudolph. He took up a subscription for a church and was assisted by Timothy Coffee, who collected \$75, and by John Closs and Anthony Kohne, who collected \$200 at Cincinnati. The beginning of the new church was made by the Spullers, who brought, with oxen, through the then deep mud, the heavy timber for the first church.

The fourth priest here was Father Moncina and the fifth was Father E. M. Faller. In 1842 the graveyard in the south part of town was bought. Father Faller began to build the old church in 1846. Before this time mass was said in Fettich's house, in the Closs tavern and in the old court house. During this time Father J. Benoit came here to say mass and to preach in English and in French and attend the sick. In 1847 the old frame church was plastered. Father Faller also bought the first bell at Cincinnati for \$60, which bell had to be shipped by canal to Fort Wayne.

During Father Faller's time were bought three more lots, so the church ground consisted of six. The sixth priest, Father B. H. Schulties, was the first permanently stationed here, and he built in 1852 the old priest's house and remained until August, 1856.

From August, 1856, until June, 1857, Father Faller and Father Rudolph paid visits to St. Mary's congregation. From June, 1857, Father Sebastian Gontez, C. PP. S., officiated until May, 1858. After him, in 1858, came Father L. Schneider, who remained but a few months. In July, 1858, came Father Jacob Greyer, who remained until September, 1862. Previous to this there were two missions held. The first one, in 1857, by Father Andrew Kunkler, C. PP. S.; the second one by Father F. X. Wenninger, S. J., in 1859. Father Meyers, there being no stationary priest here, and Father Heikmann, from St. Mary's church, Fort Wayne, came here occasionally to say mass. In January, 1865, Father Julius Becks came and remained one year. After him the congregation was without a pastor until the fall of 1865, when Father John Wemhoff came and remained until September, 1872. He took up a subscription for the present brick church and had the foundation laid.

In September, 1872, Father Wemhoff was succeeded by Father F. Von Schwedler, who remained until February, 1877, and was succeeded by Father J. Nusbaum, who remained until July, 1880, when he was succeeded by Father H. Theo. Wilken, who in the same year, 1880, began the new brick school-house, which was finished in 1881. He also built, in 1885, a new parsonage, and is at present the resident priest.

The St. Mary's people have grown from a small beginning into a large congregation, consisting, in 1898, of 230 families, or over 1,300 souls. It also has a good church property, consisting of a large brick church, a good brick school-house with four rooms, and new brick parsonage. In 1893 a Sisters' house, with twelve rooms, and a school-house with two rooms were added. May 1, 1888, Rev. Wilken was made irremovable rector and in the fall of 1896 an assistant priest was furnished.

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DOVER, DEARBORN COUNTY.

St. John the Baptist's Parish at Dover.—The records of this parish date as far back as 1840, but in 1820 there was erected a rude structure, as a place of worship, by the parishioners, who were chiefly Irish and English Catholics, and the parish was administered to by missionary priests who passed through this section of Indiana from Cincinnati, Bardstown, Ky., and Vincennes, Ind. In 1840 the records of St. John's assumed permanent shape, and show that Father Schneiderjans was the first priest who administered to the people regularly.

Bishop J. B. Purcell, November 5, 1848, administered the rites of confirmation to the first class of sixty-six in St. John's the Baptist, at Cross Roads, as the name of Dover was then unknown. Father Schneiderjans, the first resident priest, remained from March 12, 1840, to April 26, 1844; he replaced the log church by a frame structure more spacious, and was followed by Rev. Joseph Ferneding from 1841 to June 9, 1842, and his successor was Father O'Rourke, who officiated from June, 1842, to 1846. Next was Rev. Andrew Bennett. At this time the little frame church became too small for the growing congregation, and Father Bennett, in 1847, erected the first brick edifice, 60 x 35 feet, with a spire and a small bell. He remained until 1858. In 1859 Father Weinzopfel attended to the parish from New Alsace until November, 1860. Father Anthony Scheideler was the next rector. He came in December, 1860, to St. Leon, Ind., and from that place attended to St. John the Baptist until 1870. He made great improvements in the parish. He erected the stations in the church, built the sanctuary to the church, and put in a new altar in 1863 and in 1864 procured a new pipe organ, the first musical instrument placed in the church. In 1865 he erected the new brick school of two stories, and two rooms for school purposes and rooms for the Sisters' home. This parish was the first in Dearborn county to establish the Franciscan Sisters from Oldenburg, Ind. March 18, 1866, Father Duddenhausen came and remained in the parish until September 20, 1870. During his pastorate the ground was purchased upon which the rectory and the new church

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stand, procured a large bell and made other improvements, and all was paid for. Bishop Maurice de St. Palais went on an official trip to Rome, but had selected Father Schnell to take charge of the parish before departing. He came in November, 1870, and remained until March, 1871, when he returned to his former charge at Edinburg, which parish had petitioned the bishop for his return. Following him came Rev. H. J. Seibertz, in April, 1871, and remained till August, 1877. During his administration, in 1874, he succeeded in erecting the new church and spire, added a third bell and made other improvements, though leaving the interior of the church unfinished. He was succeeded by the present pastor, Rev. Father B. H. Brueggemann. There existed a little hard feeling in the parish on account of the removal of the new church to the present site, but Father Brueggemann, by his well-known zeal and tact, has restored harmony and peace.

DUBOIS COUNTY.

St. Anthony's Church, Dubois county, has had its existence since 1864, when the Rev. U. J. Meister, from Celestine, erected a small log church-building and a log parsonage, and remained in charge until 1868, when he met with a sudden and melancholy death by being struck by the limb of a falling tree while he was overseeing the clearing of the church ground. This lamented pastor was succeeded by Rev. Joseph Kauffmann, who officiated until 1870, and the succession thereafter was as follows: Rev. Eberhard Stadler until 1872; Rev. Placidus Zarn until 1875; Rev. Henry Hug until 1877; Rev. Benedict Brunet until 1879; Rev. Alphonse Leute until 1883; Rev. C. Thomas until 1885, when Rev. Basil Heusler, the present pastor, was placed in charge.

In 1882 Rev. Father Leute commenced the erection of a new church-edifice, which was completed sufficiently for divine service in 1885. Since the incumbency of Father Heusler, who came here September 1, 1885, he has put a stone floor in the church, introduced new pews, placed the bells and roofed the building with tin. The large altar is of stone and the pulpit on the north side of the auditorium is of black walnut. The tower, which is 115 feet high, was also erected by Father Heusler. The new

church was blessed December 20, 1885, by Rev. C. Thomas, and the first divine services therein were conducted on the same day. September 26, 1886, the church was consecrated by Bishop Chatard. February 22, 1890, five new bells were received, the total weight of which is 4,000 pounds and the cost \$786.80. These bells, in June, 1891, were also blessed by Bishop Chatard. June 4, 1893, ground was broken for a new parsonage. This building is of frame, is two stories high, contains twelve rooms and has attached to it an ell. It is a fine looking building, is nicely furnished and is a credit to the pastor as well as to the congregation.

The Sisters' residence, just north of the church-building, was erected in June, 1897, at a cost of \$866.35, including work donated. The total value of St. Anthony's parish is now about \$25,000. The present membership comprises about 100 families, while in 1864 it numbered but forty. The church societies are in a flourishing condition, and the school, which was established in 1864 by Father Meister, now has an enrolment of 166 pupils, who are in charge of three Benedictine Sisters. The parish is located seven miles east of Huntingburg and nine miles southeast of Jasper on the Air Line railroad, and the little village of St. Anthony has a population of perhaps 200.

St. Henry's Church.—In 1863 the corner-stone of St. Henry's was laid by the Very Rev. Bede O'Connor, vicar-general, O. S. B., and by him the church was dedicated. There were twenty families in the parish at that time and the congregation was administered to by the Benedictine Fathers of St. Meinrad until Father Benedict came in December, 1865, and here remained until 1872; Father B. H. Kintrup came in 1878, and during the same year built the priest's house. In October, 1879, came Rev. Pius Boehm, O. S. B., the first resident priest, and he remained until 1885. Then Rev. William Wack came and remained until June, 1891.

During Father Pius' time of duty the Sisters' house was erected, and the school placed in charge of two Sisters. The school has been conducted by them with some interruptions since 1882. Rev. Frank N. Seegmueller succeeded Father Wack in February, 1891, but died September 20, 1892. Father Placidus

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Zarn, O. S. B., then came and remained until October, 1892; Rev. Alex Koesters came October 25, 1892, and remained until October 1, 1894. In February, 1895, Rev. Ferdinand Hundt came and remained until November, 1897, when he was succeeded by Rev. Lawrence Fichter, who remained until March, 1897, when he was succeeded by Rev. Father Hommes, the present pastor. The parish is in a very healthy state, and but little debt rests upon it. The value of the church property of St. Henry is placed at \$5,000.

DYER, LAKE COUNTY.

St. Joseph's Church at Dyer was organized by the Rev. Jacob Schmitz, who, aided by the liberal contributions of about fifty-one of the leading members of the laity, succeeded in erecting a beautiful church-edifice before the close of July, 1867, at a cost of \$5,000. Father Schmitz was succeeded, in order, by the Rev. Fathers B. Th. Borg, B. Wiedau, King, Frund, Steurer and the Rev. Joseph Flach, the latter officiating from the spring of 1878 until 1883, when he was succeeded by the Rev. Charles V. Stetter, D. D., who remained until 1888, when Rev. Joseph Flach was again given charge of the parish and is still the resident pastor. The congregation now comprises sixty-eight families, all German with two exceptions. The school is in charge of one secular male teacher and one Franciscan Sister of the Sacred Heart, who give instruction to eighty children.

EARL PARK, BENTON COUNTY.

St. John the Baptist Church at Earl Park was first attended as a mission of Kentland and of Fowler until 1888, when Rev. Father Vauzier became the resident priest and remained until the coming of Father Weber. The structure is of frame, is about 30x60 feet in dimensions and contains a large hall. The cemetery, one mile southwest, comprises two acres. As yet there is no school connected with St. John's, but one is soon to be established.

EGE, NOBLE COUNTY.

The Immaculate Conception Church at Ege (French settlement) was organized about 1853, coincident with the organization

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of the church at Avilla, and was attended by clergymen from the latter place until the advent of Father Franzer in 1877, who remained until 1880, when Father Ege came and officiated until 1897. For a short time thereafter Father Jurascheck ministered to the spiritual needs of the parishioners, and was succeeded by Rev. F. Faust, the present pastor, whose name closes the list of incumbents up to date.

The congregation of the Immaculate Conception church, in the beginning, comprised but seven families, but it now numbers seventy-five. The first church, a frame, 24 x 56 feet, was practically built and donated by Gabriel Girardot, who also donated two acres of ground. This building was used until 1876, when Father Duehmig erected the present church, about one-half mile west of the old site, which is now used for a cemetery. The new building is 38 x 90 feet, and cost about \$4,500. Later, Father Duehmig, who had attended from Avilla from 1867 until 1877, moved the old church to close proximity with the new, and converted it into a combined school-house, Sisters' house, and priest's residence, but this structure was destroyed by fire, and Father Ege erected a fine new building for the same uses. The school is attended by sixty-five pupils, who are under the instruction of two Franciscan Sisters of the Sacred Heart.

ELKHART, ELKHART COUNTY.

Cathedral of St. Vincent De Paul.—May 17, 1867, Rev. A. B. Oechtering, of Mishawaka, pastor of St. Joseph Catholic church of that place, assumed charge of Elkhart as a mission, holding services in Conley's hall irregularly until March 8, 1868, when a permanent organization was effected, under the title of St. Vincent De Paul. A new church was immediately commenced on the lot purchased by the Rt. Rev. J. H. Luers, then the bishop of the diocese of Fort Wayne. The corner-stone was laid, July 12, 1868, by the bishop, assisted by Rev. A. B. Oechtering, pastor, and Rev. D. Duehmig, of Avilla, the size being 28 x 56 feet, and on the 25th of October following the church was opened for divine services, although in an unfinished state, not completed and dedicated until October 25, 1870. Up to November 27, 1869, Rev. A. B. Oechtering was in charge, after which Rev. John Oechtering

was the spiritual head until November, 1870, when Rev. A. B. Oechtering again returned and filled the pulpit to November, 1871, when the Rev. J. H. Quinlan was appointed; he was the first resident pastor and remained so until October, 1875, when Rev. M. F. Noll took his place and remained pastor to May, 1880, when he was removed and his place filled by the Rev. Kroeger, May 12, 1880. Among the prominent members of the church were Vincent Voisinett, Joseph Ludwig, August Ludwig, Dennis Brophy, John Singer, and by the financial aid of Mr. Voisinett especially, the church was completed, as he not only attended to its erection in person, but advanced money when needed. July 5, 1878, the Rev. Kroeger purchased the site of the present cathedral, and July 5, 1881, the school was erected, and occupied in September following. March 2, 1887, ground was broken for the new edifice, and the corner-stone laid May 2, 1887, by the Rt. Rev. Joseph Dwenger, D. D., of Fort Wayne, assisted by Rev. Kroeger, Rev. A. B. Oechtering, of Mishawaka, Rev. Kirch, C. S. C., of Notre Dame, and Rev. J. A. Kroeger, of Goshen, Ind. In length it is 125 feet, in width 50 feet, and from the ground to the top of the gold bronze cross on the spire is a height of 143 feet, the spire alone being 75 feet high. The distance from the floor to the ceiling is 36½ feet, and the brick work has a height of 29 feet. The ceiling is groined Gothic in architecture, and is remarkably handsome. The sanctuary has a space of 29 feet in depth, 21 feet in width, and is appropriately furnished with symbols. The choir, which is situated over the main entrance, is also very spacious and finely constructed.

The stained glass windows were presented by the various societies of the church and by individuals as follows: The large central window over the entrance, by Mrs. Martin Jordan, Mrs. Joseph Foy and Charlie Foy. The north and south front windows, by Rev. William Kroeger, C. H. Wagner, Joseph Ludwig, August Ludwig, Louis Westerman, William Nopper and Frank Karasch. The first windows on the north and south of the lower part of the house were also presented by the foregoing gentlemen, making four in all that were contributed by them; the second window on the north is a gift of the first communion classes of 1886 and 1888.

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The third is the gift of Anthony Roy and Louis Luelke. The fourth and fifth came from the Blessed Virgin Mary's sodality. The second window on the south is presented by the Indiana council, No. 81, C. B. L., the third by C. H. Wagner, and the fourth and fifth by Rosary sodality. The carpet for the sanctuary is presented by the married ladies of the Rosary sodality, and the matting by the young ladies of the Blessed Virgin's sodality.

The inside of the church is very fine, the frescoing having been done by a Munich student, Mr. Henry Meeker, of Logansport, Ind. There is a main entrance at the front of the building, and a doorway on each side of the entrance. The lighting is done by two large gas reflectors, and furnaces afford heat. The present pastor is the Rev. Henry Aloysius Boeckelmann, who was placed in charge December 30, 1891. The seating capacity is about 1,000 and 1,200 can be taken care of if necessary.

ELWOOD, MADISON COUNTY.

St. Joseph's Church, of Elwood, was organized by Rev. Father Malone and was later attended, in succession, by Reverends Fitzpatrick, McMahon, Crawley and Wiechmann, until Father Biegel came. Under Father Crawley a small brick church, 25 x 40 feet, was erected, but this was remodeled and enlarged by Father Biegel in 1891, and now has a seating capacity for about 400 people. But the energy of Father Biegel was by no means exhausted by the execution of this work, beneficial as it was. In 1889 he built the residence now occupied by the Sisters, which served temporarily as a parsonage, and in 1896 erected a handsome two-story parochial residence, costing \$3,000. He also laid out a beautiful cemetery of five acres, one mile south of the city, which is within easy access of the church. The church grounds are 300 feet front by 240 feet deep, on which, beside the church building, the parsonage and the Sisters' house, there is a school-building, 26 x 66 feet, and two stories high, containing four convenient school-rooms. The school is in charge of five Sisters from St. Joseph's convent, with Sister M. de Sales as directress, and the attendance numbers 272 pupils. The property on the coming of Father Biegel comprised two lots only, the additional real

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estate having been purchased by him at a cost of about \$1,000, while the total value of the property now owned by the congregation is placed at \$15,000. These figures speak well for the zeal and devotion of Father Biegel, and have won for him the devotion and love of his congregation, who esteem him not alone for the temporal work he has done in their behalf, but for his labors for their spiritual welfare.

It is the intention of the congregation to build a handsome new church in the very near future, when the old one will be converted into school-rooms, etc.

ENOCHSBURG, FRANKLIN COUNTY.

St John's Parish.—The records of this parish date from 1862 only, as all its previous history was destroyed by fire some years ago. Father Oesterling, a Franciscan priest, had charge of the parish in 1862, and was followed by Father Heck, who remained until 1879; he was succeeded by Rev. J. Stolz, who remained but a few months, and he by Rev. P. Richardus, a Franciscan, who had charge but a short time. He was succeeded by Father Kemper, who remained until 1882, when he was succeeded by the present rector, Rev. James Pfeiffer, who has been the pastor during the past seventeen years and has made many valuable improvements in the church and property, among which are new fences, stone walks, stained glass windows, new pews, a new organ (costing \$1,100), matting for the aisles, a new altar, and new carpets for the altar, twelve statues, a new slate roof for the church, and a rector's home. He has paid \$1,300 debt on the parish, and has expended about \$5,000 on the property.

The church is erected of stone, and has a spire about 135 feet in height with three bells; the membership in families is ninety, and the number of souls, 270. The school is under the guidance of a layman teacher, under the charge of the priest, and has an enrolment of sixty-five pupils. St. John's is ten miles east of Greensburg, and six miles northwest of Batesville, Decatur county.

EVANSVILLE, VANDERBURG COUNTY.

Assumption Parish, Evansville, was the first Catholic congregation organized south of Vincennes. It, of course, included all the

Catholics of Evansville at one time. In the year 1836 this could easily have been the case, for the Catholic population then consisted of but two families, that of Mr. Linck and that of the late John Walsh. The Assumption remained the sole church until 1851, when the Holy Trinity parish was organized for German-speaking Catholics.

In 1837 Rev. Father Deydier became Evansville's first resident pastor, and in 1839 a lot on Second street upon which to build Assumption church was secured for the sum of \$1,200. In 1840, August 5, the corner-stone was laid by the French bishop of Nancy, Monseigneur Forbin Jeanson, who was then on a visit to the diocese of Vincennes. Rev. Stephen Badin, the first priest ordained in the United States, preached the sermon on the occasion. In that year Rev. Roman Weinzoepfel, just ordained at Vincennes, was sent as assistant to Father Deydier. In 1849 Rev. Patrick McDermott became the assistant priest of Assumption parish. He celebrated his first mass in Evansville Christmas day, 1849. He became pastor in 1859, when Father Deydier retired to Highland, near Vincennes, where he died February 11, 1864.

The church property on Second street, through the instrumentality of Capt. F. P. Carson, was sold for \$50,000, \$5,000 of which was due the bishop and paid to him; and in April, 1871, the present site of Assumption church, corner Seventh and Vine streets, was purchased. Work on the present church began in 1872, and on the 7th of July of that year the corner-stone was laid by Bishop de St. Palais. Very Rev. Bede O'Connor was the orator. Father McDermott built the church on the grand scale in which we see it. He labored with zeal and saintly ardor until 1879, when, much to the regret of his parishioners, he was appointed pastor of St. Patrick's church, Indianapolis, where he died September 13, 1882. From the date of removal of Father McDermott until the appointment of the present very reverend pastor, about five months, Rev. John Gueguen, then chaplain of St. Mary's hospital, had charge of Assumption church. Very Rev. Eugene F. McBarron took charge November 7, 1879. Under his administration we can take a more favorable view of the parish grounds and buildings, for he has made many additions and

improvements. Among these are a fine hall and school-building, a pastoral residence, the repairing and frescoing of the church and the purchase of twenty feet of additional ground. These represent an outlay of nearly \$20,000.

The parish grounds extend 200 feet on Seventh street and 150 feet on Vine street. All the buildings front on the former street. On the corner stands the pastoral residence, a tastefully constructed and happily arranged house, costing upward of \$4,000. About the center of the grounds stands the stately and massive Assumption church, which cost \$73,000. The next building is the Sisters' house, representing \$2,000; and lastly the Assumption hall and school building, which is worth over \$7,000. These buildings, improvements, grounds, furniture and other parish property are worth the large sum of \$123,000. The debt is only \$13,000.

Assumption church is cruciform and of Romanesque style of architecture. It is sixty feet wide, ninety feet in the transept, fifty-two feet to ceiling and 149 feet long. It is built of brick, with stone trimmings, and is reputed as one of the most substantial and beautiful church edifices in the west. Its interior, especially since it has been frescoed and ornamented with a grand thirty-light candelabrum, which cost \$700, reminds the artist and the man of travel of Roman style, Roman richness and good taste. This obtains as well in the architecture as in the frescoing and decorations, which latter are kept as much as possible in the same order. The exceptions are the scattering here and there of a little of the more modern, just enough to satisfy the taste that inclines to brighter coloring—the semi-gay as distinct from the grand. The sanctuary is on the order of the Carthusian monastery, the Certosa of Pavia, which is the best sample of Italian renaissance in existence, and whose cloister is the only one in the world that has ever been decorated. The arches of the side altars are of the Roman style of the thirteenth century, while the basso-relievo angels are kept more in the style of Michael Angelo, as seen at St. Peter's. The ornaments around the windows are designed after fragments in the church of St. Maria del Popolo in Rome, while the ceiling is very much like that of St. Paul's at Rome before the

licking flames destroyed its admirable works of art. Altogether, the interior of the church of the Assumption, as it now stands fresh from the artist's brush, cannot fail to impress all beholders who have seen Rome with the majestic and imposing relics of Italian art in the Eternal city. These spectators will be generous in awarding a large meed of praise to the present pastors and people of Assumption parish, and to the Lebor Bros., of Louisville, who executed the work. Rt. Rev. Bishop Chatard, whose twenty years' residence amid such scenes in Rome, has made him a connoisseur of art, declares in favor of the excellence of the interior appearance of Assumption church.

The Assumption schools consist of four rooms, with an enrolment of about 240 pupils, who are taught by four Sisters of Providence, who live in the adjoining residence, and one lay teacher. The building is of brick; is 44 x 84 feet, two stories, with the upper floor in use as the Assumption hall. It was erected in 1881. The building committee, which materially aided the very reverend pastor, and richly deserved the thanks of the congregation, was composed of the following gentlemen: Patrick Raleigh, M. Gorman, Joseph Dillon and T. W. Venemann.

The church societies are as follows in name: Ladies' Altar society, Young Ladies' sodality of the Sacred Heart, Children of Mary, Boys' St. Joseph society, St. Joseph's Aid society for Men; Branch 46, of the Catholic Knights, composed of members from the Assumption and Holy Trinity parishes, was organized in 1879 by Hon. C. J. Murphy.

Holy Trinity Parish, at Evansville, was not regarded as a separate congregation until 1851, when the new church of that name was solemnly blessed in the presence of the right reverend bishop, and thereafter used exclusively by the German-speaking Catholics. Previously, Catholics of all nationalities attended at the Assumption church. For several years separate services were continued to be held there for the Germans, and Rev. Fathers Charles Oppermann, Martin Stahl, Conrad Schneiderjans and Roman Weinzoepfel succeeded each other in charge of the Germans and as assistants to Father Deydier. The first resident pastor for

the Germans was Rev. Francis X. Kutassy, who arrived in 1848. It was he who organized Holy Trinity parish and built the church.

In the work of building the new church he was ably assisted by the following gentlemen, who composed his first building committee: B. Nurre, H. Ahlerding, H. Hermann, M. Nies, Fr. Ziegenhagen and H. Rechtin. In 1849 the corner-stone was laid by Bishop de St. Palais, but on account of the ravages of the cholera the work was not completed until 1851. In 1855 a parsonage was built at a cost of \$1,500. In 1866 Rev. J. Ferd. Viefhaus was sent as assistant to Father Kutassy. Stained glass windows were put in in 1867 at a cost of \$2,700. In 1868 two large vestry rooms were built as an addition to the church, at a cost of \$3,000. In 1873 the front of the church was built newly, and a grand tower and spire erected. The edifice was then of these dimensions: Length 147 feet, width seventy feet, height to ceiling thirty-five feet. The spire stands 202 feet. In the tower is a chime of nine bells, which cost \$5,000. In 1872 Rev. Charles Loescher became the assistant priest, Rev. Father Viefhaus having undertaken the work of building up St. Mary's parish. In 1873 Rev. James Merckl became assistant. On the 11th of October, 1874, the golden jubilee of the noble pastor, Rev. F. X. Kutassy, was celebrated with pomp, and as a sort of finish to his labors, for he died on the 27th of that month, assisted in his last hours by his dear friend, Father McDermott, who administered to him the last sacraments. He was buried in the new St. Joseph's cemetery, the first priest there interred, and a grand monument was erected to his memory in 1875. Rev. Father Merckl was in charge for seven months, or until the arrival of Rev. P. J. J. Duddenhausen as pastor, May 19, 1875, to whom was given Rev. A. Oster, as his assistant, in July of that year. Father Duddenhausen began many reforms in the congregation, adopted business methods and celebrated the public service of the church with pomp and solemnity. He was given Rev. Wm. Bultmann, as his assistant, July, 1877, and in 1880 Father F. B. Luebbberman became his assistant, taking Father Bultmann's place, that reverend gentleman having undertaken the work of organizing St. Boniface's parish.

Attention was paid to the matter of education as early as 1851, when, with the organization of Holy Trinity parish, its first little brick school-house was built. In 1853 the Sisters of Providence came to teach the children of the parish. In 1860 a school was built especially for female children, and in 1863 a residence was built for the Sisters. A grand clearing out of all the old buildings took place in 1869, when the present grand school-building was erected. It is 58 x 105 feet, three stories, with the upper floor used a hall. The pupils, to the number of 506, are taught by four Sisters of Providence and one lay teacher.

Rev. Father Duddenhausen died in 1886, and was buried in St. Joseph's cemetery. His zeal and labors were great, and he was mourned by his congregation. He was born in Prussia, June 15, 1842, emigrated to the United States September 20, 1863, and was ordained priest December 23, 1865. He was pastor at Lawrenceburg from October, 1870, until May, 1875, when he became pastor of Holy Trinity parish, Evansville. He was succeeded by Rev. H. John Diestel, who, for nearly a quarter of a century had been the pastor of St. Philip's, in Posey county. He became pastor of that church January 15, 1865, made many improvements, including the building of a new church, and left the congregation not only free of debt, but with money in the treasury.

Father Diestel was born in Hanover, Germany, October 7, 1838. Having made his preparatory studies, he emigrated to the United States in 1857, and entered St. Charles' seminary at Vincennes, where he was ordained priest by Bishop de St. Palais, December 21, 1864. Father Diestel is a portly man, of soldierly bearing, a fact which corresponds with his having served in the United States army. In the pulpit he is of great force, and is known as an eloquent and earnest preacher.

Holy Trinity church, thus provided for, and having been recently much improved and renewed, is prominent among the Evansville churches, not alone on this account, but because the congregation, even after giving up 200 families to the new St. Anthony's parish, is yet the largest in Evansville, having over 400 families, or nearly 3,000 souls in all. Among the many improvements, the frescoing of the church must be especially mentioned.

It is tasteful and cheerful, almost approaching the gay, and has considerable merit. It cost \$3,200. The parish grounds are at the corner of Third and Vine streets, and are 150 x 225 feet. The parish debt is \$16,650.55 and the value of the property is over \$125,000.

St. Mary's, in point of time, is the third of the Catholic congregations formed in Evansville, and of the German-speaking parishes it is the second. In all other respects it is worthy of equal consideration with the best and most flourishing in the city. It dates back to 1866, the year of the appointment of its present pastor by Bishop de Saint Palais. Its territory comprises that portion of the city east of Main street, and the division just made in the erection of the new St. Anthony's parish diminishes by about fifteen its 270 families.

The first work done by the pastor, Rev. John Ferdinand Viefhaus, after the purchase of the present site of the parish buildings, was the erection of a two-story brick school-house at a cost of \$5,000. This building is at the southeast corner of Cherry and Upper Sixth streets, where, on the former street, the parish grounds extend 240 feet, by 145 feet on the latter. The next of the parish buildings is the church, a brick structure of imposing architecture and dimensions. The corner-stone was laid by Bishop de St. Palais, October 28, 1866. Sixteen priests were present, together with a vast concourse of people. Very Rev. Bede O'Connor and others preached on the occasion. It was finished December, 1867, was dedicated by Bishop de St. Palais on the third Sunday in Advent, and was used for the first time January 1, 1868. It is Gothic in style, and its dimensions are 66 x 140 feet, its center ceiling being 50 feet high. The frescoing is tasteful, the altars elegant and in keeping with the style of architecture, and the organ, too, is a very good one. The spire, surmounted by a golden cross, stands 175 feet, and in the tower is a chime of three bells that are noted for size and sweetness of tone. St. Mary's church, including pews, altars, bells, organ, etc., has cost \$60,000.

The next building in order is the pastoral residence, a com-

modious two-story brick structure which cost \$6,200. It was built in 1881. The last and the next best building after the church is the girls' school and the Sisters' house, a three-story brick edifice, 45 x 80 feet, which is good value for its cost, \$14,000. It was erected in 1871, and about 400 pupils are taught by four Sisters of St. Francis and one lay teacher.

From a report made to Bishop Chatard, in 1880, by the then reverend pastor, it appears that during the thirteen years from 1867 to 1880 St. Mary's congregation paid out for improvements, interest, salaries, etc., the very large sum of \$152,000. This was a most excellent showing, and manifested the accord with which both priest and people labor for the common good and the advancement of religion and education. Much of the property was bought when high prices obtained, and most of the parish buildings were erected under such circumstances; the property, taken as a whole, is still worth the high cost price, shows no depreciation, and is cheap at the low estimate of \$100,000. The debt is only \$18,000, and the number of souls exceeds 1,800.

The societies of the parish are numerous and prosperous, the prominent ones being St. Joseph's society for Married Men, St. Aloysius' society for Young Men, the sodality and society for Young Ladies, the St. Mary's society for Married Ladies, and the Third Order of St. Francis. The present pastor of St. Mary's is the Rev. Joseph Dickmann.

St. Boniface's Parish, of Evansville, is the fourth parish in the order of time and the third of the German-speaking Catholic congregations in Evansville. Its territory formerly belonged to Holy Trinity parish, but on account of its remoteness and the inconvenience the large German population of the northwestern portion of the city were subjected to by having to attend at Holy Trinity church, Bishop Chatard, on learning the situation, created the new parish. He did so very gladly, chiefly to lighten the burdens of the people, and also because they seemed perfectly able and willing to take care of their own material interests.

The first move in the creation of St. Boniface's parish was a meeting of prominent Catholic Germans at the residence of

Charles Schulte, on Wabash avenue, October 20, 1878. Beside Mr. Schulte, who was the prime mover, there were present at the meeting Henry Riteman, Adam Helfrich, John T. Rehtin and Aug. Rosenberger. A letter setting forth the facts was sent to the bishop, and block 63, on Wabash avenue, 400x250 feet, and worth \$10,000, was purchased for \$5,000, as the site of the parish buildings. With this the matter rested until November, 1879, when Charles Schulte and J. Theo. Rehtin called upon the bishop and urged the creation of the proposed parish. On January 4, 1880, Bishop Chatard visited Evansville, received the deed to the property from the gentlemen named, created the St. Boniface's parish, and appointed as its pastor Rev. Wm. Bultmann, who lived for one year at the home of Charles Schulte without cost to the congregation. Father Bultmann had been the assistant priest at Holy Trinity church. At the meeting of interested Catholics where these things were done, \$10,000 were promptly pledged in support of the new parish. Work was begun on the temporary frame church February 1 of that year, and on the following Sunday, February 6, high mass and vespers were sung in the same, to the delight of the people. Miss Mattie Raleigh played the organ. After two months an addition had to be made so as to accommodate the people; and this wooden structure, 36x112 feet in dimensions, less than a year later had to give way to the present grand edifice.

The corner-stone of the present St. Boniface's church was laid with imposing ceremonies September 4, 1881, by Rev. Roman Weinzopf. Father Duddenhausen preached. All the Catholics of Evansville were out in their thousands, and the day was a memorable one. The work on the new church was pushed so rapidly that the sacred edifice was dedicated by the Rt. Rev. Bishop, April 27, of the following year. Rev. J. Ferd. Viefhaus, pastor of St. Mary's church, delivered the dedicatory sermon. On the occasion the Rt. Rev. Bishop was the guest of Mrs. Charles Schulte. The church presents one of the grandest and most imposing front views of any other church edifice in Indiana. It is seventy feet wide by 147 feet long, and its two spires stand 202 feet. In its towers are three bells weighing 3,700 pounds. Two of these

were donated. A new corrugated iron ceiling has taken the place of the plastered ceiling and is richly frescoed. The woodwork and furniture are grand, excelling anything of the kind in the state.

This enterprising parish continued its improvements, for in 1885 it erected a splendid school-building at a cost of \$10,000. The first frame school was built by Adam Helfrich, and its use donated by him for a year. In the beginning the number of school-children did not exceed fifty, but at this writing 267 are in attendance. From a small structure of only three rooms, 18 x 24 feet each, in 1881, the school accommodations have been enlarged and improved, and the present beautiful school-building contains six rooms, each 24 x 36 feet, with spacious halls and an imposing exterior. Six Ursuline Sisters from Louisville are in charge. Bishop Chatard dedicated the school-building in December, 1885.

Rev. Father Bultmann, having the greatest faith in the usefulness of church societies, organized them the very first Sunday on which mass was celebrated in the new parish, February 6, 1881. These societies are: St. Ann's society for Married Ladies, St. Mary's sodality for young lady members; St. Boniface's Men's society, and St. Aloysius society for Young Men. Besides these, the Catholic Knights, Branch 511, began with forty-six members, but is more than double that number at present. Not including a pastoral residence, the value of improvements and grounds of St. Boniface's parish is nearly \$100,000. This estimate is based upon the following figures: The church cost \$68,000, the school \$10,000, the grounds, worth \$10,000, cost only \$5,000. Allowing for increase in value of real estate, and not including furniture, statues, etc., the large sum of \$100,000 is almost accounted for. If we subtract the amount of indebtedness (\$43,000) from the above sum, it will be seen that for each of the seven years of its existence this plucky and enterprising congregation has contributed nearly \$10,000. What the future will be depends upon a continuance of the energy, harmony and zeal which have obtained in St. Boniface's parish from the beginning. The people are generous, and take a just pride in their parish and its institutions, while their pastor is devoted, laborious and lovable. The present pastor is the Rev. L. M. S. Burkhardt.

Sacred Heart Parish is the fifth organized in Evansville and the second of the English-speaking congregations. Within its present limits there were found fifty families in 1885, for whom it was a great hardship to be obliged to attend the Assumption church, situated more than a mile distant. On learning the facts the right reverend bishop consented to the building of a church for these people, which would be, until further notice, a sort of chapel of ease to Assumption church. Very Rev. E. F. McBaron and Rev. P. H. Rowan, pastors of Assumption parish, began the good work in June, 1885. During their tour collecting funds for the new church they were cordially received by all the people, who manifested a very generous spirit. John A. Reitz, a prominent, wealthy citizen of another parish, donated not only the ground, 75 x 150 feet, but also the church building, 32 x 85 feet, the construction of which he personally superintended. He made another donation, March 20, 1888, of ground for the proposed Sacred Heart school, instructing the pastor, Rev. P. R. Fitzpatrick, to go on with the work and call upon him for the money.

Rev. P. R. Fitzpatrick took charge of the Sacred Heart parish December 4, 1887, and its independence dates from that time. The church was dedicated November 15, 1885. The dedicatory ceremonies, in strict conformity with the ritual of our Holy church, were performed with due solemnity. The Rev. Father McBarron blessed the new edifice, and immediately after celebrated the first mass in the neat and elegant Sacred Heart church. The reverend clergy of Evansville assisted at the mass, in the sanctuary. The sermon was delivered by Rev. Father Bultmann. While the new church was in course of erection the Rev. Fathers McBarron and Rowan visited the various families of the newly organized parish and solicited subscriptions for the (interior) equipment of the church. Their appeal to the people was not in vain, for each family contributed so generously that to-day the new church of the Sacred Heart is without a cent of debt. Of course, the attainment of such a happy result is attributable to the zealous efforts of the reverend Fathers, to the munificence of John A. Reitz and to the generous contributions of the parishioners. The sacred vessels and vestments were donated by members of the Assumption

church. The names of the donors and the articles donated are as follows: A beautiful chalice was donated by William Hughes; an elegant ciborium by John Nolan; a handsome ostensorium was given by Mr. and Mrs. Charles Yaeger; the vestments were donated by Mr. and Mrs. William Gorman; a large-sized picture of the Sacred Heart was given by Mrs. James Crosby; a beautiful stole was given by Miss Clara Reis. Toward the purchase of a new altar the following persons contributed: Edward White, \$25; Mrs. A. Reis, \$25; Mrs. Sarah Shea, \$5. A number of other persons contributed their mite toward this worthy object.

The holy sacrifice of the mass is celebrated in the Sacred Heart church every Sunday and holy day at 8:30 A. M. At 2:30 P. M. every Sunday catechetical instruction and recitation of the rosary. The Catholics of the new parish are enthusiastic over the spiritual work which has been inaugurated in their midst, and are making every just effort to assist the reverend Fathers in making the new congregation flourish, and in causing it, too, to verify the parable of the mustard seed.

Rev. P. R. Fitzpatrick, pastor of the Sacred Heart church at Evansville, is a native of Ireland and was born in county Carlow in 1843. He was educated for the priesthood in his native country, but when quite a youth came to the United States, and was ordained priest at Vincennes December 21, 1864, by the Right Rev. Bishop Maurice de St. Palais. He celebrated his first mass at Madison, in which city he remained a short time at the request of his intimate friend, the Very Rev. Father Dupontavice, to aid him in making an addition to the church and in erecting its spire. He was then assigned to Vevay, Switzerland county, where he zealously and effectively labored in arousing the people to an interest in the progress of the church, and was next sent, July 6, 1866, to Indianapolis, as an assistant to the Right Rev. Mgr. Bessonies, who was then engaged in building the present St. John's church. Father Fitzpatrick proved to be an active and valuable assistant to Mgr. Bessonies, and did much to aid him in improving both the spiritual and temporal condition of his congregation.

In 1869, Father Fitzpatrick was placed in charge of what is

now known as St. Patrick's parish in Indianapolis, where he built the beautiful church-edifice of the same name, which he completed in 1871. During his sixteen years' incumbency of this pastorate Father Fitzpatrick was untiring in his exertions for the promotion of the welfare of the parish, and since his appointment to the church of the Sacred Heart at Evansville his ardor and industry have in no manner been relaxed. To quote M. W. Carr, the able writer and accomplished publisher of many pamphlets touching the history of Catholicity in the state of Indiana, the following paragraph may be here added with indisputable propriety:

In every place, and under every circumstance, he has shown himself to be a true son of Erin, and a devoted priest who would give his life for his faith. He has a warm nature, a generous heart, and a bright, well-stored mind. For these reasons, and also because of his honesty of purpose and out-spokenness, he is admired and much beloved by the thousands who know him in Indiana. To hear him from the pulpit is to be reminded of other times, and to be of his auditors while he is on the lecture platform is to feel more than you can make manifest by applause or rapt silence. The people of Evansville experienced this on the evening of March 18, 1888, last, when, in Assumption hall, he lectured on "The Mission of the Irish People," before one of the largest audiences that has assembled in the city for many years. Father Fitzpatrick is a scholarly priest, and a most hospitable and genial gentleman. Under his guidance the new Sacred Heart parish will grow in both moral and material prosperity.

St. Anthony's Church, at Evansville, Ind., dates its history from the year 1885, when the Right Rev. Francis Silas Chatard, fifth and present bishop of Evansville, was presented, by Mrs. Magdalena Reis, with a lot 140 x 250 feet, with the stipulation that a church edifice be erected upon the ground. In 1888 the bishop was petitioned, by about 150 families, for permission to organize a congregation, and for the presence of a priest for that purpose. In April of the same year, Rev. Joseph Schuck was appointed; he called a meeting of residents—the prospective parishioners—the congregation was duly formed, and Rev. Johann Diestel installed as pastor. A building committee, composed of Edward Juergemeier, J. H. Borgman, Bernhardt Kluck, Franz Moers, Ernest

Hoffman and Joseph Kaelin, was appointed, and the work of collection of subscriptions begun for the purpose of raising funds for the erection of a school-house, which should also be used for church services. Father Schuck, however, was taken ill, and in May was succeeded by Rev. Kaspar Seiler, and the work vigorously continued. Building plans were drawn up, were presented to and approved by the bishop, and the contract for the erection of the structure was awarded to Edward Juergenmeier the cost to be \$8,480. During the interval from June 17, 1888, when the corner-stone of the building was laid, until its completion, in October, services were held in the upper story of the dwelling of Mrs. Reis, where the first mass had been read on the 13th, on St. Anthony's day. In this dwelling, also, rooms were provided for the accommodation of the pastor until the completion of the parsonage.

Bishop Chatard officiated at the laying of the corner-stone, and the first services were held in the new building November 4, 1888, and the church dedicated June 17, 1889, by the Right Rev. Abbot Fintan Mundtweiler, of St. Meinrad, Ind. The contributions to the erection of the building had amounted to nearly \$7,400, and at the first service, seventy-two pews, or seats, were rented for one year, which netted \$1,510, and still there remained an indebtedness of \$3,103. At the opening of the school, in October, 1888, there were 110 children present, and the school placed in charge of the Franciscan Sisters of Oldenburg, Ind. There were then only two classes, but in a few months the number had increased to 165, and a third class was formed; in September, 1892, was a fourth class added, and in the spring of 1896 a fifth.

In March, 1889, the good Sisters of Oldenburg purchased a piece of property opposite the original school and church-building for \$2,400, and on this lot now stands the present handsome school-building and the residence of the Sisters, which was erected at a cost of \$10,000.

In the spring of 1889, the parsonage was completed, and, with the necessary furniture, cost \$3,000. The increase in the congregation had now made it plain that a new church-building

was a necessity, and steps were taken for its erection. Plans were prepared by Rev. Brother Adrian, an accomplished architect of the St. Louis Franciscan province, and came to hand in August, 1893. The corner-stone was laid by Very Rev. A. Scheideler, vicar-general of Indianapolis, in May, 1894, the stone contract having been awarded to Anton & Philip Kessler, for \$4,000, and the contract for the brick work to Hoffman Bros., for \$26,439. The edifice was under roof in the early fall, and October 20, 1895, the congregation took possession. The dedication was postponed until spring, and in the meantime the altar had been put in place and the interior decorations finished. By November 17, the seats in the new church had been rented for \$2,800, and May 25, 1896, the church and its furnishings were consecrated by Bishop F. S. Chatard, assisted by the bishops from Belleville, Ill., and Nashville, Tenn.

St. Anthony's measures 63x165 feet, with two towers, each 150 feet high, the interior formed of three naves, and the fresco work was done by W. Kloer, of St. Louis, Mo., and W. T. Feld, of Chicago, Ill., at a cost of \$3,400; the richly-pictured cyclis is from Zettler, of Munich, and represents some of the principal events in the life of the Blessed Virgin Mary and that of her Son. The following statistical information in regard to St. Anthony's congregation will be found interesting: Cost of temporary church and school-building with furniture, \$13,000; parsonage and furniture, \$3,000; new church (without bells or organ), \$45,000; total, \$61,000. Subscription for the new church, \$17,000; donations for windows, etc., \$3,000; collections of money in other Catholic churches in Evansville, \$1,500; money, which was collected before and during the building of the church, through rents of seats, etc., \$15,000; total, \$36,500. Number of schools is five; number of scholars, 433; number of families, 350; Men's society of St. Anthony, ninety-five; Ladies' society of St. Anna, 140; Virgins of St. Agnes society, seventy; St. Stanislaus Young Men's society, thirty; Virgins' sodalities of Maria, sixty-five; Knights of St. John, thirty; Catholic Knights, eighty; Catholic Knights' Benefit society, fifty; Third Order of St. Francis, 100.

IN THE STATE OF INDIANA.

FERDINAND, DUBOIS COUNTY.

St. Ferdinand's Church.—The village of Ferdinand, Dubois county, Ind., will number at present about 800 souls, and is one of the largest congregations of which the Benedictines have charge of in the diocese of Vincennes.

Rev. Ulrich Christen and Rev. Bede O'Connor arrived and established themselves here in 1853, and in 1854 they had a stone church erected; a fine organ was placed in it in 1857, when Father Ulrich was called to St. Meinrad; in 1858, Father Isidor assumed charge of the congregation, numbering 400 families, attending, also, Mariahill until April, 1861. During his time, in 1858, the main altar was erected; and in 1859 the two side altars were put in place; in 1860 a new bell was procured, and oil paintings for the altars arrived in 1861. Father Fintan was pastor during April and May, of 1861; Father Chrysostome from May 12, 1861, to 1871. Father Chrysostome was called to Terre Haute, however, to relieve Father Bede, and Father Wolfgang had charge of Ferdinand from June 5, 1864, to February 22, 1865, and Father Isidor until Father Chrysostome's return, March 19, 1865. In 1868 the congregation numbered 2,000 souls, and 350 children at school. Father Henry, in November, 1868, was sent to assist the resident pastor.

Rev. Eberhard Stadler was given charge in 1871. He had, as his assistants, respectively, Revs. Maurus to 1876, Conrad Placidus, Maurus, Boniface and Pius. On June 19, 1870, the Rt. Rev. Bishop Luers, of Fort Wayne, solemnly dedicated St. Ferdinand's church, Father O'Connor preaching the sermon. Father Prior Martin was assistant priest; Fathers Wolfgang and Fintan, deacons of honor; Revs. Benno and Boniface, deacons of the mass; Father Isidor, master of ceremonies; Father Chrysostome and Father Benedict, chanters. Father Eberhard was absent at St. Mary's, in Indianapolis, from November 13, 1873, until August 1, 1874. His assistant, Father Maurus, had charge during that time, assisted on Sundays and festival days by Father Wolfgang. January 23, 1876, Abbot Martin blessed the chapel of the Blessed Virgin; June 3, 1876, the cemetery, much enlarged, was blessed, and

A HISTORY OF CATHOLICITY

the corner-stone for the chapel of the Seven Dolors was laid by Abbot Martin, and blessed by Father Prior Fintan, March 23, 1877. The value of the church property reaches \$73,300. The number of families in the parish will number 370, and the church attendance reaches 1,800.

FLOYD'S KNOBS, FLOYD COUNTY.

St. Mary's Church of the Assumption.—This parish is possibly the second oldest in the state of Indiana, and mass was said several years in the homes of the settlers, ere a log church was erected.

Father Neyron was among the first pioneer priests who administered to the parishioners, which was about 1833. Fathers Badin, Able and Reynolds were also among the earliest priests in the parish. The first edifice erected was of logs and remained standing until about 1837. The first land which was donated to the parish was given by Thomas Piers, father of the well-known Bartholomew Piers, who was priest at St. Peter's, Daviess county, Ind., for forty-seven years. He gave one acre of ground and the church which was built by the people. The following roster of priests is given the historian by Messrs. James Burns, F. A. Receveur, and Adolphus Banet: Resident parishioners—Fathers Neyron, Bessonies and William Doyle, Rincas and Gueguen, who built the first priest's home; G. M. Ginnsz, Father Stremier (who enlarged the priest's home), Father Stricker (who built the home of the Benedictine Sisters), and Father Hillebrand, the present pastor. The present church was erected in 1837. The ground, seven acres, was given by Michael Quencez and Patrick Byrne, who gave three and one-half acres each. This land includes the premises of the priest's home and the cemetery, and was donated in 1837. The fair cash value of the parish property is about \$7,500.

FORT WAYNE, ALLEN COUNTY.

Cathedral of the Immaculate Conception.—The first Catholic house of worship at Fort Wayne, Ind., was a small, frame weather-boarded shanty, erected in 1837 on the site of the present imposing cathedral-edifice, and was known as St. Augustine's

church. In 1857 the diocese of Vincennes, which up to that time had included the whole state of Indiana, was divided, and the northern part of the state erected as the diocese of Fort Wayne, with the city of the same name as the episcopal see, and with the Right Rev. J. H. Luers as first bishop. In 1859, when preparations were made for the erection of the present cathedral, the original frame church was removed to the east side of the cathedral square, facing on Clinton street, but a short time afterward was destroyed by fire, supposedly the work of an incendiary.

Bishop Luers and the Rev. J. Benoit began the erection of the new cathedral, in the year last mentioned, aided by Henry Baker, Michael Hedekin, Maurice Cody and Jacob Kintz as a building committee. The cost of the building proper was about \$54,000, while the organ, pews and other furniture cost over \$9,000 extra. Of this amount about \$14,000 resulted from collections or subscriptions in Fort Wayne, and \$2,000 from a fair or bazaar. The balance was collected by Father Benoit while on a visit to New Orleans in 1860, or realized from other sources, including his private purse, and the entire cost fully met. The architect of this magnificent building was Thomas Lau, who also held the contract for the carpenter work, while the brick work was done by James Silver. The episcopal residence was erected by Father Benoit at a cost of \$16,000, which he paid from his own resources, with the exception of \$2,000, which was paid by the diocese.

Right Rev. Bishop Luers passed away in June 1871, and was succeeded by Right Rev. Joseph Dwenger April 14, 1872, and at his death, January 22, 1893, was succeeded by the present eminent priest, Joseph Rademacher, D. D., who was transferred to the bishopric of Fort Wayne by pontifical letters, dated July 14, 1893. Father Benoit remained pastor of the cathedral for several years under Bishop Dwenger, but on account of increasing age relinquished his charge. Among other pastors who have officiated at the cathedral may be mentioned the Revs. E. P. Walters, J. H. Brammer, A. M. Meili, W. F. M. O'Rourke, J. M. Graham, M. E. Campion, J. Grogan, P. M. Frawley, J. R. Dinnen, J. M. Hartnett, L. A. Moench, H. A. Boeckelmann, P. F. Roach, J. F.

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Lang, T. M. O'Leary, J. F. Delaney, M. J. Byrne, the present clergymen being Right Rev. Joseph Rademacher, bishop of the diocese; Very Rev. J. H. Brammer, vicar-general; Rev. Charles B. Guendling, secretary; Rev. F. Koerd, defensor matrimonii; Rev. J. H. Bathe, procurator fiscalis, and Revs. Frederick Dandurand and John Durham, assistant pastors.

The school for boys attached to the cathedral is attended by 381 pupils, under the supervision of eight Brothers of the Holy Cross, with Rev. John Durham as reverend director, and the school for girls, connected with St. Augustine's academy, is attended by 401 pupils, with eighteen teachers and Rev. Frederick Dandurand as reverend director.

The Mother of God Church was founded in 1848, when thirty German families, who hitherto had attended St. Augustine's church, manifested a desire to build a house of worship wherein they could have the gospel preached in their own language, and accordingly purchased a few lots at the present intersection of Lafayette and Jefferson streets, for \$1,700. To secure the payment of this money Bernard Meyer, Nicholas Jostvert, Henry and Lucas Hoevel, and Bernard Voors gave a mortgage on their farms. The first church council consisted of Rev. E. Faller, Joseph Sommers, B. Rekers, Martin Noll, G. Fox and H. Englert; the building committee was Father Faller, B. Rekers, Lorentz Meyer, Ulrich Rehne, Herman Englert and Joseph Sommers. Lorentz Meyer dug the first earth for the foundation of the new brick church, which at present serves as a girl's school. The dimensions of the building were 32x64 feet. In August of the same year the cholera interrupted the progress of the work, but the church was brought to completion in November, and on the 29th of the month these thirty families moved in procession from St. Augustine's church to take possession of the new building. Rev. F. X. Weninger, the zealous missionary, since then gone to his reward, who had been preaching a mission to the German Catholics for a week previous, conducted the solemn entry into the church and dedicated it to the services of God under the tutelage and title of "The Mother of God Church." E. Faller, who became the pas-

tor of the new church, took part in the dedicatory services. A small one-story frame house was erected to serve as a pastoral residence, and the school-house that had served the Germans was moved from Calhoun street one year after opening the new church, and placed in the rear of the pastoral residence.

In 1850 Bishop de Saint Palais, of Vincennes, visited the parish, administered confirmation, and gave the church \$500. The little edifice served its purpose from 1849 for ten years, but in 1858 a subscription was started for the erection of a more commodious church. The plans were made by Thomas Lau, to whom the contracts for brick work were let; for the plastering, to N. Meyer and N. Alter; for the wood work, to Thomas Lau, except the inside wood finish, which was done by Herman Wilkins, George Link and Henry Pranger. The bricks were purchased from Samuel Lillie at \$4 per 1,000. The sand was donated by Edward Smith. B. H. Schnieders, who owned one horse, succeeded in borrowing another, and placed the service of the team at the disposal of the building committee during the summer. Another team, belonging to B. Trentman, another to Lorentz Meyer, and another to Joseph Zimmerman, were kept busy during the season. The building committee of the new church was B. Trentman, H. Nierman, John Trentman, M. Noll and B. H. Schnieders, under the administration of Rev. E. Faller, but he was shortly afterward transferred to New Albany, and was succeeded by the Rev. Joseph Weutz, in 1857.

In 1857 the diocese of Fort Wayne was established, and Rt. Rev. J. H. Luers, the first bishop, arrived here in January, 1858. He laid the corner-stone of this new church in the summer of the same year, and preached to the assembled multitude. Another sermon, in German, was preached by a Rev. Mr. Snyder, of Hesse Cassel. In 1859, on the second Sunday of November, Rt. Rev. Bishop Luers dedicated the new church under the title given its predecessor in 1848. Henry Monning traveled over the country with Rev. J. Weutz, soliciting contributions to pay for the structure, which had been erected at a cost of \$30,000, and upon which a heavy debt remained for many years. In 1871, during the absence of Rev. J. Weutz, who had gone to Europe on a visit,

Rev. F. Von Schwedler had charge, and in the meantime completed the spire. The assistant priests to Father Weutz were, in turn, Revs. A. Heitmann, A. Young and B. T. Borg.

In 1872 Rev. J. Weutz resigned the pastorate of this church and Right Rev. Bishop Dwenger, who had succeeded to the see of Fort Wayne upon the death of Bishop Luers, appointed the Rev. Joseph Rademacher to take charge, with Rev. Charles Steurer as his assistant. After some seven years in this pastorate, Rev. Rademacher was transferred to LaFayette, and a few years afterward became bishop of Nashville, Tenn. Rev. J. H. Oechtering was appointed to take charge of the Mother of God church July 14, 1880. His assistants were successively Revs. C. Steurer, C. Ganser, L. A. Moench, C. M. Romer, R. Denk, and G. Hottenroth.

January 13, 1886, will be memorable in the history of this church for many years to come. At half-past one o'clock in the afternoon the boiler beneath the church, from which the steam heating was generated, exploded, and the great edifice was a disastrous scene of wreck and ruin, the shock being felt in every part of the city. The fireman was killed and carried with him the secret of the cause of the disaster. A little girl, passing the church at the time of the accident, was struck by a door which was blown from its holdings, and instantly killed. The pastoral residence was also greatly damaged. But now an elegant new structure graces the scene of the disaster, and was erected at a cost of about \$75,000, S. M. Lane, of Cleveland, being the architect. The corner-stone was laid by Rt. Rev. Bishop Dwenger on the 11th of July, 1886, amid an immense throng of people. The great structure finally became a finished monument and a tribute to the liberality and almost unequaled generosity of the members of the congregation and of citizens generally, even non-Catholics of the city contributing cheerfully to its erection.

On the third Sunday of Advent, 1887, the church was dedicated by Rt. Rev. Joseph Dwenger, D. D., who also preached the English sermon. The sermon in German was preached by Very Rev. Abbelen, of Milwaukee. Rt. Rev. Bishop Rademacher, of Nashville, sang pontifical mass on the occasion. There was a large attendance of priests and people from far and near, who had

come to rejoice with the pastor and the congregation upon the completion of the new church, which will be a lasting monument to the generosity and faith of the people.

In the year 1862, the old school-house, a part of which had served as a church from 1849 to 1858, was torn down and a new handsome school-building and Sisters' convent were erected in its place at the cost of \$20,000.

St. Paul's Church.—During the winter of 1864 some thirty-five German-speaking Catholics gathered at the residence of the Rekera Brothers, and after some deliberation set about the work of erecting a church in the west end of the city. These same Rekera Brothers had been managing a general home for orphans and aged people, which was supported by private charity, county funds, and church aid, from 1847 till about 1864, when the orphanage was opened at Rensselaer, and the St. Joseph hospital was established in the hotel property known as the Rockhill house. The institution above referred to was known as the St. Vincent's Orphan asylum and the St. Joseph's hospital, the same names given to the new homes in a later day. The Rekera's asylum has long since made way for the elegant residence now occupied by A. C. Trentman.

Property for the new church was purchased adjoining the corner lot on the southeast crossing of Griffith and Jefferson streets, and a frame church erected upon it; the lot cost \$1,100, and the building \$3,700. The corner lot upon which the present brick school-house stands was secured several years later. This edifice was erected about 1870. Two lots had been bought on the northwest corner and a frame school-house erected. (These lots were sold a few years since.) Later on, the northeast corner was purchased, and a commodious pastoral residence erected on the lot adjoining the corner, costing about \$7,000. In 1886, the new church, which graces the northeast corner at the intersection of Griffith and Washington streets, was begun and the corner-stone was laid the same year by Right Rev. Bishop Rademacher, of Nashville. The church was dedicated on the first Sunday of November, 1887, by Right Rev. Bishop Dwenger. The cost of

the church is about \$50,000. There is some debt upon the building, but in the course of a few years it will be completely liquidated. St. Paul's numbers 185 families. The schools are taught by one man, and three Sisters of the community of Poor Handmaids. There are about 232 children attending the schools. The congregation is composed of a thrifty and prosperous class of people.

St. Peter's Church.—In 1872 a few dozen families living in the southeast part of Fort Wayne, most of whom had worshiped in St. Mary's church, formed themselves into a congregation, and began the erection of a large brick structure, divided into two stories. On the lower floor are four commodious school-rooms, whilst the second floor serves as a house of worship. The cornerstone was laid in the summer of 1872, and the church was dedicated December 29, 1872, by Rt. Rev. Bishop Dwenger. The approximate cost of the building was \$12,000. Rev. J. Wemhoff was appointed pastor of the new church, which he faithfully served for eight years, until the time of his death, which occurred December 1, 1880. The schools were opened in 1873, and eight years afterwards Sisters from Milwaukee, known as School Sisters from Notre Dame, were secured as teachers, and have at present writing 435 pupils. In 1882 the congregation purchased a house and three additional lots for a pastoral residence. The property belonging to this church is known as "St. Peter's square," runs from Warsaw street west to Hanna, and contains the entire strip between DeWald and Martin streets. In 1887 a two-story brick building was erected for a Sisters' residence.

Rev. A. Messman was the successor of the lamented Father Wemhoff in 1880. Father Messman came to America from northern Germany, when a boy, and located at Cincinnati. After some years he began his studies for the priesthood. He graduated at Mt. St. Mary's seminary, Cincinnati, and was ordained priest for the diocese of Fort Wayne by Rt. Rev. Bishop Luers. Immediately after his ordination, which took place January 6, 1870, he was appointed first resident pastor of Kentland, Newton county, Ind. He remained there until called to St. Peter's pastorate, in Decem-

ber, 1880, and here had charge until July, 1896, when he took charge of St. Joseph's church at Laporte, Ind. He was succeeded by Father Koerdt, who has since had charge.

The new church, located on the west half of the square and facing Warsaw street, was begun in 1893 and dedicated in October, 1894. It is 184 x 75 feet, and eighty feet high, the steeple towering to a height of 207 feet, and the seating capacity is sufficient for 1,100 persons. The structure is purely Gothic in style and cost about \$70,000, but, owing to the stringency of business since its completion, there rests upon the congregation an indebtedness of \$30,000. Connected with the parish are the following sodalities: The St. Joseph's School society, with a membership of 225; the Association of the Holy Motherhood, 242; St. Stephen's society for Young Men, 95; St. Agnes society, for Young Ladies, 115; Guardian Angel society, 105; Rosary society and the Sacred Heart League, 400; St. Cecilia society, or choir, 25; St. Martin's Benevolent society, 110; St. Vincent de Paul society, devoted to the support of the poor of the parish, 75; Catholic Knights, 40; Catholic Benevolent Legion, 82; and the society of the Holy Childhood.

St. Patrick's Church was consecrated Sunday, November 22, 1891, under most imposing ceremonies, in which both the clergy and the laymen took part, assisted by many societary and other civic bodies, but, for the purpose of this work it is only necessary to give a brief history of the church proper. Early in the year 1889 Rt. Rev. Joseph Dwenger, the bishop of the diocese, realizing that in the near future a church would be needed to accommodate the wants of the people living in the southern part of the city of Fort Wayne, purchased property on Fairfield avenue. At this time this was the only desirable property for such a purpose, and accordingly a school was opened there. In October of that year, the Rt. Rev. Bishop appointed Rev. T. M. O'Leary as the pastor of this new congregation. At this time an occasion was presented for the purchase of other property (six lots on De Wald street, between Harrison and Webster), which was more centrally located, and Father O'Leary was instructed by the Rt. Rev.

Bishop to secure it, and he at once began to make negotiations for its purchase. Before more than the purchasing of four of these lots could be accomplished death claimed Father O'Leary, the young, brilliant, well known and lamented priest. A month later Bishop Dwenger called a meeting of the congregation, and, after encouraging them, in his fatherly way, donated to them the property on Fairfield avenue and announced Rev. J. F. Delaney, successor of Father O'Leary, as pastor of St. Patrick's parish. Father Delaney at once commenced the work of organizing the congregation, visiting the families and soliciting subscriptions for the purpose of building a new edifice. To complete the half square, he purchased the remaining two lots, on DeWald street, and on April 1, 1890, ground was broken for the new church. On May 20, of that year, the corner-stone was laid by Rt. Rev. Bishop Dwenger. The work went rapidly forward and the magnificent new church completed and dedicated on the date mentioned above, and also school buildings and a pastoral residence were added. The church is a magnificent structure, Gothic in design, 163 feet in length, sixty-seven feet in width, with a frontage of ninety-four feet. The spire towers aloft to the height of 185 feet. The cost of the church, not including furnishings, was about \$50,000, and it has a seating capacity of about 1,000.

FRANKFORT, CLINTON COUNTY.

St. Mary's Mission.—The first priest to visit Frankfort was Rev. F. Lordemann, of Kokomo, who conducted services for the few Catholic families in the city and adjacent country, in 1874, and at intervals of three weeks thereafter during the succeeding eight years. He succeeded in keeping alive the religious interests thus inaugurated, and in due time, 1876, a house of worship, costing the sum of \$800, was erected and formally dedicated to the service of God. This building answered the purposes for which it was intended until the growth of the congregation necessitated a meeting place of enlarged dimensions; accordingly, in 1892, the bishop donated a site on the corner of Second and Walnut streets, and the same year there was erected thereon the present frame edifice, a well furnished and in every respect a creditable temple

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of worship, representing a capital of \$3,000. The mission now known as St. Mary's is ministered to by priests from LaFayette, and the congregation, though small in numbers, is constantly increasing, and at this time is practically free of debt. The church is an outgrowth of faith, and its future prospects are most encouraging.

FRENCHTOWN, HARRISON COUNTY.

St. Bernard's Church, at Frenchtown, was erected in 1849. From 1840 to 1850 Spencer township, of Harrison county, was being settled by a number of French families. Previous to 1847 it appears the priests residing at Lanesville visited these families, celebrating mass at the house of Theodore Henriot. Perhaps Revs. Munschina, Faller, Fischer, Opermann came now and then. We know that they were attended by the Rev. John P. Dion in 1848, residing at Lanesville. It was he who built the first church. Father Dion resided at Lanesville—from 1848-52, at Leopold, from 1852 to 1858, during which time he faithfully visited these parts of St. Bernard's church. He settled at St. Bernard's, the first resident priest, from 1858 to 1861. After him Rev. Gustave M. Ginnsz, residing at St. Mary's of the Assumption, Floyd Knobs, attended for some years to St. Bernard's. From 1866 to 1872 it was again visited by Father Dion, who, at that time, resided at St. Croix, Perry county.

From 1873 to 1878 Rev. F. de Langie had charge, being the second resident pastor. During his time a new parsonage was built but not finished. In 1878 we again have Father Dion visiting from St. Croix. In 1879 the Rev. F. X. Seegmuller, residing at Bradford, Harrison county, attended the place. In 1880 it was again visited by the pastor of St. Croix, the Rev. Charles Bilger.

Rev. M. Andres took charge of the congregation in July, 1881. A new church, which was begun during the attendance of his predecessor, was finished by him, and blessed by Bishop Chardt on November 1, 1881.

Rev. William Liesen had charge of the parish, and in August, 1898, Rev. John Haskamp was made resident pastor, with charge, also of St. Joseph's mission at Milltown, Crawford county. The

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school at Frenchtown is in charge of three Sisters of Providence, and the pupils attending number about fifty-five.

FULDA, SPENCER COUNTY.

St. Boniface's Church at Fulda, a small town in Spencer county, was visited for the first time by a Catholic priest on June 5, 1847, by Rev. Joseph Kunderk, residing at Jasper. He built a log church, 45x30 feet, to which an addition of thirty feet was made in 1852. It appears Father Kunderk visited the place only a few times. Up to 1852 we find on record the names of Fathers Fischer, Doyle and Contin. Burials date back to 1848. Rev. Henry Peters became the first resident priest in October, 1852. He built the first parsonage, a log house, and the school was opened in the same year. Father Peters remained until August, 1853.

The following Benedictine Fathers became successively the pastors of St. Boniface's church at Fulda: Revs. P. Bede O'Connor, from August to October, 1853, at Ferdinand; Rev. P. Eugene Schwerzmann, until August, 1854, at Ferdinand; until October 5, 1858, it was attended by fathers from St. Meinrad; P. Chrysostome Foffa, from October 5, 1858, to May 12, 1861; P. Martin Marty, until 1863; P. Benedict Brunet during the summer of 1863; P. Henry Hug, until July, 1865; P. Wolfgang Schlumpf, until December 19, 1869; P. Isidor Hobi, until March 21, 1870; P. Placidus Zarn, until January, 1871, second resident priest; P. Benno Gerber, until February, 1877; P. Maurus Helferich, until September, 1881; P. Augustine Falley, to October, 1890, and after him came the Rev. Joseph Villinger, O. S. B.

A new brick parsonage was completed June 5, 1877. In the same year three new altars were placed in the church. The corner-stone for the new St. Boniface church had been laid in 1860. The foundation finished, nothing more was done until 1865, when work was resumed. The church was solemnly blessed on June 5, 1866, by the Very Rev. Martin Marty. In 1870 the church was plastered. The Right Rev. Bishop Luers, of Fort Wayne, celebrated pontifical high mass in the church on the feast

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of St. Boniface, 1870, and ordained Father Boniface Dilger sub-deacon.

The present pastor, Rev. Joseph Villinger, has done good and faithful service, and the parochial school, attended by about 133 pupils, is in charge of three Benedictine nuns.

GARRETT, DEKALB COUNTY.

SS. Peter and Paul's Church, at Garrett, was organized in 1876 by Rev. A. Young, who came here as a missionary from Auburn. The edifice was dedicated June 29 by Right Rev. Bishop Dwenger, and the parish continued as a mission until 1886, when Father Young became the resident priest, having built the residence he now occupies in that year. In 1880 he built an addition to the church, in 1886 a second addition, and in 1893 a third—the original dimensions of the building having been 24 x 40 feet, while the present dimensions are 50 x 110 feet. The congregation, also, has increased from twenty-five families to 150, and through the indefatigable labors of Father Young the parish has been placed in a most flourishing condition. The school was organized by Father Young in 1888, and is now in charge of seven Sisters of the Precious Blood, with an attendance of 240 pupils. The school-rooms are four in number, the building being 30 x 60 feet, with a hall, 12 x 36 feet.

The cost of the church-building, as improved in 1886, reached \$8,000; the pastoral residence, \$2,000; the school-building, completed in 1888, cost \$10,000, and the Sisters' residence, finished in 1890, \$2,000. The societies attached to SS. Peter and Paul's church are the Catholic Knights, with a membership of thirty-two; the Catholic Benevolent league, thirty-two; the St. Joseph School society, ninety-four; the Ladies' Altar society, 115, and the Blessed Virgin sodality, 116.

Rev. August Young, pastor of SS. Peter and Paul's church, was born in Alsace, Germany, March 29, 1842, was educated in Strassburg, and, after coming to the United States, finished his studies at St. Vincent's abbey, Westmoreland, Pa. He was ordained, January 1, 1868, by the Right Rev. Bishop Rapp for the diocese of Fort Wayne, and said his first mass at Sandusky City,

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Ohio, January 12, 1868. He was then assigned to Huntington, Ind., as assistant to the late Father Steiner, where he remained until August 16, 1869, when he was located, as chaplain, at the orphans' asylum of Rensselaer, Ind.; October 28, 1871, he was appointed assistant at St. Mary's, Fort Wayne, and August 5, 1872, was assigned to Auburn, where he organized the following-named parishes, as missions: Auburn, in 1872; Garrett, in 1875, and Summit, in 1880. He attended Garrett as a mission until 1886 and then came here as resident pastor, since which time his labors have been untiring in promoting the welfare of his people and the glory of the church.

FULTON COUNTY.

St. Ann's Church is located about two miles northeast from Grass Creek station, and the parish came into existence under the following circumstances: In 1858 the Catholic families who had settled near Grass Creek were visited by Rev. Francis X. Nigg, who administered to their spiritual needs until the time rolled round when, under his advice, steps were taken for the erection of a house of worship, and a small frame building was the result. St. Ann's, as a mission, was then attended by the Rev. John G. McMahon until 1868, the Rev. B. J. Force succeeding him. At the death of the latter, Rev. Charles Joseph Maugin, of Crawfordsville, was appointed the first resident pastor, and officiated until 1870, when he was succeeded by Rev. James O'Brien, and after him there followed pastors in the order here named: In 1873, Rev. John Dempsey; in 1878, Rev. Thomas M. Cahill, and, in the same year, Rev. P. J. Crosson; in 1881, Rev. M. Joy; in 1884, Rev. M. F. Kelly; in 1886, Rev. D. J. Mulcahy, during whose stay of five years the present church was erected; in 1891, Rev. Rudolph Denk, and in October of the same year he was replaced by the Rev. F. C. Wiechmann; in 1893, came Rev. F. W. Schaeper; in December, 1893, Rev. G. M. Kelly; in 1894, Rev. John Cook, who officiated until January, 1896, when the parish was attended by the Fathers of the Holy Cross until September, 1896, when Rev. Gregory A. Zern was appointed, and this worthy minister of God has since devoted his pious care, not only to the cure

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of souls in St. Ann's parish, but to that of those in the mission of St. Elizabeth, in Harrison township, Cass county.

The congregation of St. Ann's is entirely of Irish nationality and has been able to keep itself out of debt, a fact in which it is almost as equally blessed as having for its pastor the Rev. Gregory A. Zern

GOSHEN, ELKHART COUNTY.

St. John's Church, at Goshen, was built in 1860. Prior to this date, the wants of the few Catholic families in Goshen and vicinity were attended to by the priests who occasionally came from Fort Wayne, or from the university of Notre Dame, and who held services either in the old court house or in some private dwelling. Rev. Alexis Granger, C. S. C. (now deceased), once stated to Rev. S. M. Yenn, the present worthy pastor of St. John's, that he had often made the trip from Notre Dame to Goshen on horseback, through the dense forests, without meeting a living soul on the way. The distance between the two points is now about twenty-five miles by rail, but it would be difficult to estimate how many miles the Rev. Granger was compelled to travel through the woods when there were no roads, no guides, and the way beset with many obstructions. Besides the Rev. Alexis Granger, the Very Rev. Edward Sorin, C. S. C., the saintly founder of Notre Dame, was also an occasional visitor at Goshen, as was also Rev. Father Schaefer.

The first resident priest at Goshen was the Rev. Father Holz, who officiated from 1861 until 1866, after which date, for about six months, Goshen was a mission and was attended by the Rev. A. B. Oechtering from Avilla. Goshen was then again furnished with a resident pastor in the person of the Rev. Father Storr, who was succeeded by the Rev. H. Meissner towards the end of 1868, after Rev. D. Duehmig, of Avilla, had attended the parish for almost a year. Father Meissner remained until 1871, when Goshen again became a mission of Avilla, and Father Duehmig once more the visiting priest in charge; but the same year it was transferred as a mission to the care of the pastor at Elkhart, and was attended by Revs. J. H. Quinlan and M. F. Noll, successively.

In 1878, Goshen again obtained a resident pastor in the person of Rev. H. A. Boeckelmann, who, in 1880, was succeeded by Rev. A. J. Kroeger, who remained seven years. In the fall of 1887 Rev. Adam Buchheit was appointed pastor, Father Kroeger being transferred to LaGro. In July, 1889, the present able young pastor, S. M. Yenn, was placed in charge, and has since labored well and faithfully, doing much to maintain the excellent state of affairs established by his predecessor, Father Kroeger, who left the parish in a good financial as well as spiritual condition.

The missions at Ligonier and Millersburg had, prior to September, 1897, been in the care of the pastor of Goshen, but, at the date mentioned, were detached, and Ligonier was granted a resident pastor—the Rev. J. G. Lauer.

The first Catholic school-house in Goshen was erected in 1867 by Rev. Henry Meissner, at a cost of \$500. Until 1881, it was taught successively by Messrs. Duehmig (brother of Rev. D. Duehmig), Laly, Wagner, Tidner and Miss Catherine Smith. In 1881 Father Kroeger built a very neat brick school-house, at a cost of \$1,100, giving up his own frame residence to the Sisters, who then became the teachers. Then, while boarding with a private family, Father Kroeger erected a handsome parsonage, also of brick, and then, by hard work, succeeded in liquidating the entire debt of the congregation. The present school-building is 30 x 40 feet, one and one-half stories high, is situated on the corner of Third and Monroe streets, about sixty-five feet west of the church, with the main entrance on Third street. The two well-ventilated and nicely furnished class-rooms have a seating capacity for 130 children, but the present attendance does not exceed fifty-seven, equally divided as to the sexes. These are in charge of two Sisters of the Holy Cross, and the annual outlay for the school, including the salary of the teachers, is about \$450. The sources of income for the school are the tuition fees, at fifty cents per month for each pupil; collections and sums derived from socials and membership fees of St. Joseph's society, which was organized November 13, 1892. The average expense per pupil, annually, is about \$8. The present value of the school-ground, including the play-ground, is \$800, and that of the school-building, with its appurtenances, about \$1,400. The

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reverend director is the Rev. S. M. Yenn, of whom a brief sketch is given in Vol. II of this work.

GREENCASTLE, PUTNAM COUNTY.

The history of the church of St. Paul the Apostle dates back to 1848, when Rev. Simon Lalumiere, of St. Joseph's church, Terre Haute, here read the first mass in an old log school-house, the property of Clinton Walls. The early Catholics of Greencastle and vicinity, but few of whom are now living, were generally employed in the construction of the Vandalia and the New Albany railroads, and for a considerable period of time religious services were held in private houses. Other priests, beside the reverend father mentioned, attended to the spiritual needs of this mission in those early days, among whom was the Rev. Daniel Maloney, from Indianapolis. Rev. William Doyle was appointed by Bishop Maurice de St. Palais the first pastor of this congregation, and it was through Father Doyle's efforts that the Catholics of Greencastle came into possession of their first church property. This consisted of an old cooper-shop, located in the upper part of the town, which they purchased and converted into a temporary house of worship. The prejudices of the non-Catholic residents of the place were at that time very bitter, as was proven by the fact that the owner of the cooperage refused to sell the property to Father Doyle or to any Catholic, and the sale was finally made to Judge D. R. Echols, a non-Catholic, but devoid of religious prejudice, and by him the property was turned over to the devoted priest.

Rev. Edward O'Flaherty, of Crawfordsville, Ind., succeeded Father Doyle, and ministered at Greencastle and adjacent missions until the division or partition of the diocese of Vincennes brought changes, which resulted in the appointment of Rev. Patrick Highland to Greencastle, as the first pastor after said division had been effected. He remained from 1856 until 1860, but, being quite an elderly person, was forced by ill-health to resign, after much hard labor and the accomplishment of a vast amount of good for the mission. He was succeeded by Rev. Joseph O'Reilly, under whose administration many improvements were made. The church was furnished with the necessary appliances and means for

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the proper exercise of church rites and decent worship, the walls were plastered, the altar erected, proper vestments secured, the outside of the building painted, the fence built, the steeple erected and the cross adjusted—all adding to the exterior and interior beauty of the chapel and the conveniences of clergyman and worshippers.

In May, 1864, Father O'Reilly was transferred to Cambridge, Ind., and Rev. Charles Joseph Maugin appointed to the charge at Greencastle by the bishop of Vincennes. Father Maugin entered upon his duties with vigorous energy, and in April, 1866, purchased the Old School Presbyterian church-building for the sum of \$3,000, remodeled it, and on June 10th, of the same year, the building was blessed by the Right Rev. Maurice de St. Palais and consecrated to St. Paul the Apostle.

December 26, 1867, Father Maugin was succeeded by Rev. J. Clement, who erected a new addition to the church-edifice, but was called to the home of the blest in 1871, and was succeeded in the pastorate by Rev. Peter Bischof, and he by Rev. Dennis O'Donovan, who was pastor from 1874 to 1877, and then exchanged charges with Rev. Thomas Logan, who remained from February, 1877, until August, 1880. Rev. Michael Power became the next pastor and held the charge from September, 1880, until 1885, when Father Logan again assumed the pastorate, and in 1888 was succeeded by Rev. Joseph Macke, who, in 1889, was followed by the present pious and devoted pastor, Rev. Thomas A. McLoughlin.

From a mere mission, St. Paul the Apostle parish has a position of no small importance in the diocese of Vincennes. Its property has greatly increased in quantity and value, and the present church-edifice, school-house and pastor's residence give evidence of the zeal of the different clergymen under whose charge it has been placed and of the earnestness of its constantly increasing congregation. The school, which is in excellent condition, has been under the care of the Sisters of Providence since 1886. Although no additional property has been purchased since Rev. Father McLoughlin came here, the beautiful appearance of the church and its environments is due to his careful attention.

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GREENSBURG, DECATUR COUNTY.

St. Mary's Church. — The Rev. E. Martinovic visited the Catholics of Greensburg and held divine service in private houses until 1855, when the present (brick) church was built. The first resident pastor was the Rev. John P. Gillig, who labored here with great zeal from 1863 until 1871. In March or April he was succeeded by the Rev. J. L. Brassart, who had charge during nearly three years.

In the fall of 1874, the Rev. Daniel Curran became pastor. New life began to quicken the congregation during his time. He built a priest's house of brick and secured a dwelling for the teacher's residence. He also built a brick school-house of two large rooms, with a seating capacity of seventy-five each. The school was given in charge to the Sisters of St. Francis, who at present have an average attendance of eighty children.

On August 2, 1877, the Rev. Henry Kessing succeeded Father Curran. Father Kessing was born April 11, 1845, and was ordained priest on September 22, 1868. Bloomington, with its numerous missions, was his first charge, and Greensburg the second and last, and there he paid off the balance of indebtedness on the church property. He died November 20, 1882, and was buried at St. Maurice, Decatur county. Rev. Father George Steigerwald built the present church and parish-house. He was pastor of this congregation for fourteen years. Rev. Lawrence Fichter is the present pastor.

HAMBURG, FRANKLIN COUNTY.

St. Ann's Church is a daughter, so to speak, of the Holy Family church at Oldenburg, and has been attended from the beginning up to the present date by the Franciscan Fathers exclusively. Many years prior to the building of the church a log house was erected in the present village, which served as a school-house, and was considered a branch of the parochial schools at Oldenburg.

The school suggested a church and congregation. About 1868, Wesley Martin, who owned a large farm in Ray and Salt

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Creek townships, of Franklin county, laid out the present village of Hamburg, and offered to donate five acres of land, provided a church was at once built. The Catholic farmers of the neighborhood at the time numbered about thirty-five families. They met and accepted Mr. Martin's offer, Bishop de St. Palais gladly consenting to the building of a church. The Franciscan Fathers of Oldenburg directed the work. In the spring of 1869 the cornerstone was laid, and in the same year, on the 19th day of October, the church was blessed. The church is of brick, measuring on the interior 83 x 53 feet, with a height of thirty-three feet in the clear. The old log school-house was abandoned in 1873, and one of brick built, 50 x 30 feet. From 1869 to 1876 the congregation had mass and vespers on all Sundays and feasts of obligation, and mass also on all Thursdays of the year. In September, 1876, a commodious two-story brick parsonage was ready for occupancy, and since then Hamburg has had a resident pastor.

Two secular teachers had charge of the school up to 1878, when the Sisters of St. Francis bought a residence in Hamburg, and took charge of the schools. The average attendance at school is over 100. The congregation numbers about ninety families. The church has three beautiful altars, pulpit and decorations, costing \$1,500; \$12,000 in money was laid out on the church property; but counting labor and building material donated, \$20,000 is not too high an estimate of the value of the entire church property. At present Rev. Joseph Neuhofter is the pastor.

HAMMOND, LAKE COUNTY.

St. Joseph's Church, of which Rev. H. M. Plaster is the pastor and Rev. Henry Kappel the assistant, is the oldest and largest in this thriving little city of over 7,000 inhabitants, and its parochial school is the largest, in all probability, of any in the county, inasmuch as it is attended by about 168 boys and 195 girls, who are under the instruction of eleven Sisters of Providence.

St. Casimir's (Polish) Church, under the pastoral charge of Rev. K. Kobylinski, is in a very flourishing condition, and maintains a school attended by forty boys and thirty-seven girls, is

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instructed by one teacher only, under the reverend director, the pastor, of whom more may be read in Vol. II of this work.

All Saints' Church is fully mentioned in the personal sketch of its pastor, Rev. Edward F. Barrett, in Vol. II.

HANOVER CENTER, LAKE COUNTY.

St. Martin's Church, at Hanover Center, was organized about 1857, by Rev. Father Neigh, with some eighteen or twenty German families as its constituents, among whom were the following heads: Matthias Geisen, John Scherer, John Kretz, Peter Heizer, Peter Klein, Jacob Leinen, M. Lauermann, J. J. Klein, U. Hoeltzle, John Eberle, J. Roethgen, G. Emerling, M. Schriver, M. Einsle, J. Rhein, M. Russell, P. Buckley and John Drizkel. But the spirit of Catholicity imbued many others in the vicinity, and the little congregation was soon augmented by the faithfulness of the neighborhood.

Meetings were first held in private dwellings, but the members of the congregation had been taught from infancy that the worship of God should be observed in a sacred temple dedicated for that purpose only. Therefore they started a subscription list with the view of raising funds to be applied to the erection of a church edifice, the result being that a frame structure was begun in 1858 and completed in 1859, at a cost of \$800, the interior being quite tastefully finished. This building was used as a place of worship until 1867, when, by some accident, it was destroyed by fire—supposedly originated by the ignition of kindling-wood that had been left too close to an overheated stove.

Steps were immediately taken by the not-at-all discouraged congregation for the building of a new frame edifice, and this was completed at a cost of \$2,000, the outside presenting a pleasing appearance, and the interior decoration comparing very favorably with that of any other church in northern Indiana. In 1882 the congregation numbered sixty families, but this number has increased to seventy-five, and the school attendance numbers about fifty-two pupils. The church real estate comprises five acres, on which are located the church building, parsonage and teachers' residence, and the cemetery. The successors of Father

Neigh at St. Martin's have been Revs. Ranson, Wehrle, F. Siegelack, F. X. Deimel (1873), William Berg (1876) and Charles Steurer (1882). October 1, 1889, the Rev. Matthias Zumbuelte, the present pious and efficient pastor, was placed in charge.

HARTFORD CITY, BLACKFORD COUNTY.

St. John the Evangelist Congregation at Hartford City are now the owners of their own church-edifice and minister to the spiritual needs of St. John the Evangelist congregation at Montpelier and also a mission at Dunkirk, in Jay county. The Hartford congregation was attended as a mission for thirty years, or until 1894, the number of families at its organization consisting of about sixty. In 1894 Rev. Charles Dhe was appointed resident pastor, and, by 1897, through his strenuous exertions, there was completed the present beautiful church-edifice, which is in the Gothic style of architecture, is of brick, 105 x 50 feet ground plan, and cost \$10,000. It was dedicated April 24, 1898, and has now a large and prosperous congregation, composed chiefly of Irish families, intermixed with Belgian and French.

St. John the Evangelist church at Montpelier was built by Bishop Luers sometime in the 'sixties, and for many years was mainly supported by the McCaffrey and Mesbaum families, the original number of families at the organization of the congregation being quite limited and at the present time not exceeding twenty-five. For twenty years the congregation was ministered to by Father Schmidt, but in December, 1894, it became a mission of the church of the same name at Hartford City. In 1896 a neat Gothic church, of brick, was erected at a cost of \$5,500, and this was dedicated in March of the same year by Bishop Rademacher. The Dunkirk, Jay county, mission of St. John the Evangelist church of Hartford City is known as St. Mary's, but the congregation is quite small and consists of about twenty-five families. Prior to the discovery of natural gas at Dunkirk there were hardly any Catholics who resided in the neighborhood, but at length a congregation was organized, and for some time religious services were held at the residence of John Hays, the earlier clergymen being Fathers Lameau, of Union City, Baker, of Portland,

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and J. Quinlan, of Union City. Father Dhe then ministered to the congregation from 1894 until 1896, in the parochial house, when, in the latter year, the present church was erected at a cost of \$5,500, and was dedicated July 4, by Bishop Rademacher—Rev. Charles Dhe continuing as the pastor.

HAUBSTADT, GIBSON COUNTY.

Sts. Peter and Paul's Church, at Haubstadt, was erected under the auspices of the Rev. Joseph Merckl in 1877, Rev. George T. Widerin assisting the former, then pastor of St. James, which church was too small for the accommodation of its growing congregation. This fact led to the erection of the present church building at Haubstadt, which at first, was attended by but few families, but in a short time the attendance increased, until at present the congregation comprises at least 100 good practical Catholics, who are under the charge of Rev. Bernard Ewers, of whom a biographical sketch will be found in its proper place in this work.

HENRYVILLE, DUBOIS COUNTY.

St. Francis Xavier Church, at Henryville, was organized in 1862 by Rev. Chrysostome Foffa, O. S. B. The church is located midway between Ferdinand and Mariahill. In 1862 the congregation numbered twenty-five families, who built a stone church. From 1863 to 1871 the Rev. Benedict Brunet, O. S. B., visited the mission from St. Meinrad. He added a sacristy in 1870. From 1871 to November, 1878, the Benedictine Fathers regularly visited Henryville, either from St. Meinrad or Mariahill. From November, 1878, to August, 1879, the Rev. B. H. Kintrup, residing at Huntingburg, had charge. He laid the foundation of the parsonage. Rev. Pius Bohm, O. S. B., attended the place from September, 1879, to January, 1880, when he was appointed the first resident pastor of Henryville church. He improved the cemetery, and furnished the church with sets of vestment, a new pulpit, railing, organ, etc., so that it was complete in all its details. In the autumn of 1881 the Benedictine Sisters were introduced. They lived in a rented house until September, 1882, when they

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took possession of a new house, built for them. Their school has flourished from the beginning.

Rev. William A. Jochum served as pastor from June, 1897, until March 4, 1898, and was then transferred to St. Bernard's parish, at Rockport, Spencer county.

HESSE CASSEL, ALLEN COUNTY.

St. Joseph's Church.—Services were held at Hesse Cassel as early as 1835, and in 1836 a log church was erected. The first resident priest was the Rev. Father Mueller, who was followed in order by Fathers Benoit, Hamion, Rudolph Munseheim, Carins, Faller, Schultes, Weutz, Fora, Schneider and Meyer, the last named of whom erected the present brick church, 80 x 40 feet, in 1868. Rev. Martin Kink next officiated and was followed by Rev. J. Wemhoff, and in 1869 came Father Nusbaum, who remained until 1879, when he was succeeded by Rev. William Geers, and he, a short time afterward, by Father Hueser, who remained until January, 1880. Rev. John A. Mark was next appointed pastor, and performed arduous labor in behalf of the flock until October 16, 1897, when he was succeeded by Rev. Max Benzinger, the present beloved and zealous pastor. The congregation comprises seventy-two families, mostly Germans, and the parish is in good financial condition. The school-building is of brick, and the pupils, fifty in number, are in charge of three Franciscan Sisters of the Sacred Heart, from Joliet, Ill.

HOBART, LAKE COUNTY.

St. Bridget's congregation at Hobart is attended from Turkey Creek. It was started soon after the close of the late Civil war, by quite a number of Irish families, conjoined with a few German families, who had settled in or near the village. Prior to organization, these families attended divine services, to a great extent, at Lake Station, but sometimes services were held at the homes of the faithful by the priest of Valparaiso. The Rt. Rev. Bishop Luers at that time visited Hobart, and encouraged the Catholics to remain faithful and to be of good cheer, and under this exhortation they lived and worked faithfully together until 1874, when the

Very Rev. Michael O'Reilley, of Valparaiso, bought for the congregation John G. Earle's picture gallery, which, by him and his successors, was gradually transformed into the present beautiful St. Bridget's church. Father O'Reilley was pastor of the congregation until October, 1875. After him Rev. Francis Xavier Baumgartner, resident pastor of Turkey Creek, had charge of the congregation from 1875 to 1881; Rev. H. M. Roth from 1881 to 1883; then again Rev. F. X. Baumgartner, who remained until 1885, being followed by the Rev. Joseph Flach, now pastor of Dyer, Ind., who remained until 1888. He was succeeded in August of the latter year by the Rev. Charles V. Stetter, D. D. The membership numbers at present about 200, and the Word of God is preached to the people both in English and German. Services are held the third Sunday of every month—the Monday after the fourth Sunday—and every Saturday.

Lake Station is at present also attended from Turkey Creek. Most Catholics having moved away, the few still remaining attend church in Hobart, although they have service in their own church a few times a year.

HUNTINGBURG, DUBOIS COUNTY.

St. Mary's Parish (Church of the Visitation, B. V. M.).—It is claimed that the first mass recited in St. Mary's parish October 20, 1859, was by Rev. Bede O'Connor, O. S. B. In August, 1860, the corner-stone of the new church was laid by Rev. Isidor Hobi, O. S. B. The Church of the Visitation of the B. V. M. was visited by the pastor of Ferdinand in 1865 and 1866, and also from 1873 to 1876. In 1868, it was attended from Jasper twice each month, and after that year, to 1873, from St. Meinrad. In 1869 the triduum was preached by Fathers Matthias and Painer, of Teutopolis, Ill. Father Fidelis, O. S. B., previous to 1869, had much to do with establishing the congregation in St. Mary's parish. The church records of St. Mary's give the roster of priests in charge of the parish, from 1869, until the present, as follows: From March, 1869, to November, 1870, Rev. H. Hug; November, 1870, to February, 1873, Rev. Eberhard Stadler; February, 1873, to April, 1876, Rev. Maur Helferich; April, 1876, to October, 1878, Rev.

Caspar Seiler; October, 1878, to May, 1881, Rev. Kintrup; May, 1881, to December, 1886, Rev. Placidus Zarn. Under the administration of Father Zarn the present church-edifice was erected. From December, 1886, to November, 1890, Rev. Cyrin Thomas was the pastor, and then Rev. Aug. Falley, the present pastor, was placed in charge; Rev. Caspar Seiler acted as pastor and teacher after he established the first Catholic school in the parish, which numbered from twelve to twenty pupils. The school is conducted in the old church-building just north of the church-edifice, and the attendance numbers 133, under charge of five Benedictine Sisters.

The congregation of St. Mary's at present numbers ninety families. Father Falley has had charge of the congregation for seven years and six months, and, as he is of a genial and cordial nature, has won the love of his people, as well as the non-Catholics in the parish. When he assumed charge of the parish there was a debt on the church property of \$7,800, and during his pastorate he has reduced this debt \$3,800, beside keeping up the schools and the general church expenses. The congregation is in a peaceful and contented state, and the religious bodies of the parish are all in a healthy condition. The value of the property of St. Mary's parish is valued at \$20,000.

HUNTINGTON, HUNTINGTON COUNTY.

St. Mary's Church stands to-day a monument of the beneficence of the late John Roche, who was born in county Wexford, Ireland, and died in Huntington, Ind., in October, 1894. His sister, Miss Bridget Roche, however, is to be credited with the honor of having presented this magnificent structure to the parish, deriving the means from the estate of her deceased brother. The corner-stone of the building was laid October 11th, 1896, by Bishop Rademacher, and the edifice completed and dedicated on the day above mentioned, it being one of the most imposing church structures in the state. The building is sixty-eight and one-half feet in width and 147 feet in length. The main tower is 130 feet high, while the smaller tower is nearly ninety-four feet above the foundation. The center of the ceiling in the nave is fifty-seven feet from the floor, and from the floor to the bridge of the roof is seventy

feet. The interior view is like a dream and is the artist's ideal. To the appreciative observer it is like a place of enchantment, a scene which appeals to one's loftiest emotions and yet suggests solemn and silent admiration. Its high columns of polished granite, its graceful arches and artistic architectural curves, glittering altars, statuary in colors, and painted domes which seem to open into the very stars of the firmament, all blend in harmony sublime and make the beholder wonder whether he is really in Huntington or not.

C. R. Noel, of Chicago, with five assistants, did the frescoping, the base of which is a peculiar shade of drab which blends into light blue, pink with gold touchings, the effect being cheerful and yet mellow. In the ceiling around the ventilator are transfer portraits of St. John with an eagle, St. Matthew with an angel child, St. Luke with an ox and St. Mark with a lion. A magnificent painting in the dome over the sanctuary is the "Immaculate Conception." The Blessed Virgin is floating among fleecy clouds through which cherubs are peeping. The combination of colors in this piece is exquisite. "The Tomb," "Flight Into Egypt" and the "Crucifixion" are large paintings just over the sanctuary, which are strong in color and show well from the auditorium.

The fourteen events of the cross, which are usually paintings seen on the side walls of Catholic churches, are in statue form, executed in colors and hung in handsomely carved oak frames. They are "Jesus Condemned to Death," "Laden with the Cross," "Falls the First Time," "Meets His Holy Mother," "Simon Helps Jesus Carry the Cross," "Veronia Wipes the Face of Jesus," "Jesus Falls the Second Time," "He Consols the Weeping Women," "Falls the Third Time," "Stripped of His Garments," "Nailed to the Cross," "Dies on the Cross," "Taken Down from the Cross," "Laid in the Sepulchre." While this statuary is not of large size, it was made in Germany and is an exhibition of high art and very impressive. But the climax of fine statuary can be seen in the five altars, which are known as the "High Altars," "The Sorrowful Mother," "The Sacred Heart," "St. Joseph," "The Blessed Virgin." They are life size and so realistic that many who look upon them are lost in reveries, and

indeed so pathetic is the scene of the "Sorrowful Mother" that more than one who gaze upon it are moved to tears. At the base of the "High Altar" is a representation of Christ and the apostles at supper, all in statuary, even to the dishes on the table. This large statuary was made in France, and to an artist is of marvelous beauty. The confessionals, two in number, are of carved oak and of handsome design. The pulpit shows skilled workmanship and is movable, a track being laid on the floor upon which it can be rolled to the center or left at the side of the auditorium. It is provided with a sounding board which materially aids the speaker in making himself heard distinctly in all parts of the auditorium.

Heat is provided by steam radiators supplied by boilers in a separate building some distance from the church. It will furnish heat both for the church and the school-building.

The congregation of St. Mary's comprises eighty-three English-speaking families and the school attendance is 130, under five Sisters of Providence—the school building being situated on Warren street, at the back of the church edifice. The pastoral residence is of pressed brick, is 62 x 30 feet, two and one-half stories high, and is located in one of the most popular parts of the city, south of the church-building. The sodalities attached to the congregation are the Living Rosary society and numbers 105 married ladies; the Young Ladies' sodality numbers forty-four; the Young Men's sodality, thirty-eight; the Married Men's sodality, sixty; the Boys and Girls' society, eighteen, and the Conference of St. Vincent de Paul society, twenty-seven.

SS. Peter and Paul's Congregation.—The Catholic pioneers who had settled in Huntington county before the year 1857 were first occasionally visited by priests residing in Fort Wayne, in most cases by Father Julian Benoit, the late prominent vicar-general, and by Father E. M. Faller, now pastor in New Albany. A little later they were regularly attended from LaGro by Father Ryan. Francis Lafontaine, principal chief of the Miami tribe of Indians, who died April 13, 1847, and is buried in the Catholic cemetery at Huntington, had donated, for the benefit of the congregation, one square, on which first a log house for divine service was erected.

Rev. Dr. A. Schippert was the first resident priest. He stayed from March, 1857, until August, 1858. Rev. Schippert was a native of the kingdom of Wurtemberg and a convert from Lutheranism. In a railroad wreck one of his legs became fractured, and the permanent injury resulting therefrom made missionary labor impossible. Divine Providence procured for him a position as teacher of the French language at a young ladies' academy in Innsbruck, where the present pastor of Sts. Peter and Paul, then a student, sometimes saw him limping on the sidewalk toward his school.

The immediate successor of Father Schippert was Rev. Frederick Fuchs, born in Muenster, the capital city of Westphalia. Before he was received into the diocese of Fort Wayne, he had been a successful worker in the city of Cincinnati, where his talent and zeal are held in grateful memory up to this day. No sooner had Father Fuchs received his pastorate than he opened a parochial school in the same frame building and the same room where divine service was being held. He also succeeded in erecting a priest-house, being glad, as he used to say, that at last "the fox" had found shelter. After a stay of five years he left Huntington for Klaasville, in Lake county, to see if his seriously afflicted health could be recuperated in a steadier climate. This hope was not realized, as Father Fuchs died only a few weeks later. His remains were interred in the Klaasville cemetery. Delegates were sent from Huntington to have the earthly remains of their beloved pastor brought to their town; yet the good people could not be prevailed upon to part with what was left of one whom they had learned in so short a time to love dearly and to esteem highly.

From the end of August until the beginning of December, 1863, Rev. Martin Kink had charge of the congregation as acting pastor. In later years he returned to Bavaria, his native country, where he died a few years ago after a protracted corporal and mental disease.

In December, 1863, Rev. Jacob Mayer was appointed pastor of Sts. Peter and Paul's. He built a large church at a cost of about \$30,000, of which sum he left \$9,564 to his successor to pay. Father Mayer worked with indefatigable zeal five years in Hunt-

ington, until August, 1868. He was then transferred to Logansport, where he started a German congregation.

The next pastor was Rev. George Steiner, born in New Ulm, Bavaria, April 13, 1836. He at once entrusted Sisters of Notre Dame, Milwaukee, with the charge of the parochial school, completed the church steeple, and, in 1873, built a large and substantial school-house, together with a Sisters' convent, at a cost of \$17,000. He suffered a hemorrhage of the lungs whilst chanting at the cathedral during holy week in 1876. He never regained his health, but after four years of patient lingering died June 1, 1880, and was buried on the day following in Albuquerque, N. Mex., whither he had gone in search of health. Father Steiner had resigned his pastorate in the beginning of January, 1880, and Rev. J. H. Hueser became his successor. In later years Bishop Dwenger honored the congregation by raising the pastor to the position of an irremovable rector. The congregation had deserved such an honor, as they had erected fine church and school buildings under Fathers Mayer and Steiner, and shown the same good spirit under Father Hueser, who, from 1880 to 1897, spent \$77,042 by way of current expenses, \$14,238 in discharge of old debts and interest, and \$37,921 for repairs and improvements, so that the expenses in all amounted to \$129,201. The principal improvements are two furnaces for church, for \$700; high altar, for \$2,300; three bells, for \$1,350; renovating and frescoing church, for \$6,000; new priest-house, for \$9,000; new organ, for \$3,700; ten painted glass windows, from the Tyrolese Art Glass company, for \$5,140; tuckpointing church and veneering its foundation, for \$1,300; new cemetery, for \$3,350. The present debt of the congregation amounts to \$3,600.

The number of families attending SS. Peter and Paul church is about 200. The following societies and confraternities are represented: Holy Angels' Little sodality; Young Men's St. Francis de Sales sodality; The Children of Mary (the Young Ladies' sodality); the archconfraternity of Christian Mothers; St. Joseph's society of Men; the Sacred league; the Third Order of St. Francis of Assisi; the Benevolent legion, and the Knights of St. John.

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INDIANAPOLIS, MARION COUNTY.

Assumption Church, at Indianapolis, was organized in 1894, with a congregation of sixty families, and was dedicated August 12, 1894, by Rt. Rev. Bishop Francis Silas Chatard. It is a frame structure, 40 x 100 feet, has a seating capacity for 450 persons, and cost about \$6,000. Dr. E. J. Brennen was the donor of the stations of the cross; Joseph A. Rink presented the altar, and M. O'Connor and others contributed the vestments. The erection of the church, parsonage and school-edifices was superintended by the present worthy pastor, Rev. Joseph F. Weber, who now has in his care a congregation of 120 families. The school-building is 60 x 70 feet in size, is two stories high, with a basement, and has a seating capacity for 220 pupils, the present enrolment being 253, who are under the instruction of six Sisters of St. Benedict. The church property is in the western part of the city and measures 320 feet frontage, with a depth of 160 feet.

Rev. Joseph F. Weber was born in Ripley county,* Ind., February 6, 1865, a son of Frank and Josephine (Hamerley) Weber, the former of whom was born in Germany and the latter in the United States—the father being now a retired merchant and having his home with his son, Rev. Joseph F. In his youth, Father Weber attended the Jesuit college at Cincinnati, Ohio, three terms, or until he was seventeen years of age, and then entered St. Meinrad's college, in Spencer county, Ind., where he finished his studies, and was ordained priest June 19, 1889, by Bishop Chatard. He was then appointed assistant at St. John's church, Indianapolis, where for five and a half years he ably and zealously performed the functions pertaining to his position, and was then placed in charge of Assumption parish, where his labors have been crowned with blessed results, as recorded above.

St. Anthony's Church.—Ground was broken for the construction of this edifice August 14, 1890, and the corner-stone was laid by the Rev. F. H. Gavisk, September 16, 1890. The church-building was blessed February 1, 1891, by the Right Rev. Mgr. Aug. Bessonies, V. G., assisted by Revs. Gavisk and Dowd, and

after the dedicatory services, solemn mass was celebrated by the Very Rev. Anthony Scheideler, V. G. Father Gavisk preached a very appropriate sermon on the occasion, taking for his text the words of the Psalmist, "I have rejoiced to-day to go into the house of the Lord," thus closing the ceremonies.

St. Anthony's church-building is valued at \$8,000. Since its erection a rectory, valued at \$4,000, has been built, and also a Sisters' residence, which cost about the same amount. The parochial school, in the basement of the church, is in charge of the Sisters of Providence, six in number, the first superioress, Sister Charlotte, having been prominently identified with the educational work of the diocese of Vincennes for many years, and being still at the head of the school. The pupils number about 150, are instructed from the primary to the seventh grade, and are educated in vocal and instrumental music, church history, catechism, etc., beside the ordinary common-school studies. The congregation has grown from sixty to 200 families, under the administration of Rev. Francis B. Dowd, the present pastor, whose piety and eloquence have bound them together in peace and harmony, and who never tires in his labors for their spiritual and temporal welfare.

St. Bridget's Church, in the northwest portion of the city of Indianapolis, was founded by a body of Catholics who had been members of St. John's congregation. The ground on which the church parsonage and school now stand was bought in April, 1879, for \$3,600, and on the 22d day of June, in the same year, the corner-stone of the sacred edifice was laid, and the church blessed January 1, 1880. It is an ornament to the portion of the city in which it stands; its ground measurement is 106 x 44 feet and the cost of its erection was fully \$11,000. At that time the congregation numbered about 140 families, who were placed under the care of the Rev. Daniel Curran, its first and only pastor to the present time. Father Curran has had many difficulties to contend with, but he has labored faithfully and energetically and has built up the congregation substantially. For the first two months of his incumbency he lived in the vestry-room of the church, then for

about eleven months in the house of the bishop, then rented a cottage near the church, and finally, in December, 1881, took possession of the parsonage, which had been erected for the modest sum of \$1,000.

Father Curran, in July, 1880, induced the Sisters of St. Francis, of Oldenburg, to secure teachers for his school and also to erect a building suitable for school purposes. This building, which is complete in every respect, cost not less than \$11,000, and was finished and blessed January 2, 1881. The Sisters of St. Francis, now in charge, number nine, with Sister Helena as directress, and the enumeration of scholars is 266; there is, beside, attached to this church, a school known as St. Ann's, attended by sixty colored pupils, who are also in charge of the Sisters of St. Francis. The instruction in these schools is thorough and comprehensive, and includes lessons in music, both vocal and instrumental.

Rev. Daniel Curran is a native of Ireland, was born in Crusheen, county Clare, September 9, 1841, and came to America with his parents in 1850. He was ordained priest at Indianapolis, by Bishop de St. Palais, September 6, 1874, and had his first mission at Greensburg, Decatur county, Ind., where he remained until July 28, 1877, when he was called to Indianapolis by the Very Rev. August Bessonies, administrator of the diocese, and here was assistant at St. John's church until appointed by Bishop Chatard to his present charge.

The Church of the Sacred Heart of Jesus and the convent of the reverend Franciscan Fathers connected therewith are located at the corner of Union, and Palmer streets, Indianapolis. The parish consists of those German families which live south of McCarty street, and at present it is the largest German parish in the city of Indianapolis.

The Rev. Father Simon Siegrist, rector of St. Mary's church, several years before his death, earnestly desired that the reverend Franciscan Fathers, whom he held in high esteem, should come to Indianapolis to take charge of St. Mary's church. His request, however, could not be granted. In the course of time the Right Rev. Bishop de St. Palais found it necessary to establish another

German parish in Indianapolis. St. Mary's congregation becoming too large, its boundaries lying too far apart, and the church being too small, Father Siegrist again urged that the Franciscan Fathers should come to Indianapolis. Finally, at the chapter of the Franciscan province of the Sacred Heart in St. Louis, it was decided to permanently establish a house of the order, and so organize a new German parish in Indianapolis.

July 14, 1875, the first five Fathers came to Indianapolis, namely: Rev. Fathers Alardus Andrescheck, Vincentius Halfas, Paurcratius Schulte, Arsenius Fahle and Francis Moenning. Their first home was in the old academic building at the corner of Capitol avenue and Georgia street. They set to work at once. In August, 1875, the entire block on the northwest corner of Union and Palmer streets was purchased for the new congregation. The place has 420 feet front and is 182 feet deep. The erection of a large house, to be used as a church, school and convent, was begun immediately. On September 19, 1875, the corner-stone was laid with imposing ceremonies. The Very Rev. Bede O'Connor, O. S. B., then vicar-general of the diocese, held the panegyric in German and English. These were his last sermons, for a short time afterward he died suddenly.

December 25 of the same year, the completed building was dedicated and the Fathers took possession of it. The second story was partly used as a church, the first story as a school, while the third story was practically the convent.

The little parish hardly numbered sixty families. These, however, showed their good will by holding together and making heroic sacrifices to keep up church and convent. Frank Adler presented a bell, and Charles Wagner, then a young man, took the task upon himself of collecting money for another. The good women of the parish, also, did much to embellish the interior of the little church. Rev. Father Alardus was very zealous in advancing the congregation, and to instil into the hearts of his people love for their little church.

In 1877 Rev. Father Alardus bade farewell as pastor of the Sacred Heart church, and Rev. Father Ferdinand Bergmeyer, O. F. M., was appointed as his successor.

During nine long years, this reverend Father labored zealously for the welfare of the congregation, which greatly increased in membership every year. It was soon noticed that that part of the monastery which was being used as a church could not accommodate all the faithful. But it was too difficult to begin the erection of a new church. The Fathers, at the beginning of their career in Indianapolis, had to struggle with many obstacles. The grounds on which the church and convent were built cost \$10,000, but when the monastery was being built unscrupulous contractors seriously deceived them. The purchase of another plat of ground, for a new school-building, turned out to be a fraud. The debts of the congregation, therefore, accumulated largely, and in 1876 they reached the enormous sum of \$35,000. The Fathers worked strenuously to diminish this sum, and several times they made collections from other parts for this purpose. When, therefore, in 1882, the debts were as yet quite large, and, on this account, the people did not dare to begin the erection of a new church, Rev. Father Ferdinand informed his congregation that the Franciscan order would take care of the balance of the debt. A subscription list, toward the building of a new church, was started at once. The delighted people immediately signed over \$6,000 for promoting this purpose.

The venerable Brother Adrian, O. F. M., who has become widely known, from his designing the plans and conducting the erection of more than 100 magnificent church-buildings in all parts of the United States, was called upon to prepare plans and specifications for a new church. The structure was to be in Gothic style, and in the form of a cross, having a length of 168 feet and a width of eighty-eight feet in the transept, and sixty-four feet in the aisles. As the means of the congregation, however, were quite limited, it was decided not to build the entire church at once, but only a portion, and to complete the edifice later on, as means would permit. Accordingly, only the sanctuary and a portion of the nave were built, the whole being 118 feet long by eighty-eight feet wide. July 8, 1883, the corner-stone was laid by the St. Rev. Bishop Francis Silas Chatard, amid a great throng of people, numbering some 15,000. The work on the building was

pushed rapidly, and on the second Sunday in Advent (December 10, 1885) the new church was dedicated.

The cost of this structure was only \$20,000, owing to the fact that valuable services were gratuitously rendered by prominent members of the parish. The masonry was done by Jacob Fritz; George Clements did the carpenter work, and Joseph Ernst had the contract for plastering. The inner work, as altars, pews, confessionals, pulpit, pillars, etc., was done mostly by the carpenter Brothers of the Franciscan order. Brother Isidor and Brother Didadus deserve special mention for their very effective work in the inner decoration. When this building was completed, there was a debt of about \$9,000 resting on it.

In July, 1885, Rev. Father Ferdinand was elected guardian of Santa Barbara, Cal., and Rev. Francis Haase became pastor of the Sacred Heart church. The standing of the congregation at this time was quite a favorable one, numbering some 350 families. The principal aim of the new pastor was to diminish the debt which rested upon the church and to render the interior more attractive and devout. To this end, the high altar was enlarged, and remodeled and furnished with new statues of the Sacred Heart, of St. Francis and of St. Anthony. In 1886 new confessionals, made by Brother Isidore, were put up. The same Brother also made an artistically carved communion railing. Near this time, also, a beautiful crib was purchased, which ever since attracts the attention of the faithful during the Christmas festivals. In 1887 Rev. Father Francis purchased from the world-renowned art gallery of Mayer, in Munich, Bavaria, two handsome and artistic statues of the Sorrowful Mother, and of St. Anna instructing the Blessed Virgin Mary.

In 1890 the last debts of the church were paid. As it was found the church could not accommodate all the faithful, it was decided to finish the edifice according to the original plans. But to render the exterior more attractive, the plans were so changed that two magnificent towers were built at the front. Brother Adrian also planned and directed this annex.

The addition cost \$30,000 and was completed the year following. Shortly before completion, a great calamity befell the

edifice and it was thought for some time that everything would be destroyed by fire. On Easter Monday, 1891, at about 11 o'clock, A. M., lightning struck the south tower, passed over the entire building, and damaged it in several places. In the basement of the church a very dangerous fire originated, just below the communion railing. The fire department had hard work to extinguish the fire, but succeeded after laboring one whole hour. The damage was about \$600, which, however, was fully covered by insurance. This terrible hour and its exciting scenes will forever remain in the minds of all those present.

After the two towers were completed, large and harmonious bells were purchased. Rev. Father Francis took great pains to secure the bells by special donations. The largest bell, which weighs in the crown 4,000 pounds, was donated by several parties, and is dedicated to the Sacred Heart of Jesus. The inscription in the bell is, *Laudis Thema Specialis*—I am the object of special praise. This bell hangs alone in the north-side tower. The south-side tower contains three bells. The largest bell was presented by the St. Francis Benevolent society. It is dedicated to St. Francis, and, in reverence to him, the inscription is, *Præco sum magni regis*—I am the herald of the great king. The second bell in this tower was presented by George Ohleyer, a pioneer of the Sacred Heart parish, who by his special gift left a lasting monument to his memory. This bell was dedicated to the Blessed Virgin with the inscription, *Annuntio vobis gaudium magnum*—I announce to you a great joy. The smallest bell was presented by Charles Wagner and dedicated to St. Joseph, and bears the inscription, *Protectorem Domini glorifico*—I praise the Foster Father of the Lord.

June 7th, 1891, this set of bells was blessed by the Very Rev. Father Ferdinand Bergmeyer, who, at the time was provincial of the Sacred Heart province. About the same time the interior of the church was artistically frescoed by Mr. Hefele, of Cincinnati, at a cost of \$3,000. After the walls of the church had been thus embellished they received a new ornament, namely, a set of artistic stations, donated by a benefactor of the church who desires his name to be withheld. The stations, in high relief of terra-cotta,

were procured in the art emporium of Mayer, Munich, Bavaria, whilst the frames of hard oak were obtained at Chicago, Ill.

In the midst of this work the Rev. P. Francis Haase was called away by the chapter of the province and made superior of the Franciscan convent at St. Louis on July 8, 1891. His successor, as pastor of the Sacred Heart parish, was Rev. P. Bernardine Weis. The first aim of the new pastor was to have the church consecrated. Since, according to ecclesiastical laws, no indebted church can be consecrated, he induced several wealthy members of the parish to assume the responsibility for the \$15,000 debt, which still remained on the church-building. Meeting with success, Father Bernardine could make the immediate preparations for the solemn consecration. October 4, 1891, this grand and rare ceremony took place, the Rt. Rev. Francis Silas Chatard officiating. The former pastors of the church, the Very Rev. P. Ferdinand Bergmeyer and the Rev. P. Francis Haase, were both present. The latter delivered a sermon, appropriate to the solemn occasion. For three years the Rev. P. Bernardine arduously labored as pastor of the Sacred Heart church, successfully managing, during this short period, to efface the total debt of \$15,000.

In August, 1894, the Rev. P. Francis Haase was appointed pastor of the Sacred Heart church a second time. He at once began the last building which the wants of the large congregation required—a new school-house, with a large entertainment hall and several club-rooms for the different societies of the parish. Already, in 1888, three lots north of the church-building had been purchased for this purpose.

In 1895 the plans for the new building were drawn up by Brother Adrian, O. F. M., and work commenced at once. The building, 156x66 feet, has three stories. The basement contains club rooms for the men and young men's societies, a dining room and kitchen, used at church festivals, and a recreation hall 80x25 feet with a bowling alley. On the second floor there are class rooms, a library, a chapel for the ladies' sodalities, and the apartments for the teacher and the janitor. The entertainment hall extends over the whole third floor, is 148x60 feet, and has a seating capacity of 1,000. The hall is named St. Cæcilia's hall, in

honor of St. Cæcilia's society, whose members always took an active interest in all church festivals.

The last embellishment the church has received in the present year, 1898, are the two new side altars, upon which not only the above-mentioned statues of the Sorrowful Mother and St. Ann are placed, but also the statues of St. Martin, St. George, St. Cæcilia and St. Agatha. The first three statues were donated by St. Martin's branch, No. 80, C. K. A., St. George's commandery, No. 192, Knights of St. John, and St. Cæcilia's society; other benefactors paid for the statue of St. Agatha, the protectress against fire. These two altars, the workmanship of Brother Isidore, were blessed August 7, by Rev. Father Francis; Very Rev. P. Michael Richardt, O. F. M., delivered the sermon.

Two other side altars will be procured in the near future, as also a new grand organ, so that the interior of the Sacred Heart church will be completed within the next two years, when the celebration of the silver jubilee will take place. The parish at present numbers 550 families. May God's blessing always remain with it, that it ever prosper and flourish.

The sodality of St. Clare for the young ladies of the church of the Sacred Heart, was the first sodality which was founded in the congregation. As early as 1875 the young ladies had begun this society. The organization, however, first took place under Rev. P. Alardus, O. F. M., on May 5, 1878. Since 1889 the sodality is divided into two branches. The first communicants remain in the first branch for two years, and are then admitted into the other. The members of the first branch wear a white ribbon, while the members of the second department wear a blue ribbon, with a medal as their regalia. The members receive the holy sacraments on every third Sunday of the month, and are obliged to attend the monthly meetings. At present it has a membership of 250 young ladies.

The sodality of St. Louis for boys after they make their first communion originated as follows: In May of the year 1885, Rev. P. Ferdinand, O. F. M., organized a special society for boys. St. Louis, one of the twenty-five Japanese martyrs of the Franciscan Order, was chosen as its patron. The first communicants of the

year 1885, numbering thirty-one, were the first who joined this society. The solemn reception took place on June the 28th. The first director of this sodality was Ven. Br. Markus, O. F. M. Rev. P. Augustine Heuseler, O. F. M., succeeded him in August, 1885. The number of members rapidly increased. In the following year the sodality received a banner through the assistance of Rev. P. Augustine. The members of this society approach the sacraments every fourth Sunday in the month and have their meeting on every first Sunday. It at present enjoys a membership of fifty-four boys.

In June, 1889, the sodality of St. Louis was divided into two branches. The one was intended for boys and the other for young men. The branch to which the young men belong was placed under the patronage of St. Aloysius. At its origin it had fifty-four members. The young men receive the sacraments once every two months, and have their meetings on the second Sunday of every month. At present the sodality has eighty-five members, and is known as the sodality of St. Aloysius for young men.

On December 12, 1875, the Sodality of Christian Mothers was organized. Immediately, 130 pious women joined it. The members of this society should not only strive after personal piety, but also introduce piety and devotion into their families by fervent instructions to their children as well as by good example. A monthly contribution of ten cents is being paid by every member. Every other month the society receives holy communion in common. At present it numbers 405 members.

The society of St. Cæcilia for men was established October 28, 1877, in the parish of the Sacred Heart. In the beginning, the aim of this society was to provide for the singing in the church. The church choir formerly consisted of the members of this society. It placed itself under the patronage of St. Cæcilia, the patroness of song and music. This society also had to prepare dramatic and musical entertainments for the benefit of the church, and has displayed great skill in this line on various occasions. Every fourth Sunday in the month this society has a meeting. On the first Sunday after the 22d of November it celebrates the feast of its patron. It is owing greatly to this society's endeavor, also, that

the parish has a beautiful and voluminous library. This society has at present 135 members.

The Mutual Aid society of St. Francis for Men was organized March 5, 1876, under the guidance of its spiritual director and member, Rev. P. Alardus Andrescheck, with a membership of sixty-six men. Its purpose is to assist those members, who, by sickness, are disabled for labor, by the contribution of a monthly fee of fifty cents. Every sick member receives the sum of five dollars every week. In order to be admitted to this society the applicant must be sound both bodily and mentally; must not belong to any secret societies; must have a good reputation and a Christian character; must have attained the age of eighteen years, and not be over fifty years old. At present the treasury of this society contains \$7,000. This society has a meeting on the first Sunday of every month. On the first Sunday after the fourth of October, it celebrates the feast of its patron, and on the first Sunday after the fifth of March it celebrates its anniversary. The members approach the sacraments in corpore on both of these feasts. At present the membership of this society amounts to 180 men.

The Knights of St. George, in the year 1876, belonged to the Emeralds. Later on it separated from that society and assumed the name, Knights of St. George. Thus it remained until December, 1891, when it joined the Knights of St. John. The second Monday of every month is the appointed day for their meeting. In this society there is also a uniformed branch, which is placed under the leadership of the able captain, Oscar Wuenth. They received prizes at the conventions at Evansville, Dayton and Crawfordsville, which clearly shows their skill in military tactics.

St. Martin's branch, No. 80, of the Catholic Knights of America, a branch of Catholic Germans, was formed about the year 1880. The Rt. Rev. Francis Silas Chatard allotted it to the Sacred Heart church, and appointed Rev. P. Ferdinand Bergmeyer as its spiritual director. It has a meeting on every first and third Monday of every month, and has a membership of 128 men.

St. John's church, the first of the name at Indianapolis, a brick building, was erected in 1850 by the Rev. John Gueguen on

the spot where Bishop Chatard's addition to the parsonage now stands, facing Georgia street. Shortly afterward, Father Gueguen was succeeded by the Rev. Daniel Maloney, who built an addition to the edifice in 1857, and in October of the same year the Very Rev. August Bessonies was appointed pastor, and took charge November 5. In 1858, the building of a young ladies' academy was begun on the corner of Georgia and Tennessee streets, and was finished in 1859, was placed in charge of the Sisters of Providence, and two years later was enlarged. In 1862 ground for a cemetery was purchased; in 1863 a parsonage was built; in 1865 a school-building for boys, adjoining the parsonage, was begun, and completed in 1866, and this was placed in the charge of the Brothers of the Sacred Heart early in the following year.

The corner-stone of the present St. John's church-edifice was laid July 21, 1867, by Bishop de St. Palais, Father Smarius, S. J., preaching the sermon. The building is an imposing structure, $202\frac{1}{2} \times 75$ feet; the center nave is fifty feet wide and fifty-three feet high; the transept is 67×50 feet, and the sanctuary is $40 \times 30\frac{1}{2}$ feet. It has two towers and the spires reach an altitude of 200 feet. The church fronts on Tennessee street, and its cost reached over \$120,000. A chapel for the baptismal font is situated on the north side of the sanctuary, near the entrance, and four small chapels are located on each side of the nave for side altars and confessionals. Bishop Chatard generously enriched the church by the donation of a marble altar that cost \$4,000, and two very fine side altars, costing \$700 each, were presented by the church societies. At the completion of the church, the Sisters of Providence removed from Georgia and Tennessee streets to their commodious St. John's academy, facing Maryland street, and in 1879 Bishop Francis Silas Chatard erected his episcopal residence in immediate connection with St. John's parsonage.

Father Bessonies, pastor of St. John's in 1885, celebrated his seventieth birth-day, was created a domestic prelate of the Pope and received the title of Monsignore, as a testimony to his good services. In 1890 Mgr. Bessonies celebrated his golden jubilee as priest and then resigned the pastorate of the church. He went to Europe, but has, since his return, continued to reside with the



ST. JOSEPH'S HALL, INDIANAPOLIS.



ST. JOSEPH'S PASTORAL RESIDENCE, INDIANAPOLIS.

bishop, going with him to the new episcopal residence, corner of Fourteenth and Meridian streets.

On the resignation of Mgr. Bessonies the Rev. Francis H. Gavisk, who had been assistant priest at St. John's church since 1885, was placed in temporary charge. He was appointed rector in September, 1892. In the year 1893 extensive improvements were made on the church. The spires were completed, the choir gallery enlarged, a vestibule added, and the interior of the church decorated and frescoed. The following year, 1894, a large organ was placed in the choir gallery. These improvements, which completed the church, cost \$35,000.

The Rev. F. H. Gavisk, the present rector, was born at Evansville, Ind., in 1856. He pursued his studies at St. Meinrad, Ind., where he was ordained to the priesthood in 1885. Since his ordination he has been connected with St. John's church. He is assisted by Revs. Victor J. Brucker and Stephen Donoghue. The congregation comprises about 800 families, and the school for boys is supervised by five brothers of the Sacred Heart, with 210 pupils, while that for girls, under eighteen Sisters of Providence, is attended by 363 pupils.

St. Joseph's Congregation was organized in 1873 by the Rev. Joseph Petit. He erected a two-story building on East Vermont street, which was to be church, school and parsonage. He resigned his charge in April, 1874. The congregation was then attended from St. John's by Rev. E. J. Spelman and Rev. Francis M. Mousset. In 1874 Bishop de St. Palais built a roomy three-story addition to the building erected by Father Petit, and made of it St. Joseph's seminary. The congregation continued to have regular services in the seminary chapel. The Rev. H. Alerding was appointed to a position of procurator for the seminary and pastor of the congregation in July of 1874, when the seminary was opened. The seminary continued for one year and was then abandoned. From that time until the spring of 1879 nothing was done by way of providing the congregation with a suitable church, because Bishop de St. Palais' consent to build a church was persistently withheld. In the month of April, 1879, Bishop Chatard

determined to make of the seminary a hospital. He not only urged the congregation to build a new church in some other quarter, but refunded \$2,000 of the money spent on the old building. Two lots, on which St. Joseph's church now stands, on the corner of North and Noble streets, were purchased for \$5,500, on April 25, 1879. The corner-stone was laid on July 20, 1879, by Bishop Chatard, assisted by the priests of the city. On July 4, 1880, the new church was blessed by Bishop Chatard and the first mass celebrated by Father Petit, of Madison. St. Joseph's church is a Gothic structure. It is 130 feet long, the nave 45 feet, and the transept 70 feet in width, the height of spire 135 feet. The cost of the church was \$20,000. Churches of similar design built in 1882 have cost \$25,000. In 1881 a parsonage was erected at a cost of \$5,000, including its furnishings. In 1882 three new altars were built for \$1,200. In 1883 a new pulpit for \$300, two confessionals, and Sacred Heart altar. A few years after the interior was handsomely frescoed. The church and furnishings are now complete in every particular. The cost of the furnishings, including a Roosevelt organ, amounted to over \$7,000.

The school has existed in St. Joseph's from the time the present pastor received charge of the congregation. It was taught by P. Jennings for one year, 1875 to 1876; by the Misses O'Connell, 1876 to 1877, and by Mrs. P. H. McNelis, who also had charge for a time, and since then by the Sisters of Providence. This community bought a lot south of the church in 1880; the buildings on it were utilized for school purposes, but they proved to be inadequate.

In 1881 a new school-building was erected by the Sisters of Providence—a three-story building, length, 130 feet—with four large school-rooms, and hall on third floor. The front portion forms the Sisters' residence, with recitation rooms, music rooms and chapel.

The last great work of the parish was the erection of a school-building for boys, with four spacious school-rooms on the ground floor, and a very commodious and attractive hall on the second floor. The building was erected in 1892. The building, heating and water attachments, furnishings of the school-room, of the hall,

stage, gymnasium, pool-room and other expenses, including painting of the hall, and complete outfit of scenery, necessitated the outlay of over \$20,000.

From the above may be gathered that St. Joseph's congregation since its organization has spent in the erection of buildings, their furnishings and the ground, \$57,500. On this outlay of money is still due the sum of \$16,000. The congregation is even now (1898) making strenuous efforts to pay off this balance, and, God willing, to celebrate the silver jubilee of its existence by the solemn consecration of its beautiful church.

St. Mary's (German) Church, Indianapolis, was founded in 1857, in August of which year the corner-stone was laid by Archbishop Purcell, in the presence of Bishop de St. Palais and Fathers Brandt and Maloney. Father Maloney had been pastor of St. John's congregation for some years, and the Germans were part of that congregation until the close of 1857, when Rev. L. Brandt founded St. Mary's.

When the Rev. Simon Siegrist became pastor on January 22, 1858, he found the four walls of the church and a debt of \$3,200. In that same year, on the 15th of August, the church was used for the first time, the sanctuary only having been plastered. In October, 1858, however, it was blessed by the Rev. Jos. Rudolph, in the presence of Bishop de St. Palais. The following are the dates, character and cost of the improvements: December 8, 1858, a new organ, \$1,325; September, 1859, the small bell, \$247; March 18, 1863, a second bell, \$317. In 1868 the steeple was built at a cost of \$2,500. In the fall of the same year the church received a new roof for \$500. In 1869 the church was frescoed and the altars gilded, for \$500, donated by Joseph Nurre. In the same year stained glass windows were procured for \$400. December 5, 1869, the large bell was bought, costing \$643. The present handsome parsonage was built in 1871, at a cost of \$8,540. Father Siegrist took possession of this March 22, 1872.

The Rev. Simon Siegrist was born at Stottsheim, diocese of Strasbourg, France, on February 13, 1822. He emigrated to the United States, arriving at St. Louis, June 19, 1847, and was

ordained priest there in the same year August 20. He had charge of the church of Sts. Peter and Paul in St. Louis from the time of his ordination until his arrival in Indianapolis. After a severe and lingering illness he departed this life on October 28, 1873. Father Siegrist was an eloquent man, with a kind word for all and great charity for the poor.

The Benedictine Fathers, Rev. P. Frowin, Very Rev. Bede O'Connor and Rev. Eberhardt Stadler, had charge of St. Mary's until July 28, 1874.

The Very Rev. Anthony Scheideler, V. G., has been pastor of St. Mary's since July 28, 1874, although he did not become vicar-general until 1878, when he was appointed by Bishop Chatard. He was born at Borgholz, Westphalia, May 23, 1836. He studied at Paderborn three years, and emigrated to America May 20, 1854. He continued his studies at the Benedictine abbey, St. Vincent's, Pa., until March 8, 1858, then came to Vincennes, finished his theology, was ordained priest by Bishop de St. Palais on October 21, 1860, and celebrated his first mass at St. Joseph's, Clark county. He remained at Madison with Father Brandt for three weeks, and was then appointed the pastor of St. Joseph's, Dearborn county, on November 28, 1860, from which place he also visited Dover, same county, for five and a half years; St. Mary's, Indianapolis, has been the scene of his labors since the summer of 1874.

The first improvement, in the fall of 1874, was on the cemetery, where Father Scheideler erected a monument to the memory of Father Siegrist, and built a beautiful mortuary chapel, with vault underneath, at a cost of \$6,000. In the same year the church received new gas fixtures and pews, costing \$1,340. On October 19, 1875, George Pfau donated a fine communion railing, worth \$315. The three altars were enriched with splendid candlesticks for \$333. Father Scheideler's greatest work is the boys' school, which necessitated an outlay of \$12,000 in 1876. The Sisters of St. Francis, also in 1876, erected a magnificent school-building for the girls; the corner-stone was laid July 2, and it was blessed December 8. The church was given new stained glass windows in 1881, for \$500. The boys' playground was enlarged

by the removal of the old school in rear of the church, and fenced at a cost of \$400. A new set of stations, costing \$500, was bought and erected by P. Ferdinand, O. S. F., on March 24, 1882. The congregation numbers 360 families. The schools are attended by 350 children, under fifteen Sisters of St. Francis. Father Scheideler's assistant is the Rev. John Loibl.

Sunday, August 19, 1883, the silver jubilee of the church was celebrated. The exterior was newly painted, the inside newly frescoed, pews revarnished, etc., the members of the congregation having liberally contributed \$2,583 for the purpose, which sum fully covered the expenses. Solemn pontifical high mass was celebrated by the Right Rev. Bishop Chatard, and the occasion was indeed a joyful one for the congregation and its pastor.

Sunday, July 26, 1885, two beautiful statutes of the Sacred Hearts of Jesus and Mary were blessed. These were the gift of one person and cost \$347. October 21, 1885, the pastor celebrated his personal jubilee, and in this the entire congregation took part, donating many costly vestments and other gifts. October 15, 1886, a new furnace was placed in the church at a cost of \$390. March 26, 1887, Mrs. Magdalena Maus had a new Brussels carpet laid at the feet of Our Savior, in the sanctuary, at a cost of \$300. November 9, 1887, the congregation bought an additional lot, 39 x 185 feet, for \$7,500, and in the summer of 1889, a fine society hall was erected at a cost of \$13,350, and blessed August 11. In May, 1890, a new Cortright metal shingle roof, new cornices, gutters, etc., were placed on the church, at a cost of \$950, which amount was donated by seven members of the parish. In the second week of February, 1892, Mrs. Magdalena Maus surprised the pastor by stating, in a letter, that she would donate a new high altar; her daughter, Magdalena, a side altar, and her daughter, Josephine, another side altar. These generous acts induced other members to re-fresco the church, and within three days the pastor had sufficient cash in his hands for this purpose—ten members of the parish donating \$100 each, several \$50, and no one less than \$25. Sunday, July 31, 1892, the new altars were blessed by the Right Rev. Bishop, and the pastor thanked God and the generous benefactors.

The parochial schools of St. Mary's have always been first-class, and under the special care of the pastor, who has made the infant class free to all Catholic infants.

In 1894, the congregation paid \$4,125 to the city for sewers and asphalt pavements on and about the church property.

One night in October, 1896, burglars entered the sacristy, opened the safe, stole one chalice and two ostensoriums. The news spread rapidly, and the next morning a good and pious parishioner handed over to the pastor a roll of bank-notes, the gift of himself and sister, with the request to buy a new chalice, the only condition being that their names should not be made public. The next day, Joseph Renk declared himself ready to purchase and replace the small ostensorium, and Miss Magdalena Maus authorized the pastor to go to New York and purchase a precious ostensorium, the result being that St. Mary's is now in possession of the most beautiful Gothic ostensorium in the diocese. The congregation is now entirely out of debt, and has a few thousand dollars on hand, as a fund from which a new church may be built. The earnest prayer of the grateful pastor is that God may bless and preserve the good and generous people of St. Mary's.

St. Patrick's Church, Indianapolis, was at first named St. Peter's church. The Rev. Aug. Bessonies, pastor of St. John's, built the old or first church in 1865, and opened it for divine service on the 29th of June. It is located near the southern terminus of Virginia avenue.

The Rev. Joseph Petit, assistant at St. John's, became the first pastor. In June, 1869, he visited Europe, and the Rev. P. R. Fitzpatrick took charge of St. Peter's. In the year following, 1870, the corner-stone was laid for the present St. Patrick's church, and the building completed and blessed in August, 1871. The old church was converted into school-rooms, in which the Sisters of Providence taught the girls of the congregation. In June, 1879, Rev. Patrick McDermott was appointed to the charge, but this worthy priest died in September, 1882.

In October, 1882, the Rev. Hugh O'Neill was appointed pastor of St. Patrick's church. He was born at Dungarvan,



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county Waterford, Ireland, on May 18, 1838. He received his classical education at Dungarvan; finished his theological course at St. John's college, Waterford, and was ordained priest at St. Mary's college, Oscott, Birmingham, England, by the Rt. Rev. Dr. Ulathorne for the diocese of Nottingham. He served part of his missionary life at St. Barnabas' cathedral. Eleven years he was at Ilkeston, Derbyshire, having charge of several missions. He spent four years at Hathersage, near Sheffield; in April, 1882, he landed in this country and was placed at St. Joachim's church, Frankford (Philadelphia), Pa. In October of the same year he was received by Bishop Chatard and given charge as above.

St. Patrick's church is a fine brick building, about 110 feet long, in the form of a cross, Gothic style, with a spire of neat design over the intersection of the transept.

IRELAND, DUBOIS COUNTY.

St. Mary's Church, at Ireland, Dubois county, was founded in 1890, when a number of Catholics, who had affiliated in St. Joseph's parish, at Jasper, Ind., concluded to establish a parish of their own in Ireland, as more convenient to their places of residence. Consequently these few ardent and faithful members of the church purchased nineteen and one-half acres of land and burned brick to be used in the erection of a church-edifice, but, after further reflection, the trustees decided to sell the brick and apply the proceeds to the building of a frame church, which was completed in 1891, and dedicated to St. Mary, Father Fidelis being the first priest to read mass in the new edifice. The church-building is a neat structure and is well furnished, and an annex is devoted to school purposes. The church membership comprises about forty-two families, who worship under the guidance of Father Martin, and the school, which is under the direct control of the worthy pastor, has an enrollment of about thirty pupils, who are taught by Miss Lena Burger. The priest's house is a tasteful modern brick cottage, completed in 1895, and the entire valuation of the church property, including land and the buildings enumerated above, is placed at \$3,000. Father Martin, the present

pastor, is zealous and faithful, and prosperity and contentment reign throughout the parish.

JASPER, DUBOIS COUNTY.

St. Joseph's Church.—In 1834 only two or three Catholics were found at Jasper, but several Catholic families settled here soon after. Rev. Maurice de St. Palais, who was located at St. Mary's, Daviess county, was the first to visit the congregation in a clerical capacity. A small log house on the banks of the Patoka answered for a church. Father de St. Palais commended the young congregation to the special care of the bishop, who sent as the first resident pastor Rev. Joseph Kundek, and installed him at Jasper in 1838, the congregation at that time numbering fifteen families. During 1840 and 1841, he built the large brick church with hardly any money, but through donations of labor and material. During the Easter seasons, Father Kundek extended his labors into Madison, Ind., and into Illinois. In 1843, in order to restore his health, he took a trip to New Orleans, and in that city built the first German Catholic church. Returning in 1844, he laid out the town of Ferdinand and erected a stone church with the money brought from New Orleans. About this time he built a log church at Fulda and a small brick church at Troy. In 1845 he built the court house at Jasper at a cost of \$6,000.

In 1851 Father Kundek was about to make a trip to Europe in the company of Bishop de St. Palais, when he stopped over at Madison and built the first German Catholic church there. In the autumn he followed the bishop to France, and about this time he was appointed vicar-general. During his trip he visited Einsiedeln, the great Benedictine abbey, and did all in his power to induce the abbot to send a colony of Benedictines to the diocese of Vincennes. He returned to Jasper in 1853 and labored most zealously until 1857, when his last illness came upon him, and where he died December 4, 1857. His memory in Jasper and the surrounding country will remain forever in benediction. The following Benedictine Fathers succeeded Father Kundek: Rev. P. Bede O'Connor, January 23, 1858, to November 20, 1860; Rev. P. Ulrich Christen, November 20, 1860, to February 22, 1865; Rev. P.

Wolfgang Schlumpf, February 22, 1865, to July 25, 1865, and Rev. Fidelis Maute, July 25, 1865, to June 22, 1897. In 1868 the congregation numbered 2,400 souls, with 370 school children.

On the 25th day of March, 1847, eleven families emigrated from the town of Pfaffenweiler, Gross Herzogthum, Baden, Germany, and came to the United States via Rotterdam and Havre, landing at New Orleans, La., and prominent among these were the Eckerts, Becks, Kieffers, Schmidts, Ecks, Schubles and George Bauman, a sculptor. The voyage was a perilous one, and during the first week of its progress the weather was so tempestuous that the destination of the ship, with its crew and passengers, promised to be more likely the bottom of the Atlantic ocean rather than the port of New Orleans. In this extremity, Mr. Bauman made a vow to erect a cross near the church built, or then to be built, by the congregation with which he might make his future home, and this vow he faithfully fulfilled after reaching Jasper, and to-day a beautiful specimen of the sculptor's art stands on the south side of St. Joseph, executed by this faithful son of the church, through the pecuniary aid of a Mr. Helm, of Tell City, Frank Beck and Joseph Gramelspacher.

Father Maute was the builder of the new church, for which the corner-stone was laid by Bishop de St. Palais, September 14, 1871. The church stands on a conspicuous plat of ground and is built entirely of blocks of stone, parallelogrammatic in form, some of the immense blocks of stone containing sixty cubic feet. The dimensions of the church are 190 feet long, eighty-four feet wide and sixty-seven feet high. Father Fidelis Maute finished the church step by step, not desiring to incur a debt on his congregation. Many a day P. Fidelis, in company with the trustees, especially Martin Friedmann, of Jasper, worked in the stone quarry, taking their simple noonday lunch together like common laborers. The church is a magnificent and solid structure, and will stand as a monument long after the death of the builders, when other churches, built later, will have crumbled into decay. The beautiful statues and altars are chiseled out of the purest Italian marble. The cathedral windows, which were donated by members of

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the congregation, in 1898, are gems of the rarest beauty, and were furnished by American artists of Cincinnati, Ohio.

Father Stephen Stenger, the present priest, succeeded Father Fidelis in January, 1896, and is a gentleman who is widely known for his fidelity, his rare scholarship and priestly virtues, and is beloved and highly respected by his congregation, which numbers about 680 families, with an attendance of 2,800 or 3,000 souls. The entire church property of the Catholics in Jasper, accounting for money given, labor and material, and including all the buildings and the church, may safely be placed at \$225,000. Over \$20,000 has been contributed within the last two years, 1897-1898, for main altar and memorial windows and school-rooms.

The parochial schools of St. Joseph were founded in 1840, have an attendance of 350 pupils, and are presided over by ten Sisters of Providence, and two lay teachers for boys, and are under the present supervision of Father Stenger.

JEFFERSONVILLE, CLARK COUNTY.

St. Anthony's Parish is the oldest in Jeffersonville, Ind., and, prior to the building of St. Augustine's church, included all the Catholics of that city and vicinity. In 1851 the corner-stone of St. Anthony's church was laid by Rev. August Bessonies, now vicar-general of the diocese of Vincennes. The church, located on Canal street near Maple, was a modest structure, built of brick, and remained the place of worship of the faithful of St. Anthony's parish until the present edifice was erected. Bishop Spalding, of Louisville, afterward archbishop of Baltimore, dedicated the church and Father Bessonies was the first pastor. He was succeeded by Rev. Philip Doyle and the latter by Rev. F. Ostlangenberg, who was the first resident priest, and resided in a small frame cottage, purchased for that purpose and situated on Maple street, in the rear of the church. Father Michael was the next pastor. For a time during the war there was no regular officiating pastor, and priests from Louisville, principally from St. Boniface church, held services at St. Anthony's.

Later on the bishop of Vincennes placed the parish in the

hands of the Franciscans, O. M. C., the first of whom was the Rev. Father Bonaventura Keller, who remained until 1868. After him came Father Joseph Liesen, who remained until 1870 and who purchased the site on Maple and Wall streets where the present church is situated, as well as the Catholic cemetery, located on the outskirts of the city.

In 1871 Rev. Avelin Szabo took charge, and during his time did much in the way of reducing the indebtedness contracted in the purchase of the building site. In 1875 Father Leopold Mozygamba, who succeeded Father Clements Luitz, commenced the erection of the present place of worship. The church was built at a cost of between \$8,000 and \$9,000 under the supervision of Henry Nagle, Ferdinand Voigt, George Unser, Michael Recktenwald, Engelbert Spinner and Theobald Manny, building committee. The priests after Father Leopold came in the following order: Caesar Cuchiarian, 1877-78; Joseph Liesen (re-appointed), 1878-79; Pius Koetterer, 1879-81; Anthony Gehring, 1881-83; Bernard Ettensperger, 1883-87; Avelin Szabo (re-appointed), 1887-96; Francis Newbauer, from February, 1896, to July, 1896; Lucius Matt, 1896.

Two school-houses, one for boys and the other for girls, have been built on the church lot, and the schools are flourishing under the supervision of the Franciscan Sisters.

The societies are the St. George's Benevolent, Roman Knights of St. George, and the Young Ladies' sodality and Altar society. The parish has furnished two members of the priesthood, both of whom have joined the Franciscans, O. M. C. One, the Rev. F. M. Voigt, is the pastor of Our Lady of Angel's church of Albany, N. Y., and the other, Rev. Otto Recktenwald, is assistant at the Assumption church, Syracuse, N. Y.

The present pastor of St. Anthony's, Rev. Father Lucius Matt, has had charge of the parish since July, 1896, and during this time has demonstrated his interest in the welfare and success of the church. He has added valuable and lasting improvements to the church property and has done much to improve and beautify the church-edifice, as well as to completely renovate the surroundings. He has also extinguished the remaining indebtedness on the

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church, and under his administration St. Anthony's is prosperous in every sense of the word.

St. Augustine's Church, of Jeffersonville, although new in name, was founded, in reality, as far back as 1850, Rev. Daniel Maloney being the first to say mass in a three-story brick building on Front street, between Pearl and Mulberry streets, said building being a sort of hotel. A small brick building, a mere chapel, was put up, the corner-stone of which was laid on the 10th day of August, 1851, St. Lawrence day, by the Rt. Rev. John Martin Spalding, bishop of Louisville. October 18, 1851, the church, although incomplete, was blessed and dedicated to St. Anthony, and mass was celebrated by Rev. Otto Jair.

In 1852, Father Otto Jair, a Franciscan of St. Boniface's church, Green street, Louisville, was again invited to come and celebrate the first mass in the still incomplete chapel, for, although there was a chapel, the diocese of Vincennes was unable to send a priest.

On the 17th of March, 1854, Father Aug. Bessonies, late pastor of Fort Wayne (then a part of the Vincennes diocese), arrived in Jeffersonville. He was accompanied by the Rt. Rev. M. de St. Palais, and by him left in charge of the new congregation. There being no dwelling built for him, Father Bessonies took his lodgings in the house of John Burke, a merchant, and the leading Catholic in the city. About 1855 or 1856, he erected a small brick building of two rooms for a residence as a wing to the church, and in 1860 these rooms were used as the parish school. He prepared for the future by purchasing with his own private funds two large lots at the corner of Chestnut and Locust streets, a far more eligible site than the small piece of ground occupied by the temporary church.

Father Bessonies left about the middle of November, 1857, being replaced by Rev. William Doyle, who himself was replaced in March, 1858, by his brother, Rev. Philip Doyle. February, 1861, Father Schafroth came and was succeeded by Father Abarth, who stayed until December of that year, when Father Ostlangenberg was appointed. In the second week of October, 1863, Father

Bede O'Connor, a Benedictine monk of the diocese, gave a mission which was very largely attended, many being actually crowded out of the little chapel. At once Father Ostlangenberg prepared for building a church on the lots bought by Father Bessonies. The corner-stone was laid October 18, 1863, this second time by Bishop Spalding, of Louisville.

Scarcely one month and a half after Father Ostlangenberg left, Father Philip Doyle took his place, January 1, 1864. Rev. G. A. Michael succeeded him in a few weeks, and during his stay built the foundation. After him, Father Mougin, of New Albany, built the walls and enclosed the church, which was opened for service and blessed by Bishop de St. Palais, March 17, St. Patrick's day, 1868. From that time until November, 1868, the holy sacrifice of the mass was celebrated in it Sundays for the whole population by the clergy of New Albany, oftener by a priest who could also hear the confessions of the Germans and address a few words to them in their own language. At the close of November, 1868, Father Fleischmann, heretofore only an assistant to the pastor of Holy Trinity church in New Albany, was placed in charge. He did not remain a week, Rev. E. Audran, of the cathedral of Vincennes, having been sent to take his place. After a consultation, in which the newly appointed pastor of the big church—now named St. Augustine's in honor of its benefactor, Rev. Aug. Bessonies, the first resident priest of the city—took part, it was resolved to try if a permanent German congregation could not be formed.

Franciscan Fathers of the Minor Observance (a branch of the order different from the Brown Franciscans of St. Boniface church in Louisville), had lately come to Louisville, Ky., and there started two small congregations. As they were desirous of undertaking to do more, one of them, an Italian who spoke some German, Father Joseph Liesen, was invited to come occasionally on Sundays to say mass for the Germans in the old church. He came, Sundays, from Louisville returning home every time, until, finally, the people taking heart, the succeeding priest, Rev. Avelin Szabo, ventured to reside in the city altogether. With a view to aid in providing funds by the sale of lots and graves, one member, Henry Nagle, bought, mostly with his own means, a piece of ground

adjoining the city for a Catholic graveyard. A new lot, larger and more convenient for church purposes, was soon secured, chiefly by Mr. Nagle's efforts. In 1876, the priest then in charge, Father Leopold Moczygamba, resolved on building a temporary German church, with rooms attached in the rear for a residence.

As the preceding lines give the history of the congregation up to Father Audran's time, 1868, it will be necessary only to detail here what transpired in his day. Father Audran was confronted with not only an unfinished church, but with what was worse, a debt of \$10,000. The openings in the front of the church were simply boarded up, and the tower was no higher than the walls. The following year (1869) he finished the tower at a cost of \$3,000, and in five years paid \$5,000 of the debt.

In 1869, Father Audran, being assured of the aid of the Sisters of Providence, gave up his residence to the Sisters, who began school work at once. In the meantime the good Father occupied the house of a neighbor in the rear of the church. The little school opened with Sister Gertrude as superior. It continued until the superior of the order visited Jeffersonville and determined upon the purchase of a residence opposite the church, which is now in use as the parish school for girls, 185 attending. The property cost \$10,000, and was bought on credit at ten per centum interest.

In 1872 he built the two-story brick school for boys, at a cost of \$3,000. It is 40 x 20 feet, and accommodates the ninety school boys of the parish. In 1873 the pastor was absent on a three months' vacation in Europe, during which time Father Szabo, of St. Anthony's church, Jeffersonville, attended to the wants of his people. In 1874, Father Audran finished the church at a cost of nearly \$9,000, and February 1 of that year Bishop St. Palais celebrated pontifical high mass and blessed the sacred edifice. The same year, January 4, 1874, the congregation was solemnly dedicated to the Sacred Heart of our Lord Jesus Christ. The pastoral residence, a neat two-story brick structure situated on a lot adjoining the church, was built in 1884 at a cost of \$4,200. The stone steps and platform extending the entire width of the church were laid in 1881. The church is 50 x 120 feet, forty feet high, with

arched ceiling of varnished southern pine, stained-glass windows, and plain design in fresco. The furniture is neat and the altars and sanctuary are quite attractive, inspiring devotion in the beholder. A good organ and a very tasty pulpit are other notable features in the church. The church property, at the corner of Chestnut and Locust streets, is 213 x 167 feet in dimensions. It is valued at \$40,000. St. Augustine's Debt Paying society was organized August 1, 1886. At the initial meeting the following officers were elected: President, Patrick Herron; vice-president, Michael Connelly; treasurer, John Craig; secretary, P. C. Donovan; assistant secretary, J. B. Murphy. The object of the society, as its name implies, is to raise by monthly contributions, voluntary donations, and other means, the necessary amount to pay off the entire indebtedness of St. Augustine's church.

Up to January 1, 1890, there had been received in monthly contributions and donations \$2,722.30; from fair in December, 1887, \$857.60; lawn fete, June, 1888, \$59; river excursion, July, 1888, \$171.35; fair, October, 1888, \$1,414.18, making a total of \$5,224.43. The amount of expenditures for the same period were, principal on notes, \$3,477; interest, \$1,203.55; insurance, \$290; coal, \$95; stationery and printing, \$46.70, and incidental expenses, \$29.50—the total amount of expenditures being \$5,141.75, leaving a balance in the treasury January 1, 1890, of \$82.68.

The society at present is in a very flourishing condition, the voluntary contributions averaging about \$55 per month.

JENNINGS COUNTY.

St. Ann's Church, Jennings county, Ind., dates its first records back to 1840, the name of Rev. William Chartier being the first to appear on the books, although a small log church had existed here since 1835. Whether the little church, in the center of an immense forest, was built by him does not appear. Rev. Vincent Bacquelin was here in 1842; Rev. P. Mueller, O. P., also in 1842. In 1843 Rev. Julius Delaune, Rev. Roman Weinzoepfel and Rev. J. N. Mullen, O. S. A. The church was attended by Father Delaune in 1845 and 1846.

Rev. Alphonse Munschina was the first resident pastor from 1846 until 1854. He worked hard, in the literal sense of the word, to advance the interests of the mission. Rev. P. Kreusch attended in 1854 and 1855. In 1855 and 1856 Rev. A. Carius, Father Kreusch again, and also Rev. Leonard Brandt, visited the people. These priests resided at Madison.

On July 26, 1859, Rev. B. H. Schultes, who had been the resident pastor from 1856, died suddenly. His grave is in St. Ann's cemetery. Rev. J. M. Missi became the pastor on December 24, 1859, and remained such until January 5, 1868, when his name appears for the last time on the books. It was Father Missi who built the present large and handsome brick church under the greatest difficulties, spending a good deal of his own money and working with his own hands. The people say that "he made more than one-fourth of the bricks in the church." The building was under roof when he left it in 1868, with no debts on it.

Father Missi's successor was the Rev. Lawrence Osterling, O. M. C. He pushed the good work bravely forward. He had the church plastered, altars and pulpit built, and the interior of the church beautifully ornamented. In 1872 he erected a new parsonage. He was a zealous, pious priest, and a true pastor of his flock. He died on the 9th of February, 1877, consumed by his labors, only fifty-four years of age. He was buried in the church in front of the Blessed Virgin's altar, and a monument was erected in 1880.

Rev. F. X. Seegmuller was pastor from August, 1877, until June, 1879. Rev. John Nep. Wernich took charge on July 5, 1880. He was born in the city of Elbing, in the province of Ermland, Prussia, on February 21, 1846. He studied at the gymnasium in Elbing from 1855 to 1861, then in Braunsberg until 1864; having finished his theological studies in the Paderborn seminary, and having received minor orders in 1868, he was ordained priest on September 30, 1868. He spent the first five years of his ministry in the missions of western Missouri. Having nearly destroyed his health there, he returned to his native country and was appointed pastor of the parish of Olivia. The Prussian government not recognizing the bishop's appointment, he returned to this country June 16, 1880. Two weeks after he became the pas-

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tor of St. Ann's, working hard and in every way furthering the interests of his congregation.

Following Father Wernich came Father Alois Danenhoffer, who was in turn succeeded by the Very Rev. E. Faller. Father Faller, however, is the benefactor of St. Ann's church. Within the short space of one year he built a brick school-house, enlarged the parsonage, erected the large steeple on the church, bought three bells, etc., and for all these improvements he paid from his own means nearly \$7,000.

The present pastor, Rev. A. J. Urich, took charge of St. Ann July 16, 1886. He at once set about to pay off a debt of \$1,100, in which he succeeded, and then made other necessary improvements. He fenced in the church property, had the parsonage and school-house decorated and furnished, and bought vestments, etc. The church property now is valued at about \$20,000.

Father A. J. Urich was born on February 17, 1863, at St. Joseph, Vanderburg county, Ind. He pursued his studies at St. Meinrad, and was ordained at Ferdinand June 19, 1886, by Bishop F. S. Chatard. St. Ann is his first congregation. The congregation now numbers ninety families, mostly of German descent.

KENDALLVILLE, NOBLE COUNTY.

The Immaculate Conception Church.—Prior to 1866, the people of Kendallville who professed the Catholic faith attended church at Avilla, then under the pastorate of Rev. A. B. Oechtering. This clergyman, in the year named, bought the structure owned by the Baptist congregation at Kendallville for \$2,500, and this was used by the Catholics until the coming of Father Duehmig, who paid for the dilapidated building and nearly rebuilt it, converting it into a respectable house of worship, 36 x 56 feet, put in new altars, etc., and added a vestry, priest's rooms, etc. The congregation continued to be a mission of Avilla until 1897, when it was placed in charge of St. Patrick's church at Ligonier.

KENTLAND, NEWTON COUNTY.

St. Joseph's Church.—Early in the 'sixties there were a number of Catholic families living in the vicinity of Kentland and the

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first priest to visit them was from Logansport. Services were held in the court house at intervals until 1864, when Rev. J. A. Stephan, who was stationed at Rensselaer, took charge of the mission, visiting the same once a month, and holding services at the court house and Kent's hotel, and during the same year built the first church, a wooden structure, 40x60 feet, at a cost of about \$1,000. The site, two acres, for this church was donated by Alex J. Kent, a Protestant. Mr. Kent also donated five acres, one mile south from town, for a Catholic cemetery.

At this time there were twenty-five or thirty Catholic families living within a radius of twelve miles of Kentland. Among the first Catholic families to settle here, however, were those of Anthony Dehner, P. D. Gallagher, Terrence Cunningham and John Ryan.

In 1870, Rev. Anthony Messman took charge as the first resident priest, but as there was no parsonage, he made his home with John H. Smith. In 1871 he built an addition to the church and made other improvements, and in 1872 he built a brick parsonage. In 1881, Rev. Baumgartner took charge; in 1883, Rev. William Miller; in 1892, Rev. Charles Ganser, the present priest, was placed in charge. In 1890-1891, the present brick edifice was built, with a seating capacity of 600. The building, furniture and decorations cost \$20,000, and the church is handsomely furnished and decorated, is out of debt, and at least 500 communicants partake of the holy sacrament. The old church building has been transformed into a school-house, which is in charge of three Sisters of St. Francis from LaFayette and is attended by about forty-one pupils.

KLAASVILLE, LAKE COUNTY.

St. Anthony de Padua Congregation was organized during the late Civil war by Bishop John Henry Luers, and soon afterward a neat frame church-building was erected at a cost of about \$2,000. Henry Klaas, Sr., was largely instrumental in securing the construction of this building, being assisted in the task by the co-operation of many good Catholics, such as the families: Haase, Berg, Moenix, Reineke and Hepp, in Indiana, and by others in Illinois,

across the state line. St. Anthony de Padua congregation was attended from St. John's, and Hanover Center, by Fathers Nigh, Wehrle, Fuchs, King, Rensen, Rachor, Siegelack and Deimel, and by Rev. J. H. Bathe, the first resident pastor, who was followed by Fathers Ganser, Weber, and the present pastor, Rev. A. M. Buchheit, who took charge July 29, 1895. Up to this time, Lowell had been a mission attached to St. Anthony's, but in October of that year it was attached to St. Augustine's of Rensselaer. At the start, the members of St. Anthony's congregation was comprised of twenty families; it now numbers twenty-nine, who are all Westphalians, and all well to do, many owning fine farms. The church grounds comprise six acres, on which are located the church building, a neat parsonage the residence of the Sisters, and the cemetery. The school is attended by about thirty-five pupils, who are in charge of two Franciscan Sisters of the Sacred Heart, of Joliet.

KNOX COUNTY.

St. Rose Church is situated about eight miles south of Vincennes, about midway between that city and St. Francisville, in Illinois. The church was erected about 1842 and is a frame structure in the form of a cross. At the time the church was erected a very large number of French Catholics resided in that part of Knox county, both above and below that part of the Wabash river called "Faux Chenal." It was to accommodate these that the church was built. But the number of Catholics in that vicinity has gradually diminished by the wasting away of the old stock of French, and emigration, until at present the number of Catholics there is greatly reduced. St. Rose never had a resident pastor, but it was supplied every two weeks from the cathedral in Vincennes. Within the last few years the resident pastor of St. Thomas has also officiated at St. Rose.

St. Thomas' Church was built about 1850, and is situated on a prairie about eight miles southwest of Vincennes. The church is located on a forty-acre tract of land, and is a frame structure, well built and in good condition. The congregation worshipping here is largely composed of Germans and French, and is rapidly

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increasing. This church had no resident pastor for many years, but was regularly attended either from the Highland Orphan asylum, or the Vincennes cathedral. About four years ago Rev. John F. Stanton was appointed resident pastor. He at once had a large and substantial pastoral residence erected, he made many improvements both to the church and grounds, until St. Thomas' is now one of the best country churches in this section. The present pastor is the Rev. Joseph T. Sennefeld.

KOKOMO, HOWARD COUNTY.

St. Patrick's Church at Kokomo has an interesting history, indeed. This church is not yet forty years old, but in this brief period its upbuilding has been remarkable. Back in the 'fifties there were but a few Catholic families in Kokomo, the sparse mission being visited by priests from Indianapolis and other points for the celebration of mass and the baptism of infants. Among these early mission visitors were Fathers Maloney and Doyle. The first efforts at establishing a mission and organization was begun by good Father Hamilton in 1859, in which year he secured a tract of ground which was consecrated for church purposes, and the following year witnessed the erection of the old church. At that time there were barely a dozen Catholic heads of families in Kokomo. Among these may be mentioned those of Cornelius McCarty, John Conklin, Michael McGlynn, John Sullivan, Mark McTeague and the Walters and McLaughlin families. After the establishment of this mission there was a period of more than ten years, during which period it experienced numerous changes in spiritual direction. The first to follow Father Hamilton was Father Force, then Father Kroeger, both of whom attended the church from Peru. Then there were Father Borg and Father Seegar, who also attended the mission for awhile, and others. The first resident pastor was Rev. Patrick Frauley, who served from September, 1869, to October, 1871, during which time he added a vestry to the mission church. He was succeeded by Father J. H. O'Brien, who, in turn, was succeeded by Father John Grogan in June, 1872. It was the next year, in September, of

1873, that the present beloved pastor, Rev. Francis Lordemann, came.

The congregation had increased by this time to a somewhat more pretentious force, and when Father Lordemann took charge comprised about fifty families. The pastor at once set about improving the property, and in 1874 the commodious parochial residence was built, additional grounds were purchased, the old church moved to an adjoining lot and its former site prepared for the erection of a more suitable house of worship. This edifice was completed in 1877 at a cost of about \$20,000. In dimensions it is 56x115 feet, and had an original seating capacity of 650, which has since been largely increased by supplemental pews, and three new altars have also been supplied since. An adjoining lot was acquired in 1893, and the next year saw the completion of St. Francis academy at a cost of \$7,000. This admirable school is ably presided over by the Sisters of St. Joseph, four in number, a thorough course of instruction is given, and large classes are graduated each year.

The congregation of St. Patrick's church at Kokomo is fortunate in not having been compelled to bear the burden of an excessive debt, the indebtedness never having exceeded \$4,000, and is at present less than \$2,000, that being on the school building and Father Lordemann; being an excellent financier, has skilfully arranged for funds to meet this small indebtedness. St. Patrick's church is in a flourishing condition, is strong financially, and is rapidly growing in the number of its families. It owns ground fronting 430 feet on the west side of Washington street, between Broadway and North streets, and its buildings are in admirable condition. There are in the parish branches of the Catholic Benevolent legion, Total Abstinence society, Rosary society, Young Ladies sodality and Ancient Order of Hibernians, all of which have a large membership.

The original school attached to St. Patrick's church at Kokomo was organized in 1874 by Father Lordemann, and was partitioned off by boards each morning after mass from the auditorium of the church proper. The attendance numbered about thirty-five pupils, but in 1877, the church-building was remodeled

into a school-building, with a seating capacity for 130 pupils, although the number of attendants did not exceed sixty. But the number of pupils continued to increase, and in 1894 a new school-building was erected, 40 x 65 feet on ground plan and two stories in height. The cost of the building, ground and equipment is estimated at \$11,000, and the attendance numbers about 128. These pupils are under the charge of three Sisters of St. Joseph, of Tipton, and are graded up to the instruction given in the state high schools.

LAFAYETTE, TIPPECANOE COUNTY.

St. Mary's Church.—In the year 1808 Pope Pius VII erected Bardstown, Ky., into an episcopal see, and two years afterward the Rt. Rev. Benedict Joseph Flaget became its first bishop. Indiana, owing to its nearness, became a portion of the new diocese. In 1834 the Catholics had flocked into this state in such numbers that it was found impossible for the bishop in Kentucky to attend the many calls made upon him in Indiana, and it was found necessary to erect a new diocese in the latter state. Its see was fixed at Vincennes, and comprised the whole state.

The city of LaFayette was laid out in 1825, and in 1840 Catholics of pluck, energy and enterprise—among whom may be mentioned Owen Ball, Judge John Connolly and James H. McKernan—petitioned the bishop for a visiting priest, showing that there were at least fifteen Catholic families in LaFayette. In consequence, the Rev. Augustus Martin, afterward bishop of Natchitoches, La., came down from Logansport for a short time. He was soon replaced in these periodical visits by his assistant, Father Francis, and he in his turn was replaced by Father Lulmiere, of Terre Haute. Mass in those days was offered up in the houses of different members of the congregation. In 1843 the bishop of Vincennes sent to LaFayette, as the first resident priest, the Rev. Michael Clark, who rented from Mr. Benbridge a small room located on Fourth street, just south of the present government building. The fifteen families had now increased to twenty-five.

In 1844 the little church on Fourth street was entirely too

small to hold all the worshipers. Property was now purchased on the corner of Fifth and Brown streets, and in the same year the building of St. Mary's and Martha's church was begun and pushed to completion at a cost of upward of \$10,000. It was by far the handsomest church edifice in LaFayette, and regarded as superior to all in northern Indiana.

During the pastorate of Father Clark, covering a period of about fourteen years, a parsonage was also built in the rear of the church, which was afterward destroyed by fire. Seeing at that early day the necessity of a school for the children under his charge, he built one on the ruins of the destroyed pastoral residence, which became the nucleus of the present flourishing schools attached to St. Mary's church. Father Clark, after working long and successfully in Lafayette, went to Bloomington, Ill., where he died full of years and good works as pastor of the Catholic congregation.

Rev. Father Maloney succeeded Father Clark in 1857, and remained in charge but a year and a half. At this juncture it was decided that the growing congregation in the upper half of the state justified the erection of an episcopal see there. The Rt. Rev. J. H. Luers, a priest of Cincinnati, was selected bishop by Pope Pius IX, with Fort Wayne as the place of his residence. He was consecrated on January 10th, 1858. LaFayette soon attracted his attention, and such were then the prospects of the city, and so well was he pleased with the flourishing state of the church there, that he contemplated fixing his permanent residence there. But after a year's stay, and after the failure of several negotiations regarding the purchase of an eligible site for a cathedral, school and residence, he returned to Fort Wayne. On the withdrawal of Bishop Luers, Father Maloney also left LaFayette, going to Indianapolis in 1859.

In July, 1859, the Rev. Edmund B. Kilroy, until then pastor of St. Joseph's church, Laporte, Ind., succeeded to the vacant pastorate. In 1860 the Catholic citizens of Lafayette welcomed the Sisters of Providence, from Terre Haute, as laborers in the cause of Catholic education. Their school was first opened with about eighty scholars, on Fifth street.

Old St. Mary's and Martha's church, on the corner of Fifth and Brown streets, had become entirely too small to hold the large, ever-increasing congregation, and Fifth street, now traversed by an important line of railroad, unfitted it for church purposes. At this juncture Lawrence B. Stockton, having come into possession of that plat of ground known as Seminary Hill, proposed to donate a sufficient number of lots for the proposed new church. His offer was accepted, and Father Kilroy urged the Sisters to build their academy upon part of this donation. In 1860 the present St. Ignatius academy building was begun, and completed at a cost of \$20,000.

As soon as the Sisters were located in their new house and school, plans were made for the new St. Mary's church, and the excavation commenced. It was a herculean task to grade the site, and cost a sufficient sum to build an ordinary church. The foundation was laid in 1861. Now the call to arms sounded throughout the United States, and Father Kilroy was appointed by the governor to look after the interests, spiritual and temporal, of Indiana's troops in the field. His acceptance necessitated a new appointment to the pastorate of St. Mary's church.

Rev. George A. Hamilton, a Kentuckian, was appointed to the charge. A seemingly hopeless task presented itself to him. Yet, in the short space of five years the church was built and dedicated, at a cost of \$60,000, over and above that which had been expended on the foundation. The present pastoral residence was built at an outlay of over \$8,000, and the boys' school, facing on South street, constructed at a cost of \$10,000. During the eleven years of his pastorate Father Hamilton moreover erected St. Ann's chapel and school in the southern part of the city, and bought twelve acres of land for the enlargement of St. Mary's cemetery in Elston. Exhausted by his labors for the welfare of his congregation, he died in April, 1875.

Rev. M. E. Campion succeeded Father Hamilton, with the Rev. M. M. Hallinan, D. D., as his assistant. After over four years of efficient ministry, Father Campion desired a change, and was succeeded by Rev. M. Noll. His career was cut short by death after one month.

Now the Rev. Joseph Rademacher, pastor of St. Mary's church, Fort Wayne, was sent by Bishop Dwenger to take up the burden of his predecessors in LaFayette. His management was marked by zeal and prudence, and gained him the respect and sincere good will of the people. In 1883 Father Rademacher was appointed bishop of Nashville, Tenn., and in 1894, after Bishop Dwenger's death, he succeeded to the bishopric of Fort Wayne.

In June, 1883, Rev. E. P. Walters succeeded Rt. Rev. Bishop Rademacher at St. Mary's church, LaFayette. Under his zealous and prudent management the church was put in excellent repair and embellished with beautiful fresco painting; artistic stained glass paintings were put into the windows, new confessionals were erected and a steam heating apparatus set up. Beside, St. Mary's cemetery was put in excellent order—all without incurring any debt. Father Walters, for whom a great many years and ecclesiastical honors of a higher degree seemed in store, died after a few months' illness on June 12, 1894.

On August 4th of the same year the Very Rev. J. R. Dinnen, pastor of St. Bernard's church, Crawfordsville, was appointed to the rectorship of St. Mary's church. It may be remarked here, that on January 1, 1887, St. Mary's was made an "immovable rectorate," giving its incumbent life tenure of the office. Father Dinnen, who is also dean of the LaFayette district and member of the bishop's council, soon won the love and confidence of his parishioners. He improved the pastoral residence, making a number of necessary repairs, and bought the boys' school on South street for the congregation.

A great and long desired improvement was begun in the fall of 1897, and brought to a successful issue in the following spring; the tower and spire of the church were completed at the cost of about \$5,000, the stately edifice thereby receiving its crowning glory.

St. Boniface's church.—The origin of St. Boniface's church dates back to 1853, when the number of Catholic Germans in LaFayette had increased to such an extent that a meeting was called on Christmas, 1853, and a building society was organized

for the purpose of establishing a German congregation and erecting a church. Two lots on Tenth street were purchased for \$1,400, and St. Boniface's church, a substantial brick building, was erected during the following year at a cost of \$7,000. In 1863 the congregation had become so numerous that it was decided at a meeting of the members to erect a large, new church on the corner of Ninth and North streets.

Even before the formation of the congregation into a separate parish the Germans in LaFayette were occasionally visited by Rev. Carius, of Logansport. In 1853, the Rev. Philip Doyle, who spoke German fluently, was appointed pastor of the new congregation. He organized the building society, with Herman Wilken as president; John Meyer as vice-president, Conrad Schele, secretary, and Anthony Korty, treasurer, together with seventy-seven charter members. Father Doyle was succeeded by Rev. Pinkers, during whose pastorate a brick school-building was erected on Ferry street. Up to 1863, Revs. Neuber, Wehmhoff and Stephan followed each other in the order named as pastors of the congregation. The latter was succeeded by Rev. Deipenbrock, under whom the new church was built.

This church, a spacious brick edifice of the Gothic order of architecture, 155 feet long by 60 feet wide, was completed, except tower and spire, in 1865, at a cost of \$28,762.

In 1866 the Rt. Rev. Bishop J. H. Luers placed St. Boniface's church in charge of the Franciscan Fathers of the province of Cincinnati, who sent Fathers Venantius Arnold and William Gausepohl, the former as pastor, the latter as assistant. In 1867 a two-story brick school-building was erected on the foundation of the old church on Tenth street at a cost of \$4,300. The new church was furnished with stained glass windows and a magnificent high altar. In 1869 Rev. Denis Abarth, O. S. F., was placed in charge, but retired on account of ill health in 1870. He was succeeded by Rev. Accursius Beine, O. S. F., who had the church furnished with a splendid large pipe-organ and two beautiful Gothic side-altars. In 1871 the congregation purchased the lot in the rear of the church for \$1,600, and built the present parsonage at a cost of \$5,000. In 1878 Father Beine was succeeded by Rev.

Agnellus Fisher, who had charge of the congregation till 1882, when he returned to Europe.

Rev. Daniel Heile was then appointed pastor. The school-rooms having become too crowded, he undertook, in 1883, the erection of the two-story brick school-building on Ninth street, adjoining the church, which was completed and furnished at a cost of \$7,300. In 1885 a Sisters' dwelling was built on the corner of Tenth and Ferry streets, for \$2,500. In July, 1887, the contract for the completion of the tower and spire was awarded to John Duerwaldt, who finished his work on the 12th of September following, aided by the sub-contractors, Theodore Wahl, masonry; Campbell & Moore, tin work and slating; Joseph Biehn, iron work; Nicholas Reiffers and Andrew Loges, painting. The spire, surmounted by a beautiful gilt cross, rises to a height of 185 feet, the whole improvement costing about \$2,000.

Rev. Daniel Heile was succeeded in the pastorate by Rev. Pious Niehaus, O. S. F., who came to LaFayette as assistant at St. Boniface's and director of the Franciscan Sisters in August, 1886. He made various improvements in the church property and had prepared the plans for the interior decoration of the church, when, in the summer of 1891, he was called to assume the direction of the Franciscan Sisters at Oldenburg, Ind. His successor was Rev. Ubalduſ Webersinke, O. S. F. Under him, in the fall of 1890, the walls and ceilings were painted in a restful cream color, which deepens as it nears the floor into a warm yellow tint, and ends in a stone-colored border, relieved by Gothic ornaments. The clustered pillars also show a stone color up to the capitals; these are ornamented with floral designs, interspersed with gilt on a deep red ground. The prevailing design is the passion flower, branching out amid green foliage into the groined arches of the ceiling, entwining the Gothic finials of the windows and relieving the mellow tint of the walls. Rich gilding is intermingled with the trailing leaves of green leaves. The sanctuary, the most prominent part of the church, is treated specially and in the most artistic manner. The ceiling here is a beautiful azure tint, imbedded with gilt stars, the groins of the arch being richly ornamented. The walls, to the height of about fifteen feet, show a tapestry pattern

inlaid with silver figures on a background of green. The side panels above the drapery show the Sacred Hearts surrounded by emblematic figures. In the spaces above the arches between the pillars are the following emblems, done in exquisite coloring: The cross, with other instruments of the Lord's passion; emblems of the sacraments, such as the lamb, the pelican; the symbols of the Evangelists; Faith, Hope, and Charity. The three Gothic altars are resplendent in chaste white, richly inlaid with gold. The floor of the sanctuary is covered with a choice velvet carpet. The cost of the whole improvement amounted to about \$3,000.

On Sunday, December 28th, 1890, the congregation solemnly celebrated the twenty-fifth anniversary, or silver jubilee, of the dedication of the present church. The Franciscan provincial, Father Jerome Kilgestein, of Cincinnati, celebrated solemn high mass, assisted by Rev. Ubaldus Webersinke, O. S. F., Rev. J. H. Guendling and Rev. Rudolph Bonner, O. S. F. The sermon was delivered by Father Pius Niehaus, O. S. F., and was explanatory of the emblems employed in the decoration. The choir, assisted by a full orchestra, rendered Schubert's Mass. At the offertory an envelope collection was taken up, which resulted in \$825.

In 1892 Rev. Hilary Hoelscher, O. S. F., succeeded Father Ubaldus. In 1894 he replaced the former windows by a series of fine artistic glass paintings, their subjects being as follows: On the Gospel side: 1. St. John the Baptist, donated by John Wagner, Sr.; 2. St. Ann, Guardian Angel, donated by the Children's Guardian Angel society; 3. The Holy Family, donated by Leopold Niermann; 4. SS. Peter and Paul, donated by the Knights of St. Paul; 5. The Prodigal Son, donated by St. Boniface's congregation. On the Epistle side: 1. St. Elizabeth, in memory of Mrs. Elizabeth Wagner, deceased; 2. St. Veronica and St. Vincent de Paul, donated by Joseph Kress; 3. Presentation of the Blessed Virgin, donated by Gerard Moenning; 4. SS. Cecilia and Boniface of the Blessed Virgin, donated by St. Boniface's Men's society; 5. The Good Shepherd, donated by St. Joseph's society.

Other improvements made during the pastorate of Father Hilary Hoelscher are: Two exquisite statues of the Immaculate Conception and St. Joseph, for the side altars, the gift of the

Misses Wagner, who selected them during their trip through Europe in Mayer's Art institute, Munich; two new confessionals, of carved oak, with gilt ornamentation (1895); a new communion railing, with richly gilt emblems and marble top (1896).

Father Hilary Hoelscher was succeeded by the present pastor, Rev. Lucas Gottbehoede, O. S. F., on August 11, 1897. He was born January 22d, 1837, at Damme, grand duchy of Oldenburg, Germany. When nineteen years of age he came to America, and having decided to devote his life to the church, entered the Franciscan college at Cincinnati, where he completed his education in the classics and theology. On November 7, 1862, he was ordained priest by Archbishop Purcell. Thenceforth he was successfully engaged in his sacred calling in Louisville, Ky., Hamilton, O., and Cincinnati, O. In 1879 he was elected provincial of the Franciscans. At the conclusion of his first term in this responsible office he was re-elected for a second term. This he served out, and, declining a further election, took charge as superior of a western missionary district comprising thirteen congregations, with headquarters at Emporia, Kans. After three years of arduous missionary duty, he joined the first American pilgrimage to the Holy Land, visiting the places made sacred by the Savior's presence. After his return he was appointed guardian of the convent of the Holy Family, at Oldenburg, Ind. His next charge was St. Boniface's church, Louisville, Ky., where he was well known and beloved by old and young. There he labored for the welfare of his congregation until, after over five years of a most successful ministry, he was called to take charge of St. Boniface's church, LaFayette, Ind. His administrative talent has already shown gratifying results, and will, no doubt, advance the material and spiritual progress of the congregation.

St. Ann's Church.—St. Ann's congregation dates its organization back to 1870. At that time Father Hamilton, seeing that the Catholics in the southern part of the city, many of whom were aged and feeble, lived at a too great distance from their parish church, built St. Ann's chapel, on the corner of Wabash avenue and Smith street, at a cost of \$5,000. It is a two-story brick

building arranged for church and school purposes, and services have been held there since then every Sunday by one of the Fathers at St. Mary's.

In September, 1884, when Father Walters was rector of St. Mary's church, he advised Bishop Dwenger to erect St. Ann's into a separate and distinct parish, which was done. Father John Dempsey was appointed its first resident pastor, and at once directed all his energies to place it on a permanent basis. He built a well appointed pastoral residence, and was just entering upon the work of preparing for the building of a new church when he was sent to Valparaiso, Ind., to take the place of the deceased pastor of that city.

He was succeeded by the Rev. P. F. Roche, the present pastor, who continues the work done by his predecessor. Under his fostering care the congregation thrived beyond all expectations. Success, however, was no signal for a rest from labor for Father Roche. So he faithfully continued on, striving each day to accomplish additional good. He met with discouragements, for his field was narrowed rather than broadened by circumstances beyond his control. At one time the part of the city in which his charge is located was a busy territory, alive with labor, noisy with the buzz of machinery and the signal blasts of whistles of prosperous factories. But this all changed, and to-day, due to various conditions, the First ward is all but deserted by manufacturing industries, and many families have sought residence elsewhere.

Despite these encouragements, and although the congregation at present numbers only about 140 families, it was decided to build a new church, the ground for which had been bought about seven years ago. A meeting of the principal members of the church was held, and the enthusiasm was so great that steps were at once taken to secure suitable plans for a fitting edifice. Work was begun on the structure in May, 1896, and before the close of the year the foundation was completed. Here a cessation of operations was necessary, as available funds had been exhausted, and Father Roche cared not to create a burdening debt. The means secured had been by voluntary contributions and receipts from entertainments planned by the ladies of the congregation. Dur-

ing the spring and summer of this year the building fund was somewhat reimbursed, and in the latter part of July work was resumed and continued until the new structure was finished.

The church is built of brick and stone, 115 x 60 feet, with a seating capacity of about 500. On the northeast corner rises a tower of 110 feet in height, in which on the first floor will be located the baptistry. The entrance to the auditorium is through a double arch in the center of the building. The structure cost about \$20,000; for the building proper, \$16,000, and for its furnishings \$4,000.

On Sunday, September 12, 1897, the corner-stone was placed in position with elaborate ceremonies by the Rt. Rev. Bishop Rademacher, of Fort Wayne, assisted by a number of clergy of LaFayette and from abroad. Catholic societies and delegations from Peru, Logansport, Delphi, Attica, Danville, Muncie, Tipton, Kokomo, Rankin and Indianapolis formed into a grand parade at 2 P. M. and marched to the site of the new building, where at least 3,000 persons gathered to witness the ceremonies. After laying the corner-stone, the right reverend bishop addressed the people, and congratulated them on the success they had so far achieved. He dwelt eloquently on the benefits that would accrue to them and their children in their new house of worship, and encouraged them to persevere in the faith.

Rev. P. F. Roche, the pastor of St. Ann's, is a native of New York, and was born in Rochester in 1852. At an early age he removed with his parents to Scranton, Pa., and from that city he went to attend school at St. Charles' college, near Baltimore. Here he finished his classics, after which he pursued his course of philosophy and theology in the Franciscan seminary, Allegany, N. Y. Having become a subject of the Fort Wayne diocese, he was ordained to the priesthood in that city by Rt. Rev. Bishop Dwenger in 1881. His first ministerial duties were performed in Fort Wayne, in which city he remained about six months. He was then transferred to LaFayette, serving here as an assistant to Rt. Rev. Joseph Rademacher, then pastor of St. Mary's church. His first appointment as a pastor was over the parish at LaGro, from which place he came again to this city to assume charge of St.

Ann's, where his devoted congregation hopes he will remain for many years to come.

St. Lawrence's Chapel and School.—The growth of LaFayette made necessary the foundation of a new parish composed of Catholic families, English and German, living in the northeastern part of the city. At the suggestion of the Right Rev. Bishop Rade-macher, the needs of the district were carefully examined with the result that he charged the Franciscan Fathers, established in La-Fayette since 1866, with the ministry in the new congregation. Accordingly the Franciscan provincial, Very Rev. Peter B. Englert, looked over the grounds, and on the 19th of November, 1895, selected a valuable piece of property, consisting of nine lots, 275 x 412 feet, well located and fronting on two streets, as the site of the future parish buildings. The deed was conveyed to the right reverend bishop on January 17th, 1896. Rev. Father Mathias Sasse, O. S. F., of St. Boniface's church, was commissioned to superintend the erection of a substantial building, which was to serve as chapel, school and residence, until such a time as the congregation should be able to build a large and handsome church.

Ground was broken for the new building on April 6th, and the work progressed favorably during the summer and fall. The building rises on a stone foundation, two stories of brick, the lower containing a spacious entrance hall and three large school-rooms, the upper the well appointed chapel, entrance to which is from the west front. The south wing contains one more large school-room and a well appointed residence with separate entrance. The dimensions of the whole building are ninety by eighty feet. Including pews, school and house furniture, etc., the cost amounts to about \$20,000.

On Sunday, November 8, 1896, the Rt. Rev. Bishop Rade-macher solemnly blessed the building, dedicating it to the glorious martyr St. Lawrence. The Very Rev. Provincial Peter B. Englert celebrated a solemn high mass, and Rev. Father Chrysostem Theobald, O. S. F., of Cincinnati, Ohio, eloquently addressed the audience in English and German. A feature of the day was a grand parade of visiting and local societies, which formed at 2 p.

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m. and assisted at vespers, when the right reverend bishop delivered a most interesting and eloquent discourse.

On the day of dedication the Rev. Father Theodore Stephan was appointed pastor of the new congregation; but owing to ill health he was compelled to resign the charge after a few weeks, and in December Rev. Richard Wurth, O. S. F., succeeded him.

Under his efficient management the parish prospers visibly. The chapel was furnished with various requisites, the sanctuary tastefully ornamented and many improvements made—all in the course of a few months. In September, 1897, a suitable parochial residence was finished, so as to enable the Sisters of St. Francis, who have charge of the school, to dwell in the residence portion of the chapel building, as was originally intended. The prospects are encouraging, and if no untoward circumstances interfere, the new parish will be a prosperous and numerous one.

LAGRO, WABASH COUNTY.

St. Patrick's Parish.—In 1837 the Wabash and Erie canal was opened for general traffic, the little village of LaGro became the chief emporium for wheat, corn and other crops, and the place with its surrounding country became an attraction for many families from the east, of whom quite a number were Catholics.

Their spiritual wants called upon the attention of several missionary priests; and although no church records had been preserved in LaGro before the year 1846, nevertheless the place had been visited occasionally by some pioneer priests—mostly French—at least during the ten preceding years.

With the year of 1846 opens the list of the clergymen that had charge of LaGro for the fifty-two years following, viz: to 1898. First, in 1846, came Rev. Patrick McDermott, who in all probability erected the first little frame church which was in later years enlarged and used for school purposes; 1847, Rev. Michael C. O'Flannigan; from 1847 to 1865, Rev. John Ryan, who built an addition to the little frame church in 1861 and supplied it with a bell, still in use; from January, 1866, to September, Rev. Bernard Kroeger, now pastor of St. Bridget's, Logansport, attended LaGro from Peru; in 1866 and 1867, Rev. Joseph A. Winter offici-

ated; in 1867-68, Rev. George Steiner, who opened the first school in a frame house; from August, 1868, until September, 1873, Rev. (now Very Rev.) Matthew E. Campion, at present pastor of St. Vincent's, Logansport, was in charge of LaGro and erected the present beautiful brick church, 126 x 60 feet in size, at a cost of \$20,000; from October, 1873, until March, 1882, the pastor was the Rev. John Grogan, who at present is in St. Joseph's hospital, Denver, Colo.; from August, 1882, until November, 1883, the pastor was Michael F. Kelly, who died in St. Elizabeth's hospital at LaFayette; from 1884 to 1887 Rev. Patrick F. Roche, now pastor of St. Ann's, LaFayette, was in charge; from August until October, 1887, Rev. Adam Buchheit, now pastor at Wanatah, attended LaGro from Huntington; from November, 1887, until December, 1890, Rev. Anthony Kroeger was the pastor, and re-opened the school in the old frame church and engaged Sisters of St. Francis in LaFayette as teachers, and also built the present little brick church in Andrews, which place has since been attached to LaGro as a mission; then followed, in January, 1891, to July, Rev. Jerry Quinlan; July, 1891, to August, Rev. John Tremmel; September, 1891, to July, 1894, Rev. Julius Becker; July, 1894, to November, 1895, Rev. G. M. Kelly; from November, 1895, to December, Rev. J. H. Bathe, at present chancellor and secretary of the bishop, attended LaGro from Wabash; from December, 1895, to January, 1898, Rev. Michael Hanly held the pastorate, and in January, 1898, came the Rev. Peter Quinn, the present pastor.

By the abandonment of the use of the Wabash and Erie canal for commercial purposes, LaGro lost her traffic. The new railroad, built along the Wabash in 1856 and 1857, brought new places into existence, which drew a good many people away from LaGro to Fort Wayne, Huntington, Wabash, Peru, Logansport, Delphi and LaFayette. Many farmer children preferred city life to the hard labors in the field; old people sold their places; others died and their farms passed into the hands of non-Catholics. All this accounts for the decrease of the parish from over 120 to about sixty families. The following comparison of the church records of 1870, when LaGro was in a most flourishing

condition, with those of 1897, may illustrate the decrease: There were baptisms, in 1870, thirty-five; in 1897, seven; marriages, in 1870, fourteen; in 1897, none; deaths, in 1870, eighteen; in 1897, four. The present pastor is a very able priest and ranks in energy with the best of his predecessors. The congregation has no debts. The necessary buildings are in good condition, and there is reason enough for hopes of a return to its former flourishing condition as soon as fresh inducements are given to workingmen to settle in the village.

LAPORTE, LAPORTE COUNTY.

St. Joseph's Congregation at Laporte was organized in 1859 by the late Father Scherer, who was succeeded by Father Koontz, and he by Rev. S. Bartosz; Father Oechtering came in 1870, and in 1880 was followed by Father Nussbaum, who here passed the remainder of his days, dying in December, 1895; Rev. J. Becks then officiated about six months, and July 9, 1896, Rev. Anthony Messmann, the present pastor, was placed in charge. At the beginning, St. Joseph's congregation was very weakly, but it gradually increased in strength and numbers, until, in 1870, it numbered 100 families or more, but for various causes, an exodus occurred a few years later and at present it numbers about sixty-five families, or 350 souls—all Germans. The church-edifice was erected by Rev. M. Scherer, and is in size 40x75 feet, has a seating capacity for 250 persons, with an addition of ten feet for the sanctuary. The parochial residence, 30x40 feet, was erected by Father Oechtering, is of brick, and the school-room, as also the church, are brick buildings, and the valuation of the whole is probably about \$20,000. The school-room, 30x40 feet in size, has a seating capacity for 150, and is attended by about eighty pupils, who are presided over by three Sisters of the Precious Blood, who have labored for the little ones of the parish for two years with very satisfactory results. May God be their great reward.

Sr. Peter's Church, at Laporte, under the pastorate of Rev. George M. Schramm, is 80x40 feet in dimensions, has a seating capacity for 500 persons, and is attended by about 100 families,

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chiefly of Irish nativity. There is no school attached to the church, but the children of the parish, who live sufficiently near St. Rose's academy, attend that institution.

LAUD, WHITLEY COUNTY.

St. Catherine's Church, Washington township, Whitley county, Ind., was organized as a mission from Arcola, by Rev. Father Vanderpoel, and in 1882 Rev. W. C. Miller, now of Oxford, Ind., became the first resident priest. In 1883, Rev. Miller was succeeded by Rev. F. J. Lambert, and he by Rev. Philip Guethoff, who remained from 1884 until 1889, when Rev. E. Boccard was placed in charge and officiated until 1895, when the present zealous divine, Rev. Bruno Soengen, became pastor. The congregation comprises thirty-six families, all German; the church property consists of five acres, and the church-edifice is of brick, as is also the priest's house. The school is attended by about forty-five pupils, who are instructed by a lay teacher.

Rev. Bruno Soengen was born in Mentz, on the river Rhine, Germany, in August, 1856, and is a son of John B. and Caroline (Knehny) Soengen, the former of whom was a druggist. Rev. Soengen was ordained in Triest, Austria, April 14, 1879, by Bishop John Haller, now a cardinal. Father Soengen officiated in his holy calling in Austria until 1884, and was then a missionary to the East Indies until 1895, when he came to the United States, united with the diocese of Fort Wayne, and was appointed as an assistant to Rev. J. H. Hueser, at Huntington, Ind., where he remained until December, 1895, when he was appointed to his present charge of St. Catherine's. His zealous labors here have been rewarded with excellent results, and have been well and faithfully performed, as he has spared no pains in improving the condition of his flock in all respects.

St. Joseph's Church, at Roanoke, a mission of St. Catherine's, was organized by Father Miller, has a congregation of twenty families, of mixed Irish and German nationalities, and is under the immediate care of Father Soengen. The church edifices at both places (Roanoke and Nix Settlement, St. Catherine) were erected

by Protestant congregations, but were purchased by the Catholics for their own use, at a moderate cost.

LAWRENCEBURG, DEARBORN COUNTY.

The Catholic Congregation of Lawrenceburg was organized in 1840, and consisted at that time of about fifteen families, among which George Huschart, Peter Werst, Michael Lang, Anthony Schwarz, John Kimmel, Jacob Meier and Louis Crusart were prominent.

Divine services were first held in that part of Lawrenceburg generally known as Newtown, in a house rented for that purpose, then in the house of George Huschart, and at times, also, in that of Michael Lang.

The corner-stone of the first church, a stone structure, 60 x 40 feet, was laid in 1841 on the west side of Walnut street, one square south of the present church, but the building was not completed until 1847, when it was dedicated to divine service. Lawrenceburg was attended by priests of neighboring congregations until 1866.

Rev. Jos. Ferneding, of New Alsace, visited the place from 1840 to 1841; Rev. F. O'Rourke, of Dover (Kelso township), from 1841 to 1844, when he returned to Ireland; Rev. Andrew Bennett, also from Dover, from 1844 to 1850; Rev. M. Stahl, of New Alsace, during the first part of 1850; Rev. A. Carius, of Madison, during the latter part of 1850; the Revs. Franciscan Fathers G. Unterthiner, Sigismund and Anselm Koch, of Cincinnati, Ohio, had charge from 1851 to 1859; Rev. Ig. F. Klein, of St. Nicholas, Pipe Creek, from 1859 to 1866. The congregation had greatly increased in numbers by this time, and Rev. I. F. Klein, seeing the necessity of building a new and more spacious church, made preparations to do so. But wishing to build the church in Newtown, where it would have been on much higher ground and not in danger of floods, he met with a great deal of opposition from those who lived in the old part of town, around the church; the work was therefore discontinued.

On January 6, 1866, Rev. Clement Scheve became the first resident pastor of Lawrenceburg. In the spring of 1866 Rev.

Scheve purchased of Rudolf Walter outlot No. 51, on the east side of Walnut street, and commenced the erection of the present beautiful St. Lawrence's church. The church is of brick, 120 x 50 feet, with a large basement of stone, which was first used for school purposes, but since has been converted into a chapel and meeting-rooms for societies. The church was completed in May, 1867, and on the 2d day of June, the same year, was solemnly dedicated to the service of Almighty God, by the Rt. Rev. Maurice de St. Palais, bishop of Vincennes. After the solemn blessing of the church, the right reverend bishop celebrated a solemn pontifical high mass, assisted by Revs. Anthony Scheideler and John P. Gillig as deacons of honor, and Revs. Roman Weinzoepfel and Frederic W. Pepersack, as deacon and subdeacon of mass. Very Rev. Bede O'Connor, O. S. B., chancellor of the diocese, preached the English and Rev. Nicholas Wachter, O. S. F., the German sermon. There were also present on the occasion Revs. J. H. F. J. Duddenhausen, of Dover; Rev. Ignace Klein, of Aurora; Rev. Theo. J. Antoni, of Napoleon, and the reverend pastor of the church, Clement Scheve.

Father Scheve also built a pastor's residence in 1867, a spacious brick building, consisting of basement and one story.

In 1869 the St. Lawrence's congregation donated to the Franciscan Sisters of Oldenburg, Ind., a piece of ground adjoining the church, being part of outlot No. 51, on which they erected a large three-story school-house of brick.

Rev. Scheve was born on October 4, 1828, in Luesche, Oldenburg, emigrated to America in 1848, and was ordained March 19, 1859. Loss of health compelled him to resign his charge at Lawrenceburg in August, 1870. He went to Minnesota, where he died in the spring of 1875. Rev. Julius H. F. J. Duddenhausen was appointed pastor of Lawrenceburg October 1, 1870, and administered the temporalities and spiritualities of the congregation very successfully until May 15, 1875, when he was transferred to Holy Trinity church, Evansville.

Rev. J. F. Sondermann, the present pastor, took charge May 15, 1875. He was born near Attendorn, Prussia, December 2, 1844, came to America, 1847. He began his studies at St. Mein-

rad, Spencer county, Ind, in the fall of 1857, studied at Vincennes from 1859, at St. Thomas, Nelson county, Ky., from September, 1859, to July, 1860, returned again to St. Meinrad in the fall of 1860 and completed his studies there in 1868 and was ordained in the same place by the Rt. Rev. Maurice de St. Palais, as follows: Tonsure and minor orders, September 18, 1865; sub-deacon, June 17, 1867; deacon, June 21, 1867; priest, September 22, 1868. His first mission was Mount Vernon, Posey county, Ind., of which he was first resident priest until May 15, 1874, when he replaced Rev. Ferd Viefhaus, during his absence, at St. Mary's church, Evansville, until October, 1874.

When Rev. Sondermann took charge of Mount Vernon the congregation consisted of about forty families, many of whom were negroes. There was a debt on the church of nearly \$2,000, and this was only a temporary church, very poorly furnished in every way. During his stay there, an altar was donated by the school brothers of Dayton, Ohio. A pipe organ and a cemetery of three acres were purchased and paid for, also the old church debt was paid off. In the summer of 1873 Mount Vernon suffered very much by a cholera epidemic.

Rev. Sondermann next became pastor of St. Joseph's, Vanderburg county, from October 29, 1874, until May, 1875, when he was transferred to Lawrenceburg.

The first parish school at Lawrenceburg was opened in 1844 in a room rented for that purpose. The first church was also used for school purposes for some years; later a frame building was erected. The school at present has an average attendance of over 200. The congregation numbers nearly 300 families. Church property is valued at \$60,000.

The disastrous floods of 1883 and 1884 damaged the church property to the extent of many thousand dollars, and also impoverished the people, who suffered great losses to their homes. The floods necessitated the rebuilding of the pastor's residence and adding another story to the same, at a cost of \$3,000, putting new floor into church, remodeling pews, repairing altars, confessional, the fresco, and a new furnace and basement of the church (the

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water stood seven feet ten inches on the church floor in 1884 and five feet in 1883).

The debt of the church May 15, 1875, was \$26,000; in January, 1882, \$22,000; in 1884, after the floods, \$27,000, and in 1898, \$6,000.

The church was frescoed in 1880, a sixteen-stop (16 sets of pipes) pipe organ was bought and paid for in 1894, and a new beautiful main altar was donated to the church by Mrs. John B. Garnier in May, 1898, costing \$1,000.

Since the flood of 1884 the city of Lawrenceburg has been secured against inundations by a good substantial levee, and has not suffered since from high waters.

LEBANON, BOONE COUNTY.

St. Joachim's Church, at Lebanon, was organized by the reverend clergy of LaFayette, Tippecanoe county, and by them was attended as a mission until 1874, when Rev. Thomas Cahill came here as first resident pastor and remained until May, 1875, when he was consecutively succeeded in the pastorate by Rev. T. Ryan until December, 1878; Rev. L. A. Moench, now of Plymouth, Marshall county, until 1882; Rev. John Dempsey, until October, 1884; Rev. D. J. Mulcahey, until November, 1885; Rev. M. F. Kelly, until August, 1893, and then by the Rev. Henry A. Hellhake, who had charge until August, 1898, when he was succeeded by Rev. William S. Hogan, from Logansport. The membership of St. Joachim's comprises sixty families from the surrounding rural districts and are English-speaking. The church property comprises five lots, and the foundations of a new church, 40 x 80 feet, have already been laid. The missions attached to St. Joachim include that of St. Rose of Lima, at Clark's Hill, Tippecanoe county, which was organized by the clergy of St. Mary's, of LaFayette, and attended by them until 1875, when it was transferred to the charge of St. Joachim; the church-building of this mission is of frame, is 20 x 50 feet, and the membership numbers fifteen families, chiefly English farming people; St. George's mission at Colfax, which has about the same history as that of Clark's

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Hill, has also an edifice 20 x 50 feet, and is attended by eight families.

LEOPOLD, PERRY COUNTY.

St. Augustine's Church, at Leopold, was built by Rev. Aug. Bessonies in 1843, and the present edifice was begun by Rev. Philip Ducroux, who had charge of the parish from August until December, 1866; the work of erection was continued by Rev. J. L. Brassart and was concluded by Rev. Philip Doyle, whose pastorate extended from 1869 until 1872, and the value of the church, in 1880, when the population of the parish numbered but 100, was placed at \$12,000. The list of pastors who have had St. Augustine's in charge from 1840 to 1882 is as follows: Rev. Julian Benoit, from 1837 to 1840, who, it appears, resided at Derby; Rev. Aug. Bessonies, from 1840 to February 20, 1853; Rev. John P. Dion, until March 3, 1859; Rev. Clatus Urcun, until 1861; Rev. J. P. Dion, until 1866; Rev. Philip Ducroux, from August to December, 1866; Rev. John P. Dion, from December, 1866, to July, 1867; Rev. J. L. Brassart, until March, 1869; Rev. Philip Doyle, until January 4, 1872; Rev. J. B. Unverzagt, until July, 11, 1877; Rev. Hippolite Pierrard, until August, 1880; Rev. F. M. Mousset, until April, 1882, and on September 16, 1882, Father Brassart again returned.

Father Pierrard upon his arrival addressed a petition to the Ladies of Perpetual Adoration, at Bruxelles, Belgium, for donations of vestments, etc. These ladies showed the letter to King Leopold II, who at once sent vestments and sacred vessels to the value of \$1,500, as a donation to Leopold, in Perry county.

Since the last-named date the succession has been as follows: Rev. Brassart, September 16, 1882, until February 1, 1895; Rev. Joseph T. Semefeld, February 1, 1895, to March 10, 1895; Rev. J. Berger, February 10, 1895, to January 1, 1896; Rev. C. P. Barm and Rev. P. Hommes, alternately, from January 1, 1896, to July 24, 1896, and Rev. J. F. Mattingly, July 24, 1896, to the present time.

LIGONIER, NOBLE COUNTY.

St. Patrick's Church, at Ligonier, was organized, about 1860, by Rev. Father Schaefer, then resident priest at Avilla, who here

built a small church and attended until 1863, his congregation consisting of fifteen families, mostly Irish. Later, the congregation were ministered to by visiting clergymen from Goshen until 1866, when Father Oechtering, of Avilla, attended about sixteen months, when he was succeeded by Rev. D. Duehmig, who ministered to the congregation until 1873, when it passed again under the clergy of Goshen, who officiated until 1877. This year, Father Duehmig again took charge and greatly enlarged the church-building, or, rather, rebuilt it, making it a neat frame of about 28 x 56 feet, and ending his services in 1882, when the congregation was again placed in charge of the clergy of Goshen, and so remained until September, 1897, when Rev. George Lauer became resident pastor. The congregation now numbers twenty-five families, and Father Lauer has, beside, charge of the Immaculate Conception mission at Kendallville, Noble county, and St. Henry's mission at Millersburg, Elkhart county.

LOGANSPOUT, CASS COUNTY.

St. Vincent De Paul Church.—During the two years preceding 1838 the members of the Catholic church in Logansport became very numerous in consequence of the great influx of laborers engaged in the construction of the Wabash & Erie canal through this portion of the county, a large majority of whom were either members of that church or from childhood had been reared under the influence of its teachings, and were frequently visited by traveling clergymen looking after the interests of the church in new and uncultivated fields, and who, mingling with this people, exerted an influence in favor of establishing a place of worship where their ancient faith might be renewed at stated intervals in coming years. The first work of this character, so far as is now disclosed by the records extant, was performed by Rev. John Claudiùs Francis (or Francois, as it was then written), who, about the beginning of the year 1838, purchased of Harvey Heth and wife a tract of five acres in the northwest corner of lot No. 2, of the subdivision of three sections of land reserved to the children of Joseph Barron by the treaty with the Pottawattomies in October, 1826, the conveyance bearing date February 27 of the first-named year. Subse-

quently, within that and the following year, other purchases were made by him from the same parties and immediately adjoining the first-named tract, making in the aggregate twenty and thirteen-hundredths acres. On the tract first purchased, and a few rods southward of the south bank of the canal, he erected a small frame building, a story and a half high, suited to the purposes of a residence and a temporary place of meeting for the members of his flock, prior to the erection of a more permanent church-edifice. In this unpretentious domicilian retreat, away from the bustle of the outside world, this venerable father frequently, in that early day, celebrated mass, and otherwise administered to the spiritual wants of his congregation. For nearly a quarter of a century afterward the building was popularly known as the "priest's house."

Shortly after the consummation of the work just noticed, Father Francis set himself about the further work of erecting a small, but sufficiently large, stone church on Duret street, and a little to the westward from Knowlton & Dolan's machine shops, and this sufficed to meet the wants of his congregation for many years. This church was first used some time in the year 1839, and continued to be so used until the summer of 1860, when the increased membership made the construction of a church-house of greatly enlarged proportions a necessity. The new building was put under contract under the supervision of Father Hamilton, and the work so far progressed that in August, 1860, the corner-stone was laid with appropriate ceremonies. About one year from the date the stately edifice near the southwest corner of Ninth and Spencer streets was dedicated to the worship of God, in due form.

Since the dedication of the new church the old one is no longer used for the purposes of its original construction. The projection of the new building, and its subsequent completion, are chiefly due to the untiring energy and zealous labor of Rev. Geo. A. Hamilton, deceased. Other extensive and much needed improvements were made afterward, in the erection and completion of a substantial and comfortable brick pastoral residence immediately east of and adjacent to the church.

The following priests have officiated as pastors of the congre-

gation worshipping in this church since the date of organizing: Rev. Father Francis, from 1839 to 1841; Father Martin, 1841 to 1844; Rev. Michael Clark, in 1844; Rev. Maurice de St. Palais, in 1845; Rev. F. Fischer, from 1846 to 1848; Rev. P. Murphy, from 1848 to 1850; Rev. Patrick McDermott, in 1850; Rev. F. O'Connell, in 1852; Rev. Fr. A. Carius, from 1852 to 1855; Rev. William Doyle, from 1855 to 1857; Rev. Charles Zucker, from May, 1857, to August, 1859; Rev. George A. Hamilton, from August, 1859, to January, 1864; Rev. Bernard J. Force, from January, 1864, to April, 1868; Rev. M. E. Campion from April, 1868, to January, 1869; Rev. F. Mayer, from January, 1869, to July, 1871; Rev. Fr. Lawler, from July, 1871, to May, 1878; Rev. E. P. Waters, from May, 1878, to June, 1883, and Very Rev. M. E. Campion, from June, 1883, to the present time. Of those early priests, Father Martin was afterward a bishop in the south, and Father de St. Palais was afterward bishop of Vincennes. Father de St. Palais' connection with the pastorate in Logansport is a historical incident worthy of especial mention.

On the occasion of his visit to Paris, in 1845, he was presented with a bell to be placed in his church at Logansport. It was of excellent tone, unique in design and of superior workmanship, the metal of which it was composed containing an unusually large proportion of silver, made, so it was said, under the especial supervision of the donor and for the proper use of the church of St. Vincent de Paul, in Logansport. In due time it was received here and put in its place with the most solemn ceremony. When the old church ceased to be used for its original and legitimate purpose, this souvenir bell was transferred to and now occupies a position in state, in the new St. Vincent's boys' school-building. The new church is now entirely out of debt, Father Campion, during his present administration, having removed the last vestige. The whole church property is valued at not less than \$75,000, and about 300 families now compose the membership.

St. Joseph's Church, at Logansport, is an offshoot from St. Vincent de Paul, a considerable proportion of its original membership coming from that congregation. The first building of brick,

on Second street, near Market street, was erected some time in the latter part of 1869, and mass was first celebrated in by the first pastor, Rev. Jacob Meyer, on the 2d of February, 1870. Father Meyer was succeeded by Rev. Von Schwedeler, who in turn was succeeded by Father Widau, and he by Father Meili. The present pastor, the Rev. Henry Koehne, assumed charge August 24, 1872. There were about sixty families in the congregation when Father Koehne came, and about \$6,000 of debts. These debts were paid off in about two years under his careful management. Subsequently, other and valuable improvements were made. The school was originally small, and secular teachers were placed in charge. In September, 1877, the Sisters of Notre Dame came from Milwaukee, Wis., and took charge of the school, after which time it continued to prosper until there was not room enough to accommodate all the children who desired to attend, and a new school-building became a necessity, and of this further mention will be made in a future paragraph.

In 1885 a new church on Market street, near Second street, was put under contract, and was dedicated in 1888, its cost being about \$65,000, all of which has long since been paid in full. The dimensions of this new building are 165 by 63 feet; the seating capacity is adequate for 1,000 persons, and the interior is elegantly, if not gorgeously, decorated, while the exterior is chaste in architectural finish, and the tall spire, surmounted by a magnificent cross of gold, is the cynosure of all eyes, even at a great distance. About 700,000 brick were used in the construction of this vast temple of God, and it may be said that to Father Koehne is due the credit of originating and carrying through to completion this gigantic enterprise, but it must be added that the congregation of that day greatly encouraged him in the task.

In January, 1892, the new parochial school, east of the church and facing on Second street, was completed at a cost of \$25,000. This building is 60 x 80 feet, is of brick, three stories high, with a basement, contains six class-rooms, a chapel, two music rooms and a reception room, beside the magnificent hall on the third floor, which contains a stage 26 x 22 feet and the auditorium with a seating capacity for 600 persons. The entire building is heated by

natural gas, and the plumbing and gas work comprise over 2,000 feet of pipe. The present school enrolment is about 300, the pupils being under the superintendence of ten Sisters of Notre Dame, from Milwaukee, Wis., who carry the pupils up to the eighth grade, keeping fully abreast with the curriculum of the public schools, all under the charge of the Venerable Aloysia Gonzaga.

The school ground is ample and its value is estimated at \$1,500. The school itself, with appurtenances, is at present worth \$25,000, and the old school has been remodeled into a dwelling for the teachers, at a cost of \$1,000.

The present reverend director of the school is Rev. H. Kœhne.

St. Bridget's Church, of Logansport, is also an outgrowth of St. Vincent de Paul, the extensive membership of that church and the inconvenience of attending, by reason of the distance, of those living in the western portion of the city, making the question of building another church in that portion one of ready solution when the matter came up for deliberation and determination. In the early part of 1875, in order to carry out this design, the Right Rev. Bishop Dwenger, of the diocese of Fort Wayne, purchased from Judge Dykeman the entire square bounded by Wheatland street, Linden avenue, Wilkinson and Heath streets, at a cost of \$5,000. The labor incident to the building of the church-edifice devolved chiefly upon Rev. Bernard Kroeger, who, with a zeal worthy the motive which impelled him forward, wrought diligently and earnestly. The building was put under contract early in the year 1875, and in August following was fully completed and ready for occupancy, when, on the 15th of that month, it was formally dedicated to the worship of God according to the forms of the Roman Catholic church. This elegant edifice was built at a cost of about \$11,000 or \$12,000, while the cost of the lot (\$5,000) made the total cost of the property, up to that time, \$16,000 or \$17,000. But since then a school-building has been erected, a fine parsonage, in 1892, at a cost of \$5,000, and, later, a hall, 36 x 74 feet, for the use of societies, church festivals and entertainments, thus adding to the original cost. The grounds are handsomely laid out, with

cement walks, shaded by a luxuriant growth of trees, and are the admiration of all beholders.

The school is in charge of four Sisters of St. Joseph, of Tipton, who teach the English branches only to about 100 pupils. Many Protestant children attend this school, the fee being fifty cents per month, but many of the poorer children are taught gratis. Father Kroeger has indeed worked untiringly and zealously in promoting the welfare of his congregation, and has succeeded in canceling a debt of nearly \$16,000 incurred by his early parishioners and their successors in bringing to completion this noble church-edifice and its accessories. The present congregation of St. Bridget's numbers about 100 families, who, though not wealthy, never fail to respond to their beloved pastor's call for material aid when required.

LOOGOOTEE, MARTIN COUNTY.

St. John's Church, at Loogootee.—Loogootee itself is a new town and the church here did not precede it. It dates its growth from the building of the O. & M. railroad, and this is a milestone, as it were, marking the change in commerce from the old to the new, for previous to the building of the O. & M. railroad, the adjacent town, Mt. Pleasant, on White river, was the great shipping point and the means of transfer was by flat boats, while now it is by railroad from Loogootee. Judge Thomas Gootee was the founder of this city. He owned part of the land on which it was originally situated, and William Crays owned the west half of the site. Before 1857 it was little but a dreary swamp. In 1853 the O. & M. road was commenced and completed in 1857 at Loogootee. So as the old kind of commerce passed away the old shipping town, Mt. Pleasant, also passed away and Loogootee, immediately on the railroad, grew and prospered. A few frame buildings were first erected. In 1857 a two-story store room was built for and occupied by Campbell & Breen, and in the upper floor of this mass was first celebrated. Later it was offered up in another frame building across the street. This was owned by a Mr. Gootee. A new number of the railroaders were among the first members of the parish, but some were added to it from St. Mary's and St. Peter's,

while others removed from St. Martin's. It also received a few valuable additions in the way of business men, who saw the importance of the place as a trading point. Of these men, Campbell & Breen came from Washington, and Patrick Larkin and the O'Briens from Mt. Pleasant. Rev. Father John Mougin organized the new congregation and built the new church. Fr. Mougin kept his books in good order and few material facts necessary in a history of the parish are omitted. The books are dated October, 1859. The corner-stone was laid in April, 1860, and one feature of the day was the presence of the Jasper band. The church had been so far completed by the next year that a mission was given in it by Father Damen. At this time it was without floor or pews, and it is now amusing to hear those who were present tell of that mission, and the way in which boards, boxes and blocks were utilized in arranging temporary seats for the crowds that gathered.

Rev. John Mougin, who at first only visited from St. Mary's, now came to Loogootee and from here visited St. Mary's and St. Martin's. During 1860 and 1861, G. M. Ginnsz, then a student for the priesthood, spent his vacation with Father Mougin and interested himself in planting some young trees. Later he became pastor of the church, and these trees were there to shelter him. The work on the church was continued after the mission of 1861, and in January, 1863, the debt of the church was \$750. Announcing this to the congregation, Father Mougin proposed to pay \$300 of the debt if the congregation would pay the remaining \$450. They took him at his word, and very soon the total debt was canceled. It was he that provided the first school-room for the parish and brought the Sisters here. Rev. Father Mougin left in 1864, and was succeeded by Rev. L. Gueguen, who purchased the land for and established a cemetery. In 1866 he built the present substantial two-story brick residence.

In the summer of 1869, a member of the parish, James Farrell, died, and soon after his wife followed him to the grave. They bequeathed \$6,200 to St. John's, and this magnificent sum put the congregation in an excellent financial condition, at least, when it was finally gotten possession of, but there was some delay

to St. John's church, and there being no such corporation or individual, the executors could not pay the money over promptly. The matter was taken into court, and after an expenditure of about \$1,500 Father Gueguen finally secured the appointment of a trustee in whom the property could be vested for the use of the congregation. A new church was needed, and this generous gift enabled the building of one without much delay. The lots on which the present church stands were a part of the gift.

The corner-stone of the first church at Loogootee was laid by Bishop de St. Palais, and a grand sermon was preached by the eloquent divine, P. Bede O'Connor. There was a great gathering, and it was a gala day. The corner-stone of the present church was laid in 1880 by Rt. Rev. Bishop Chatard. He also preached the sermon. Excursion trains were run on the O. & M. from both east and west, and Loogootee saw again the great crowd and the gala day of 1860. Only a few priests had the staying qualities of Father Gueguen, who for twenty-one years was the pastor. He saw many changes in that time, yet changed little himself in his quiet methods of building up the parish.

The altar in the present church is a pretty Gothic one, cost \$500, and was donated by Mrs. James J. Campbell, now of Newport, Kentucky. Rev. Father Ginnsz gave the new church several finishing touches, such as stone steps and new pews, costing \$500, two bells, one of which weighs 1,200 pounds and the other 450 pounds, and new fences have been put around the premises. These are minor matters, compared with Father Ginnsz's really great work while stationed here, which was the building of the substantial and pretty two-story brick school-house. It has three large school-rooms, handsomely furnished, and a large hall overhead, that is used for fairs, concerts, school entertainments, and as a meeting place for the parish societies. Branch No. 63, Catholic Knights of America, was organized here May 24, 1879, and in 1887 Rev. Father Ginnsz organized a total abstinence society, but it did not last long. He was succeeded practically by Rev. Timothy O'Donaghue, although for a few months before Rev. O'Donaghue took charge Rev. W. H. Slavin and Rev. Fitzpatrick attended.

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LOWELL, LAKE COUNTY.

Lowell Parish, in Lake county, is a mission attached to St. Augustine's church, of Rensselaer, Jasper county. In 1865, divine services were first held in Lowell at the house of John Hack, a leading Catholic of the village, and the second services were held in 1868, at Sigler's hall, when Bishop Luers presided. At this time the parish was fully organized, and for a year or more worshipped in a brick factory-building. In 1871 the erection of a frame church-edifice was begun, but this was not finished until 1882, at a cost of \$1,000. For two years after the church was closed in, services were held therein once a month, and then, for three years, there was no service held at all. After this, the congregation being re-organized and placed on a sounder basis, it was able to support services once a month, and this practice was continued until January, 1882, when arrangements were made for services to be held each fortnight, Rev. Father Ganser officiating.

MADISON, JEFFERSON COUNTY.

St. Mary's (German Catholic) Church, at Madison, was founded about 1850, and for its history the publishers of this work are indebted for the following information, up to 1881, to a volume published by the Rev. H. Alerding, in 1883.

Although the German element of the Catholic population of Madison and vicinity was considerable from the beginning, yet it was not deemed opportune to have a separate church until 1850. In the early times Rev. Joseph Ferneding, Rev. Charles Oppermann, Rev. Alphonse Munschina, and others, visited Madison from time to time to administer the sacraments to those German Catholics who were unable to speak the English language. On August 2, 1848, Rev. Father Joseph Fischer was sent to administer to the German portion of St. Michael's congregation, and in January, 1850, the Rev. Anthony Carius came to Madison and immediately made preparations for the building of a church for the Germans. In the same year the lot was bought, and the foundation and corner-stone laid. In 1851 the walls were built and the church put under roof. St. Mary's congregation is much indebted to the Rev.

Joseph Kundeck, who was temporarily located in Madison. By his prudence and energy, he assisted materially in organizing the congregation, creating peace and harmony among the discontented and soliciting subscriptions for the new church.

To form a new congregation and build a church is always an arduous undertaking, but here it seemed to be particularly so. It was a continuous struggle for six years. The following priests had charge of St. Mary's congregation during this period: Rev. Anthony Carius from January, 1850, to March, 1852; Rev. Joseph Kundeck, in 1850; Rev. Charles Schafroth, from April, 1852, to April, 1853; Rev. Bede O'Connor, O. S. B., from May to July, 1853; Rev. Edward Martinovic, from July, 1853, to May, 1855; Rev. Anthony Carius again from May, 1855, to February, 1856.

The Rev. Leonard Brandt took charge of St. Mary's church on the 6th of February, 1856. At his arrival the outlook afforded little encouragement. The church was incumbered with a debt of \$6,000. The income was so trifling that not even the meager salaries of the pastor and the teacher could be collected. Everything in and about the church was in a forlorn condition. By the energy of Father Brandt, however, things soon assumed a different aspect. Aided by the more generous portion of the congregation, he was soon enabled to replace the rickety wooden steps in front of the church with substantial stone steps. A new altar and statues were also procured. Vestments, chalises, and other church utensils were purchased and donated by the various societies. December 1, 1858, the house west of the church was bought for a parsonage. In 1860 the steeple was built, and a beautiful chime of bells placed in it. In 1864 a large organ was bought. March 6, 1865, a dwelling, situated immediately east of the church, and better suited for a pastoral residence, was secured for \$3,000. The school-house, in the rear of the church, becoming too small for the number of children in attendance, a large three-story brick building near the church was purchased on September 13, 1865, for the sum of \$6,000 and fitted up for a school-house. November 20, 1867, fourteen acres of land, about one mile north of the church, were bought for \$2,000 for cemetery purposes. The church, becoming too small, fifty feet were added to its length in

1869, and the interior of the church frescoed. In 1876 the congregation deemed a better and more convenient school-house a necessity. Preparations for it were made April 8, 1876, by the purchase of a house and lot immediately west of the first pastoral residence, for the sum of \$2,500. This purchase furnished the Sisters, who taught the girls of the congregation, a suitable dwelling, and also sufficient additional ground for the school. The old pastoral residence was removed, and an imposing edifice, containing four large school-rooms and a large, well ventilated hall, was completed in 1877, at a cost of \$7,000. This school-house is an ornament to the city, and the crowning act of Father Brandt's great work at Madison. Father Brandt's labors were not wholly confined to Madison. He had several missions to attend; one of them was Indianapolis, which he attended on the third Sunday of the month, and where he commenced the building of the present St. Mary's church. We can barely realize all the hard work done by the indefatigable Father Brandt; however, it is all recorded in the Book of Life. After a lingering, painful illness, Father Brandt departed this life on April 13, 1881, in the fifty-eighth year of his age. He had the following priests for assistants: Rev. G. H. Ostlangenberg, from May to November, 1861; Rev. Theodore Antoni, from May to December, 1866; Rev. Francis Torbeck, from February, 1878, to May, 1881. The latter had charge of the congregation until Father Brandt's successor was appointed. Father Brandt was ordained by Bishop de St. Palais, at Vincennes, as follows: Tonsure and minor orders, December 13; subdeacon, December 26; deacon, December 27, 1852; priest, January 1, 1853. His first mission was St. John Baptist's German congregation at Vincennes. From there he came to Madison.

Very Rev. J. B. H. Seepe is the present efficient pastor of St. Mary's, and his personal sketch will be found in Vol. II.

St. Michael's Church, at Madison, was founded in 1837, the first resident priest being the Rev. Michael Edgar Shawe, who came to assume his pastoral duties March 12. His first baptismal record was July 30, and from November, 1837, to June, 1838, he was assisted by Rev. J. F. Plunkett, but it was not until Decem-

ber 22, 1839, that the first St. Michael's church was dedicated to the service of God, and to Father Shawe is due the credit of having raised the funds to defray the cost of the erection of the building. Rev. Etienne Chartier succeeded Father Shawe in November, 1840, and remained until September, 1841, and after him came Rev. Vincent Bacquelin, who resided in Madison from January to April, 1842, and, following him, Rev. F. Miller remained from May to November, 1842.

The Rev. Julian Delaune took charge of St. Michael's church on the 10th of August, 1843, and resided at Madison until June, 1846. To this zealous priest the Catholics of Madison owe a debt of gratitude for his untiring endeavors to establish Catholic schools. He opened his school September 26, 1843, at first, for want of better accommodations, in the church, and afterward in the basement of the church, which had been fitted up for that purpose. The school was in charge of the Brothers of St. Joseph. In the following year Father Delaune engaged the Sisters of Providence to take charge of his school. They came to Madison on the 27th day of August, 1844, and opened their school on Broadway and Third streets, where they remained until 1868. In that year they purchased their property on Second and Mulberry streets (the Academy of the Holy Angels), afterward sold and is now the Madison Hotel, the Sisters returning to Broadway and Third streets. Before his advent in Madison Father Delaune had charge of St. Patrick's, St. Peter's and St. Mary's, in Daviess county. In June, 1846, leaving Madison, he became president of St. Mary's college, in Louisville, and conducted it with ability and success for two years. Encouraged by propositions that were made him he went to Rochester, in the diocese of Buffalo, to assume the direction of a new college in that city. But sickness soon compelled him to suspend his functions. He was a native of France, and returning, died in Paris, France, on May 4, 1849, aged about thirty-seven years. He was a pious, active, zealous, devoted and charitable priest, and a man of much energy of character and earnestness of purpose.

After the short pastorate of Rev. Daniel Maloney, from July to September, 1846, the Rev. Maurice de St. Palais was appointed

pastor of St. Michael's church in October, 1846. He was recalled by his Bishop in December, 1847, to fill the important office of vicar-general and superior of the ecclesiastical seminary at Vincennes. During his short stay this self-sacrificing priest did much to promote the temporal and spiritual welfare of the congregation.

The Rev. Hippolyte Dupontavice was Father de St. Palais' immediate successor. Under his long and auspicious administration of nearly twenty-seven years St. Michael's church visibly flourished and spread. At North Madison, a suburb of Madison, he built St. Patrick's church about 1854. The Catholics having no cemetery of their own he purchased several acres of land near North Madison and built on it a mortuary chapel. He was the soul of every enterprise that tended to benefit religion; and being of a noble and generous disposition he became endeared to the hearts of all that came in contact with him. He was a native of France and came to this country in 1839, being the first priest ordained by Bishop de la Hailandiere on November 30 of the same year. He labored in Illinois until it became separated from the diocese of Vincennes, when he was sent to Washington, Daviess county. He was called to his eternal reward on May 27, 1874, aged sixty-four years.

The Rev. Joseph Petit succeeded Father Dupontavice. He followed closely in the footsteps of his revered predecessor. By his efforts the debts of St. Michael's church were considerably reduced. To the great sorrow of his congregation, Father Petit, in the prime of life, died on September 10, 1881. He was born at Forbache, Loraine, March 19, 1834, and was educated at the house of his uncle, a priest, entering the seminary at the age of nineteen. At twenty-two he joined the Dominicans, and was with Lacordaire, but after some time left on account of ill health and spent a while at All Hallows, Dublin, after which he joined Bishop Yunker, of Alton, Ill., and was ordained by him. His first mission was at St. Marie, a French village in Illinois. In 1864 he was received into the diocese of Vincennes and became assistant at St. John's church, Indianapolis, and later was pastor of St. Patrick's church. Returning from a visit to France in 1869, he was again at St. John's, and in 1873 built St. Joseph's church. He was

removed from St. Joseph's at his own option to St. Michael's, Madison. The Rev. John Mougín was pastor of St. Michael's church for ten months. Rev. Edward M. Faller took charge of St. Michael's church on October 12, 1882, and of this reverend gentleman a biographical sketch will be found on another page. From July, 1885, Rev. Louis Gueguen held the pastorate of St. Michael's until November, 1890, when he was transferred to the cathedral at Vincennes.

The present pastor of St. Michael's is the Rev. M. L. Guthneck, of whose worthy labors here record is also made in another part of these volumes.

MARIAH HILL, SPENCER COUNTY.

Help of Christians Church.—The first mass was said in this parish in 1857 in a frame church, on a day within the octave of the festival of the Immaculate Conception of the Blessed Virgin Mary, by Rev. Father Ulrich Christen, O. S. B., from Ferdinand, and on May 24, 1858, the first patron feast was celebrated; Fathers Ulrich Christen, O. S. B. and Isidor Hobi, O. S. B., were present. In 1860, April 24, the town was laid out under the direction of Rev. Father Isidor Hobi, O. S. B., and in 1865, May 24, the corner-stone of the present church was laid, by Father Isidor Hobi, O. S. B.; Rev. Fintan Mundwiler, O. S. B., preached the sermon, and Rev. Fidelis Maute, O. S. B., from St. Meinrad, was present as the attendant priest.

Father Ulrich Christen, O. S. B., was the attendant priest from 1857 to September, 1858, from Ferdinand, then Father Isidor Hobi, O. S. B., from October, 1858, to October, 1860. In 1859 the site for the cemetery was selected.

The parish was in charge of Rev. Fintan Mundwiler, O. S. B., from 1860 to 1862, and there were about forty families in the congregation. The next priest was Father Martin Marty, O. S. B., and he was succeeded by Father Wolfgang Schlumpf, O. S. B.; then came Father Fidelis Maute, O. S. B., who began the erection of the present stone church, mentioned already above.

After Father Fidelis' time the parish was attended by Benedictines from St. Meinrad until 1873, as follows: Revs. Henry

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Hug, Benno Gerber, Placidus Zarn and Isidor Hobi. The latter priest erected the priest's home in November, 1873.

Rev. Conrad Ackerman, O. S. B., was the first resident priest; he took charge of the parish in November, 1873; he was followed by Rev. Alphonse Leute, O. S. B., and he was succeeded by Revs. Wolfgang Schlumpf, Ildephonse Zarn, Silvan Buschor and Alexander Burkart, all Benedictines. The latter was succeeded by the present priest, Rev. Maurice Wagner, O. S. B., who came to the parish September 22, 1883, and is yet the efficient priest.

The parish is out of debt and in a flourishing state. The priests and nuns who came from Help of the Christian parish are as follows: Revs. Simon Barber, Bernard Heichelbach, and Vincent Wagner, all O. S. B.; Charles Wagner, Secular; Benno Schum, C. SS. R., and Marcus Meyer, O. S. B.; Sister Hildegard Schum, Anselma Bettag, Rosa Bettag, Bonifacia Jochim, Chunigund Jochim, Ignatia Wagner and Clara Wagner, all O. S. B.; also Sisters Martha Schwop (Urseline), Agnes Demuth, O. S. B., and Clementina Roos, O. S. B., the last three named being deceased.

MARTIN COUNTY.

St. Joseph's Parish, of Martin county, was formerly attached to St. Michael's under the guidance of Father Matthews, pastor of St. Michael's. Before the organization of St. Michael's it was attended by the pastors of St. Mary's. In 1848 it was known as Miles Settlement, and the following families attended: Miles, Carrico, Queen, Clements, Ash, Strange and Kidwell, who were all Kentuckians or Marylanders. In 1850 a station was established, near Salem, at Henry Green's. There were also stations established at Wade's, northwest of St. Mary's, and at Bloomfield and Scotland, in Greene county. The stations attached were also attended from St. Mary's, mass being said alternate Sundays at Mt. Pleasant and St. Mary's. The church now known as St. Joseph's was built about 1880. A previous one, in what is known properly as the Miles Settlement, was about four miles northeast of the present building, and over this Father Murphy had the administration, as well as at

St. Joseph's. One of the parishioners was Bazel Clements, a pioneer settler, and in 1840 he gave a bond to Joseph Queen, for a deed to one acre of land "in the district of lands offered for sale at Vincennes, on condition that Joseph Queen would finish the then incomplete church." So it seems that a church was started there previous to 1840, but those that lived in that locality usually give 1854 as the date of building the first church, which they say was never finished, and 1880 as the date of the present church, which is about four miles southwest of the first. The bond above referred to, and still to be seen, was written and attested by William Sharum, a justice of the peace; Charles Jones witnessed the signature with merely his mark.

St. Martin's Church.—In November, 1883, St. Martin's received its first resident pastor, in the person of Rev. Charles Curran. He at once set to work with an earnestness and determination that, in conjunction with the willing aid given by the people, he soon made the rather lonely and isolated church look far more inviting and attractive. Some of the trees and undergrowth were cleared away, the church was roofed and furnished interiorly with pews, vestry, etc., and a new house was built for the pastor. This was all accomplished in the one year and ten months that Father Curran was here, and he left without leaving any debt behind, in September, 1885. He was succeeded by the Rev. W. H. Slaven, but recently ordained. This was the latter's first parish, and he fell in with the modern economy of keeping things in good repair and of gradually making improvements. He furnished the residence, which is a two-story frame of eight rooms, well arranged; built a sacristy to the church, added some improvements inside, purchased a fine bell, which was blessed by the Rev. J. W. Doyle, of Washington, and built an eighty-six-foot tower, in which the bell hangs. The church has also been ceiled and the ceiling nicely painted. In the words of Father Slaven, used at that time, "No one or few deserve particular praise. We all work together and credits are to be equally divided. Such are they happy circumstances under which so much has been accomplished by this young congregation, as I may call it, though it is

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the successor of the very old parish at Mt. Pleasant. Nor is it in a material way alone that the parish is being built up. The right reverend bishop visited the parish this summer and twenty-five boys and thirty girls, all well prepared, were confirmed. As there is no regular parochial school in the parish, the amount of labor entailed is easily understood." Subsequently, the pastor provided a mission for his people and it was productive of much good. The congregation is composed of the descendants of the early settlers, chiefly from Kentucky, and of those who worked on the old pike from New Albany westward, and half are Irish, or of Irish descent. In the four years that Father Slaven was in charge he had 113 infant baptisms and only seven funerals, two of the latter being those of Richard Arvin and a Mrs. Kelly, both aged persons. An annual festival or picnic is usually given by the congregation, which is always successful from both a financial and a social point of view. Father Slaven was succeeded by the Rev. James Stremmler, D. D., the present pastor.

ST. MAURICE, DECATUR COUNTY.

St. Maurice village was laid out in 1858 and was named St. Maurice because of the protection of Bishop Maurice de St. Palias. The School Brothers started an educational institution, but after the death of Brother John Mary Weitman it was abandoned. The Brothers had laid out the town on forty acres of ground, of which 9.35 acres belonged to St. Maurice's congregation. What is now used as the larger school-room was originally built and used as the chapel. The parish of St. Maurice came under the care of Enochsburg parish and the church records begin in 1862.

The first church building, which was a frame, now used as a school-house, was erected in 1858 by Brother John Mary Weitman, and here mass was first said by the Franciscan priest at Enochsburg. There were sixteen families in the parish at that time. The ten acres of ground and the school-building cost \$2,000. They raised \$1,000 and borrowed the remainder. The first resident priest was appointed in 1884, in the person of Rev. Ferdinand Hundt, who remained until 1886. He was succeeded by

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Rev. Father Francis X. Seegmuller, who remained until January 28, 1891, and he was succeeded by the present efficient rector, Rev. John B. Unverzagt.

The present beautiful church was erected in 1881 and 1882 by Rev. Charles Schoeppner, and on September 24, 1882, was dedicated by Bishop Chatard. The total cost of the church-building is placed at \$10,000. The rectory was finished in 1885, at a cost of \$2,200. The parish property is beautifully located, cleanly kept, and is valued at \$20,000.

MILLERSBURG, ELKHART COUNTY.

St. Henry's Congregation, at Millersburg, was attended as a mission from Avilla, Noble county, from 1863, and mass said in various houses until it became a mission of Goshen, when Rev. H. A. Boeckelmann visited the parish and erected a church, although it was due to the efforts of Father Duehnig that the first subscriptions were taken up for this purpose. The church building, 30 x 46 feet, was finally completed by Father Boeckelman, and was dedicated during the pastorate of Rev. A. J. Kroeger. The congregation at that time numbered about twenty families, but the number has since decreased, and they are mostly Germans. For a long time the congregation remained as a mission of Avilla and Goshen, but is now a mission attended to by the clergy of St. Patrick's, Ligonier.

MILLHOUSEN, DECATUR COUNTY.

The Immaculate Conception, at Millhousen, Ind., Rev. J. P. Gillig, pastor, was the first Catholic parish organized in the county of Decatur.

As early as 1840, Maximilian Schneider donated forty acres of land, June 20, in trust, to Right Rev. Celestine de la Hailandiere, bishop of Vincennes, for the benefit of the Catholics of Millhousen, and in the same year the congregation, consisting of thirteen families, decided to erect a house of worship. This was a plain log building, 20 x 24 feet, with a rough exterior, chinked and daubed with mud, and was constructed under the auspices of Rev. Joseph Ferneding. The flock was comprised of Germans, and among the

foremost of these in promoting the interests of the congregation as well as of the town, was Bernard Hardebeck. The first missionary priests following Father Ferneding were Revs. Conrad Schniederjans, M. O'Rourke and Ramon Weinzoepfel, who labored until 1843. From 1843 until 1854, Rev. Alphonse Munschina and Rev. Joseph Rudolf were the only two laborers in this field, and of these Father Rudolf, whose residence was at Oldenburg, performed prodigious work, visiting Franklin, Dearborn, Ripley and Decatur counties.

The increase of Catholics at Millhousen was surprising, wherefore they determined to build, instead of the wooden church, a good-sized brick church, 38x60 feet. This was completed in 1850, and dedicated as St. Boniface's church. As the Rev. Alphonse Munschina, who had charge of the church, resided at St. Ann's, Jennings county, it was deemed expedient by the people to have a priest residing in their midst; at their request, Rev. Peter Kreusch built, in 1856, the present parish house, which at the time was the finest in the diocese. In 1857 he erected a large school-house and now the congregation have two splendid brick school-buildings, and the schools are attended by 170 pupils. The schools are in charge of the Franciscan Sisters of Oldenburg, assisted by a lay teacher for boys. The erection of the church of the Immaculate Conception, 55 x 140 feet and 46½ feet in height, was commenced under Rev. F. Hundt, the ceremonies of laying the corner-stone occurring May 24, 1867, and the building was completed under the pastorate of Rev. Dr. Hueser and dedicated August 4, 1869. November 7, 1870, Rev. F. W. Pepersack took charge and was succeeded in July, 1885, by Rev. Joseph Schuck, and he, in 1891, by the present pastor, Rev. John P. Gillig. In 1892-93 a spire was built, so that now the whole height is about 175 feet. The congregation consists of about 175 families.

MISHAWAKA, ST. JOSEPH COUNTY.

St. Joseph's Church at Mishawaka.—By reference to page 1104, vol. II of this history, the reader will find, in the personal sketch of the Rev. A. B. Oechtering, that he was appointed pastor of St. Joseph's church at Mishawaka May 17, 1867. Prior to that

date the parish had been in a most flourishing condition, and Father Oechtering has continued to improve this happy state of affairs.

In 1886 the building was found to be entirely inadequate for the wants of the congregation, and a fund for the building of a new church was started by Father Oechtering, and in 1890 active preparations were begun for the erection of a new church, but it was deferred on account of the pastor's poor health, and five months of that year were spent in traveling through Europe in search of health, and he was much benefited by the change.

Upon his return he began active work again, and in the beginning of 1891 the foundation was laid and the corner-stone placed in position by Rt. Rev. Joseph Rademacher, of Nashville, Tenn., the ceremony taking place August 30, 1891, before an audience of about 10,000 people. The total cost of the new church was nearly \$50,000. It is 160 x 60 feet, its spire rising to the height of 180 feet, and it was first occupied for divine worship in October, 1893.

MONROEVILLE, ALLEN COUNTY.

St. Rose of Lima Church, at Monroeville, dates its history from about the year 1850, when the then Rev. J. Benoit first ministered to the few Catholic families of the place, saying mass, alternately, at the homes of a Mr. Jeffrey and a Mr. Griffith. Later on, both Fathers Benoit and Madden made regular visits for a time and availed themselves of a room in the house of John Hayes, as a chapel, and following them, in 1868, Rev. E. P. Walters, from Fort Wayne, and after a few monthly visits, erected a frame church, 28 x 52 feet, which served its sacred purpose for nineteen years. The debt of \$300 resting upon this structure was canceled by Rev. Walters' successor, Rev. J. H. Brammer, who was succeeded, in turn, by Revs. J. H. Graham, A. M. Meili, A. Heitman, T. Hibelen, J. Grogan, H. T. Wilken and B. Hartman. The cemetery of the congregation was acquired during the pastorate of Father Wilken, and during that of Father Hartman a pastoral residence was erected in 1882. The first resident pastor was the Rev. J. Grogan, mentioned above, who was appointed in 1884, but was

succeeded, in the same year by Rev. J. Hoss, and he, in 1887, by Rev. B. Hartman.

In October, of the year last mentioned, St. Rose of Lima church was destroyed by fire, but at once a subscription list was started, and the handsome sum of \$4,500 quickly raised, to which sum the Protestants of the town somewhat contributed, and not at all niggardly. The foundation for the new church was begun in the spring of 1888, and on the first day of July following the corner-stone was laid by Bishop Dwenger. The superstructure is of brick, is 32 x 92 feet in dimensions, is Gothic in style, has a spire 102 feet in height, and the total cost of the building was \$9,500. The edifice was dedicated May 12, 1889, by Bishop Dwenger, and among the several pastors who have since attended none has proved more acceptable than the present, the Rev. L. R. Paquet.

MONTGOMERY, DAVIESS COUNTY.

St. Peter's is the oldest parish in either Daviess or Martin county, and was founded about 1818, by Catholics from Kentucky, a church-loving people, and they had not long been here when they were sought out by Fathers Blanc and Champonier, of Vincennes. The first settlers were the Montgomerys, the Kidwells, and the Dants, and it was at the house of Mr. Montgomery that mass was first said. Very soon—perhaps in 1820—these men, under the direction of Father Blanc, built a rude log church, scarcely 16 x 20 feet. When Father Blanc was recalled to New Orleans in 1820, he was succeeded in his visitations by Rev. Champonier, who visited the place monthly for about two years. He was succeeded by Rev. L. P. Lalumiere, who visited the settlement from Vincennes for a time, and afterward became its first resident pastor. He is credited with building a hewed-log church, 24 x 30 feet, which was as early as 1823, and a frame one, 40 x 60 feet, which was completed in 1827, and blessed by Bishop Flaget in 1829, assisted by the then young Father Abel, and on this occasion confirmed forty-seven persons. The third church was of brick. Part of these bricks were intended for college buildings, but with the removal of Father Sorin to the northern part of the state, these buildings were lost sight of. The church was built by

French carpenters from Vincennes under the direction of Rt. Rev. Bishop de la Hailandiere, and of Father Ducoudray, who was later its pastor. It is said by some that these carpenters were brought over especially to do the bishop's work. Certain it is, that much of their work was very faulty and this church did not last long. One of the subscriptions later on was for strengthening its walls, to render it safe. This was soon after Father Piers took charge in 1847, and it could not have been built longer than five years, as Father Sorin left in 1842. It was then decided to erect a new church, and to exchange the old site to the proposed town of Montgomery. This church was completed in 1869, at a cost of \$8,000, a great part of the work being done by the parishioners. Father Piers had all the features of the building planned before he began the work, and carved out with a pen knife a perfect model of the contemplated structure. The church was blessed July 18, 1869, and August Farrell and Sarah Healey were the first couple married in it.

The substantial two-story frame school-building Father Piers put up soon after, and in 1885 the present school-building was completed. The bell tower and steeple were put on the church in 1887, and a fine new bell was purchased. The parochial school is maintained ten months in the year, with a good enrolment, though a large number of the scholars are from the country. John Byrne taught here, or in the parish, during war-times, and left behind him some creditable work in the way of well-trained minds—several of his pupils subsequently figuring conspicuously in the affairs of Daviess county. Miss Annie Byrne, a niece of Father Piers, also conducted the school creditably a number of years, and afterward a Frank Walker.

The succession of clergy, as gleaned from records and traditions, is as follows, with no uncertainty, unless as to exactness of two or three dates: Rev. Napoleon Blanc, previous to 1820; Rev. M. Champonier, 1820 to the time when Rev. S. P. Lalumiere took charge, and remained until 1837; Rev. M. de St. Palais until 1839; Rev. J. Delaune until 1841; Rev. Granedir only transiently; Rev. E. Sorin until 1843; Revs. Chartier, Courjault, Francois Parret, transiently during 1843 after the departure of Father Sorin;

Father Ducoudray, 1842 (end of year) until 1847; then Father Barthol Piers until 1895, when Father P. Rowan took charge, and the same priest remains yet, in 1898.

In discussing the early history of St. Peter's parish, we may add: In connection with Rev. Father Sorin's stay in this parish, the following will be of interest. In August, 1888, on the occasion of the celebration of Father Sorin's jubilee, at Notre Dame, John Breen and a Mr. Kelley were the only ones present from the locality of St. Peter's. During their stay Mr. Breen, in conversation with Father Sorin, referred to the tradition among the people here as to his intending to found a college at St. Peter's, and he told this incident of his stay here:

Yes; I with some of the brothers was temporarily at St. Peter's. We were upon very close rations, too. One day a neighbor named Hayes came to see me and asked how I was, etc. I told him I was not feeling well, that I had not had anything for dinner that day. He at once requested me to send some of the brothers with him and he would see that I was not without my dinner another day. I did so, and soon we had several sacks of meal, meat, and other desirable provisions.

On the same occasion he related to Mr. Breen the circumstances of his leaving the southern for the northern part of the state as follows:

Bishop de la Hailandiere sent for me and told me of the extensive lands near the lakes in the north, and offered them to me on the condition that I would found a college there; I did not want to go, but he insisted, and proffered me his horse to ride; I went, and the trip took me a week. I was pleased with the place and at once made arrangements to establish ourselves.

Of the brothers who left St. Peter's with Father Sorin, two, Brother Vincent, ninety-three years of age, and Brother Xavier, over sixty-six years old, were living in the year 1889, but are now deceased (March 1), 1898.

In his sermon at the golden jubilee of Father Sorin, at Notre Dame, in August, 1888, Bishop Ireland spoke of six brothers who came with Father Sorin from France, 1841 as the year of his coming and 1842 as the year he first set foot on the banks of the

St. Joe river. This agrees with existing records and traditions, and the names of these six brothers are well remembered by several. The following were named by Miss Lizzie O'Dell, who went to school to these brothers, viz: Anselm, Gashien, Joachim, Lawrence Vincent, Francis and Marien; one, who was known as Brother Joseph, was teaching at St. Peter's when the above-mentioned arrived. He had been connected with the Trappist order of Europe, but could not endure the severities of their rule and left. About ten others joined them, but when they left for the north, these latter, who were young men of the surrounding neighborhood, did not go along, not having taken their obligations. When they left St. Peter's they had the land they were on nearly all in wheat, having leased much of it in order to have it cleared. There were no Sisters of the Holy Cross with Father Sorin.

Father Lalumiere had introduced the Sisters of Charity at an earlier date, but they remained but a short time; later, Father Ducoudray induced the Sisters to establish a school here, but they only remained about three years, when they withdrew.

St. Peter's cemetery is the most historic of all the parochial burying grounds in Daviess county, because it contains the remains of early settlers from other parishes, or at least many of them.

Since the beginning of Father Rowan's pastorate of St. Peter's parish, in 1895, wonderful improvements have been perfected, in church, school and parish. The improvements prominent which have been made during his pastorate are the interior decorations, the covering of the church with a slate roof, and new oaken seats of superior workmanship. The parochial school, under the charge of the Sisters of Providence, has also been established. The elegant home of the priest, erected of brick and stone of the most modern style of architecture, with modern conveniences, stands adjacent to the church on the north side. Since Father Rowan assumed the pastoral duties of St. Peter's, the whole amount of improvements made by him, from 1895 to 1898, will aggregate to almost \$11,500. The value of the Roman Catholic property, in Montgomery, and the appendix at Cannelburg, Ind., and including the quarter section of coal land one mile west of the village, is estimated at \$55,000, which indicates a marvelous growth since its

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establishment in 1818. The parish is in a very healthy state, St. Peter's being the second oldest parish in the state of Indiana. The parochial schools are well attended, having an enrolment of about 140 pupils. There are five Sisters, three as teachers, one as instructor in music, and one as cook and assistant.

MONTEREY, PULASKI COUNTY.

St. Ann's Church, at Monterey, was organized in 1858 by Rev. F. E. Nigh, the church-building at that time being a small edifice, two miles northwest of the village. In 1883 a new church was erected in the village during the pastorate of Rev. George Fleisch, at a cost of about \$5,000, and the priest's residence was built in 1889 by Rev. Charles Thiele, at a cost of \$1,700. It is of brick, is two stories high, and is beautifully located at the back of the church. The school-house was erected by Father Thiele in 1895 at a cost of \$2,700, and the school enrolment reaches seventy pupils, who are under the instruction of three Sisters of St. Agnes. The congregation numbers sixty-five families, mostly German, and the sodalities attached to the church — the German Rosary society and the Young Ladies' sodality — are in a prosperous condition.

St. Ann's parish has been attended by the holy clergy in the following order: 1869, Rev. Henry Kœnig; 1873, Rev. M. Beatrice Ziswyler, C. PP. S.; 1876, Rev. Theobald Shoch; 1879, Rev. P. Conrad Schneider; 1880, Rev. George Fleisch; 1886, Rev. Erhardt Fritz, C. PP. S.; 1888, Rev. Charles Thiele; 1898, Rev. G. A. Zern—the last named being the present pastor, who is rapidly rising in the esteem of his flock.

MORRIS, RIPLEY COUNTY.

St. Anthony's Church.—About the year 1840 some German Catholic families began to settle at Morris, then known as Springfield, and in its neighborhood. The place received its present name, Morris, in 1856. These Catholics became members of the neighboring congregations of Oldenburg and St. Nicholas. A log school-house was erected in 1855, measuring 24 x 18 feet, on ground (five acres) donated for church and school purposes. The Catholic families at that time numbered twenty-five.

After some delay Bishop de St. Palais gave his consent to the erection of a church. This church, built of stone, was 60 x 40 feet, exclusive of sanctuary. The corner-stone was laid in the spring of 1855, and was dedicated on October 29, 1856. The first mass in it was said by Rev. Joseph Rudolf on June 13 of the following year.

In 1861 a stone school-house was erected, 36 x 24 feet. About the same time a frame dwelling was built for the Sisters of St. Francis, two of whom took charge of the school. From 1855 until 1861 lay teachers had conducted the school. Until the arrival of the first resident pastor, in 1866, Morris was attended from Oldenburg, five miles distant, once or twice a month. Father Rudolf's assistants who visited Morris may be mentioned: Rev. F. Weber, a native of Switzerland, Rev. J. Weissenberger, a German priest, and Rev. William Doyle, who, though an Irishman, spoke the German language fluently. In 1865 a two-story parsonage of bricks, 32 x 22 feet, was erected at a cost of \$2,200.

The first resident pastor was the Rev. R. Weinzoepfel, from April 19, 1866, until July, 1873. Partial loss of his eyesight and other infirmities compelled him to resign. He subsequently became a member of St. Meinrad's abbey. Father Weinzoepfel built a second school, with residence for Sisters, measuring 52 x 26 feet, at a cost of only \$3,000. He also procured new bells and three new altars.

The Rev. John Stolz was pastor from 1873 until 1878. He provided a new organ at a cost of \$1,200. Sickness compelled him to resign. The Rev. A. Danenhoffer had charge from 1878 until 1882. He paid a small balance of indebtedness still remaining. Rev. Caspar Seiler arrived in the spring of 1883. He was born at Dietikon, Switzerland, on April 16, 1846, and emigrated in 1875, having been ordained priest in his native country on June 11, 1871. In 1884 a new church was erected, and in 1888 Rev. F. X. Girolt was placed in charge of the parish. The labors of this energetic priest, as well as the subsequent history of St. Anthony's, will be found in detail in the biographical sketch of this reverend gentleman in Vol. II of this work. The parochial school, attached to St. Anthony's, is taught by three Sisters of St. Francis,

and numbers an attendance of 135, who are progressing rapidly under the care of these worthy Ststers.

MOUNT PLEASANT, MARTIN COUNTY.

The earliest accounts traceable in regard to Catholic services here extend back many years anterior to the building of a church. The first Catholic settlers were here as early as 1819, at least. It was in that year that O'Brian came, and his relative by marriage, one Jerre Raney, came just before or soon after. He was the grandfather of the present Jerry Raney. At his house the visiting priest read mass monthly. Perhaps this priest was the Rev. Father Blanc, from Vincennes, or it may have been Rev. Father Champonier. As early as August, 1823, Bishop Flaget had confirmed thirty-four persons here. These confirmations took place at the home of Raney, mentioned above. In 1829, on Bishop Flaget's sixth visit, he found at and around Mt. Pleasant forty Catholic families. The jubilee was given that year, at which there were seventy communicants, and thirty-one persons were confirmed. The place never had a resident priest, but was visited by perhaps nearly all the priests at St. Mary's during its time of prosperity. The church was commenced by Rev. John Delaune, then at St. Peter's, about 1840, though it was not completed until long after. Rev. Lefranc carried on the work commenced by Father Delaune, but left it unfinished; after him came Father Parrett occasionally from Washington; as late as 1859, Rev. Father John Mougin had a brick sanctuary built and some carpenter work done; the former was put up by Joseph Mattingly and the latter by A. J. Demoss. A modern steeple was also built at this time by Silas Hall, and thus the church was finished about twenty years after it had been commenced, only soon to be disused and torn down. When the Loogootee church was built, this took all the parishioners from the St. Martin's church who were north of Mt. Pleasant; and as the others were several miles south, their needs soon caused the building of a church convenient to them.

The land for the church was given by Pagey Ward and the change of churches was made by Rev. Father L. Gueguen. Many of the old settlers are buried in what was known as the Patrick

Riley burying ground, but when the church was built at Mt. Pleasant a graveyard was begun here, and is even yet in use by St. Martin's, or, as it is often called, the Haw Creek congregation.

MOUNT VERNON, POSEY COUNTY.

St. Matthew's Congregation at Mount Vernon was founded, in fact, about 1857, although Rev. E. J. Durbin, from Kentucky, is credited with visiting Mount Vernon as far back as 1840, and attending until 1851, with a solitary exception in the instance of 1844, where it is recorded that Rev. A. Deydier and Rev. C. Schniederjans attended the place. Be this as it may, Rev. Roman Weinzoepfel was the first to pay Mount Vernon regular visits, celebrating the august mysteries in the house of the brothers Schenk, who settled there from St. Philip in 1851. A lot was bought in 1857, 140 x 140 feet, for \$660. Upon it was erected a two-story brick building, 40 x 22 feet, intended ultimately for a school-house or parsonage, but the flooring of the second story being omitted, it was at the time used for church purposes. The citizens subscribed liberally; the total outlay was \$2,000. The church was placed under the patronage of St. Matthew, and in October, 1857, was blessed by Rev. E. J. Durbin. In July, 1858, Father Weinzoepfel visited the place for the last time.

Rev. Patrick McDermott attended from Evansville from September, 1858, until August, 1859. For two years after Rev. Paul Wagner visited the place from St. Wendel on the fourth Sunday of each month. It was next attended from Vincennes by the Rev. John Contin and Rev. Gustave Ginnsz from 1862 until 1865. In 1865 the Rev. H. J. Diestel, residing at St. Philip's, took charge of Mount Vernon. He attended the place faithfully, and in 1867 erected a spacious one-story frame house, which was to serve as school-house and parsonage.

Rev. J. F. Sondermann was appointed the first resident pastor at Mount Vernon and remained there from November 11, 1868, until May 15, 1874. He found a small congregation and \$2,000 debts. He paid the debt in a few years, and, beside, bought ground for a cemetery and added a second story to his residence,

not mentioning many other improvements. The school also was in a flourishing condition.

From May, 1874, until in the autumn of 1876, Rev. Matthias A. Gillig was pastor. He left at his own option. After him the congregation was without a pastor for seven months. Rev. J. J. Schœntrup took charge in July, 1877. Seeing that the church was entirely too small to accommodate the congregation, he concluded to build a new church. He obtained very liberal subscriptions from Catholics and non-Catholics. The church was begun in the summer of 1879, and was completed in July, 1880. The building is Roman style, 112 x 50 feet, steeple 146 feet high. Bishop Chataud blessed the church October 10, 1880. The cost of the building was \$10,000, the interior furnishings \$1,700. In 1881, Father Schœntrup bought a property near the church for school purposes for \$1,250, and introduced the Sisters of St. Francis to take charge of the parish school.

In December, 1883, Rev. Francis B. Luebberrmann was placed in charge of the parish, and is its present pastor.

MUNCIE, DELAWARE COUNTY.

St. Lawrence Church.—About 1853 there were but two families in Muncie, Delaware county, Ind., who affiliated with the Catholic religion—those of Patrick Tuhey and Nicholas Eyler—and in the dwelling of the former the first mass was celebrated by Rev. Father Maloney, of Indianapolis, Mr. Tuhey being the first Catholic to settle in the then small village. For four years Father Maloney continued to make monthly visits, and prior to 1858 visits were also made by Fathers Shellamaker, Black, Vanderpoole, Goeghan, Doyle and Clarke. Services were held alternately at the dwellings of the two early settlers already mentioned, and the reverend fathers also ministered at the missions in Union City, Winchester and other places. Father Clarke was very ardent, and used his best exertions toward the erection of a church-building in Muncie, and made excellent headway in the preliminary work, which greatly aided the labors of his successors. In 1862, Father Fitzmorris began his monthly visits, and by this time several new families were added to the little congregation. In 1869, Father LaMoore

came, his former charge having been at Union City, and was followed by Father McMahon; the congregation having been increased to seventy-five families, steps were energetically taken for the erection of a church edifice. The families were comparatively poor, but were enthusiastic and active in the project. Money was raised by subscription, entertainments and donations, until it was thought that sufficient was on hand to warrant a commencement—all the visiting priests, however, having taken active parts in bringing about the desired consummation, but Father McMahon was the prime and impelling power. Subsequent financial embarrassment, however, delayed progress, and Father McMahon temporarily abandoned the undertaking. At this critical moment Bishop Luers came from Fort Wayne and put new life and vigor into the congregation. He purchased lots in block No. 8, corner of Charles and Hockley streets, and made up the deficiency which occasioned the embarrassment of Father McMahon. Father Lawrence LaMoore, who was a zealous and untiring worker, was then placed in charge of the construction of the first edifice, which was of brick, 35 x 60 feet, and cost \$3,500; the parsonage, a frame structure cost \$925. Father Joseph A. Marshall was here for a short time, and he was succeeded by Father Crawley, who, January 24, 1875, was succeeded by Rev. William Schmidt, the present pastor, who, for a time, also officiated at Montpelier and Hartford City, and under his pastorate has been erected the present church edifice.

This splendid church building was dedicated September 8, 1895, by Bishop Rademacher, assisted by Rev. J. H. Hueser and Father Maujay, of Huntington, Rev. F. C. Mulcahey, of Hartford City, and Father Guendling, of Fort Wayne. At 10 o'clock A. M. the bishop blessed the church, and mass was celebrated at 10:45.

The auditorium has a seating capacity of 800, and the gallery of 200; the altar is a magnificent piece of workmanship, the furniture and finishings being in antique oak, the carvings being beautifully artistic. The fresco work is charmingly beautiful and the windows of the highest style known to art, while the pipe-organ is one of the deepest in volume and melodious in tone, as well as most beautiful of any in the state. The total cost of this magnificent

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house of God, with its furnishings, was about \$43,000, and is a matter of pride, not only to the Catholic population of Muncie, but to the public in general, it being one of the city's chiefest architectural adornments. The old church-building has been utilized for school purposes, and is in charge of the Sisters of St. Agnes.

NAPOLEON, RIPLEY COUNTY.

St. Maurice's Church.—Prior to 1848 the Catholics of Napoleon visited neighboring missions, or were attended by Rev. Jos. Ferneding, Rev. Alphonse Munschina, Rev. Joseph Rudolf and others. From 1840 until 1848 they formed part of the Millhousen congregation. In 1848 Dr. McMullen, an Irish physician of Napoleon, donated two lots; and the church, a frame building, 35 x 18 feet, was built for the most part by Mrs. Mary Gigos, whose husband had been one of the founders of the town. The congregation at that time numbered twenty families. The Rev. Alphonse Munschina, residing in Jennings county, attended Napoleon up to 1854. From 1854 until 1858 the Rev. John P. Kreusch, resident at Millhousen, visited the place. After him came Rev. A. Pinkers in 1858, Rev. I. P. Vogt in 1859, and Rev. Jan. Weissenberger until April, 1861. Rev. Ign. Klein, residing at St. Nicholas, attended the place during six months in 1861. The next on record is the Rev. John B. Weikmann, until 1863.

Rev. Ferd Hundt, resident at Millhousen, had charge for three years. He established the first parochial school at Napoleon. In 1866 the congregation had increased to fifty families and received the Rev. Theodore Antoni for the first resident pastor. Additional ground was purchased and a new—the present brick church was built. The building had just been roofed when the zealous pastor, taking sick suddenly, died June 14, 1870, in the thirty-fifth year of his age and the fifth of his ministry. A marble tablet in the church marks his resting place and commemorates his virtues.

Napoleon was after that attended by the Rev. J. H. Hueser, D. D., of Millhousen, and the Rev. Fred Mueller, during whose time the church was first used for divine service. Rev. F. W. Peper-sack, of Millhousen, visited the place until 1872, when resident pastors were again appointed: Rev. J. J. Gabriel, 1872-74; Rev.

H. Panzer, 1874; Rev. Alex. Koesters, 1874; Rev. B. H. Kintrup, 1875, until the spring of 1878. Rev. M. Heck now for several months visited Napoleon; Rev. W. Kemper was the next resident pastor. The church was blessed by Bishop Chatard on September 22, 1879, and Father Kemper remained until February 23, 1880, when he was succeeded by Rev. Adam Feigen. The present pastor is the Rev. Meinrad Toelle.

St. Maurice's church measures about 70x35 feet, with a steeple seventy feet high. The tower has two bells, one weighing 879 pounds. The church contains handsome pews, seating about 300 persons. The total cost of the building was \$9,000, of which a small amount remains unpaid. Father Kemper added a splendid main altar, and Father Feigen added a new pulpit, an organ, a baptismal font, and other church furniture.

NAVILLETON, FLOYD COUNTY.

St. Mary's Church.—A few German Catholic families having settled in that part of Floyd county where now St. Mary's church stands, made at once preparations to build a log church in the fall of 1844. The following year they completed it, and invited the Rev. L. Neyron, of New Albany, to visit it. September 8, 1845, Rev. Father Neyron held service in it the first time, dedicated it, under the title of the Annunciation, and blessed the cemetery. The Catholic families at this time, who built the church, were Michael Naville, Vital Kastner, Xavier Kinberger, a Mr. Stengel and a Mr. Miller.

These few families at the log church, as it was commonly called, were visited by the priests of St. Mary's of the Knobs until 1857, and the Rev. E. M. Faller, of St. Mary's, New Albany, had charge till 1862, when Rev. J. M. Gabriel became the first resident priest of St. John's church, Clark county, and Navilleton was attended from this time on by the priests residing at St. John's, viz: Rev. J. M. Gabriel, 1862 till 1872; Rev. Lechner, till 1874; Rev. B. Brueggemann, till 1877, and Rev. J. P. Gillig, till January, 1891, when St. Mary's church became a mission of Bradford, Harrison county, and since then it has been attended regularly by the priest residing at Bradford.

The little congregation slowly increased till 1890, when Rev. J. P. Gillig made preparations to build a new church. But scarcely was the foundation for the new church laid when Father Gillig was called elsewhere, and Rev. Andrew Schaaf placed in charge of the little congregation, which numbered at this time twenty families. He at once began to push the preparations for the building of the new church, and April 6, 1891, the corner-stone was laid by Rev. Jos. Dickmann, of St. Joseph Hill, Ind., and on the 8th day of September, same year, the church was ready for service. The first mass was said in it forty-six years to the day that the first mass was said in the little log church. The people assisted most generously in money and work for the new church; the Naville families gave \$1,000 in money, and also assisted untiringly in manual work. Mention must also be made of Mrs. Barbara Ott, who gave six acres of land on which the church stands and \$200 in money. Frank Piers, Jacob Kiefer and Chas. Leuthart also rendered great service. On the day the first mass was said in the new church a bell of 1,000 pounds, purchased at a cost of \$173, was consecrated by Rev. Joseph Dickmann, of St. Joseph Hill. In the spring of 1892 the church was finished inside, frescoed and solemnly dedicated by Rt. Rev. F. S. Chatard, D. D. The church is 40 x 83 feet in size, with a spire eighty-seven feet high; is well furnished with altars and statues, organ and pulpit; a debt, when finished, of \$175, was paid the same year. In 1893 a handsome school-building was erected, the property generally improved, and two new roads opened, one running from the church two miles west, and the other two miles east. In 1894 the post-office was established, which name the place now bears, Navilleton. The congregation had grown to forty families in 1895 and thirty children attended the school, which is taught by a lay teacher. In August, 1895, Rev. Andrew Schaaf, who brought many sacrifices for the church and school and labored most zealously for nearly five years, was transferred to Poseyville, Posey county, with headquarters at St. Mary's church at Evansville, and Rev. Jos. Sennefeld attended regularly till the spring of 1898, when he was transferred to St. Thomas, Knox county. Rev. Chas. Clever then took charge of

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St. Mary's church, is the present pastor, and is most zealously engaged for the welfare of his flock.

NEW ALBANY, FLOYD COUNTY.

Holy Trinity Church, the oldest edifice in New Albany, Ind., consecrated to Catholicity, was erected in 1837, and was a frame structure which sufficed the purposes of the congregation until 1851, when the present brick church was erected. As far back as 1829 Bishop Flaget has said mass in the humble dwellings of the five Catholic families then residents in New Albany, but in 1837 Rev. Louis Neyron was called to the scene, organized Holy Trinity parish, and in the fall of the same year the old frame church-building was completed in which Father Neyron officiated each alternate Sunday until the completion of the new church, when he came to New Albany to reside permanently. It is stated that the cost of the brick edifice was defrayed chiefly from means furnished by the pious and benevolent pastor himself, as at that time the congregation was too poor to afford any material assistance in donations of cash. It is also stated that he purchased all the parish grounds with his own means, and it is a well-known fact that he continued to labor assiduously toward promoting the prosperity of the parish in all respects until 1863, when, broken down with toil and care, he retired to the university of Notre Dame, St. Joseph county, Ind., where, for some years he taught physiology and surgery, having in early life been a surgeon in the army of Napoleon I, in his native France. His death took place at Notre Dame January 7, 1888, in his ninety-eighth year, Holy Trinity congregation allowing him, meanwhile, an annuity of \$500 in consideration of his past invaluable services to the parish and his unbounded generosity.

In 1864 Father Neyron was succeeded by Rev. L. Gueguen, who, the same year, was succeeded by Rev. John Mougin. The last-named clergyman did excellent work, building the present parish-house and a brick school-house. For some time he had as assistants Rev. G. M. Ginnsz, now of Prescott, Ind., as pastor of St. Vincent's congregation, and Rev. Father Fleischmann. Rev. Father Mougin was succeeded, after doing much to advance the

prosperity of his parish, by Rev. John B. Kelly, an account of whose life and labors is given elsewhere in this work.

The Church of the Annunciation, at New Albany, was first known as St. Mary's congregation, and was founded in 1852, when Rev. Ottis Jair held the first services for the German-speaking Catholics of the city. The organization, properly speaking, of the Annunciation parish was not effected, however, until the time of Father A. Munschina, about the latter part of 1853. He was succeeded by Father Joseph Weutz in 1854. He built the first school-house, a small brick structure, in the fall of that year.

March 3, 1857, Very Rev. Dean Faller was first appointed and appeared on the scene that very day. He found half the present grounds purchased; also an unpretentious little brick school-house, which was permitted to stand until the extension of the church in 1886 required its removal. There was a \$5,000 debt when Father Faller assumed the pastorate. April 19, 1858, Father Faller laid the corner-stone of the present church, at which time he placed the church and congregation under the patronage of the Annunciation of the Blessed Virgin Mary. He finished it that year and had it blessed the 12th day of December. The church improvements cost \$20,000, every cent of which he paid, together with \$2,200 of the original debt of \$5,000, which he found when he took charge. In 1858 he also purchased ten acres of ground for cemetery purposes for the sum of \$2,500. The land alone, in 1890, was worth \$15,000.

April 3, 1867, Rev. C. Doebbener assumed the pastorate. He built, in 1872-3, St. Mary's academy, a five-story brick structure, at a cost of \$29,000. It has since been sold to the Sisters of St. Francis for \$17,000, on condition that they continue it as a parish school. Father Doebbener remained a little over nine years, and was succeeded by Rev. F. Ign. Klein, August, 1872. He erected St. Joseph's Hall building, the lower part of which is now the boys' school, at a cost of \$12,000, acquired the lots and built teachers' residences, costing \$2,000, and was engaged in enlarging and beautifying the church when he received an injury by a fall on

the building which caused his death the following day, June 5, 1886. Bishop Chatard attended his obsequies, held in Holy Trinity church, and his remains were interred in Annunciation cemetery, where a fitting monument is erected to his memory.

Rev. Father Joseph Dickmann, of St. Joseph's, Clark county, was temporarily in charge until the reappointment of Rev. Father Faller, July 14, 1886. After an absence of nearly twenty years Father Faller returned. He continued the improvements begun by Father Klein, and finished them the same year in time to have the church solemnly consecrated by Rt. Rev. Bishop Chatard, December 12, 1886. The improvements cost \$35,000, and, in order that all debts on the church might be paid so as to entitle it to consecration, Father Faller paid \$13,000 out of his own private fortune. A remarkable coincidence is found in the fact that the consecration of the church took place on the 12th of December, the same month and day upon which it was first blessed for Father Faller, in 1858.

In 1888 the very reverend rector removed the old rectory and caused to be erected in its stead a fine brick residence trimmed in cut stone, at a cost of \$7,500. On its completion the young ladies of the congregation furnished it most suitably—in fact, too elaborately for plain Father Faller's taste—at a cost of nearly \$1,000.

The Church of the Annunciation is situated on the northwest corner of Eighth and Spring streets, and is among the finest in the diocese of Vincennes. Interiorly it is the best in the state. It is of Roman architecture, constructed of red brick, and is surmounted by a tower and spire reaching a height of 165 feet. It is 164 feet long, fifty-six feet wide, and thirty-five feet high, with nave and transept dimensions 140 and 103 feet respectively. The seating capacity is 1,000. The interior finish and furnishing can not be easily excelled. The pews, the organ, pulpit, statuary, basso-relievo stations of the cross, and rich frescoing are all in happy keeping.

Annunciation parish property is worth over \$100,000. There are 350 families in the congregation, and 365 children attend the parish schools. The Sisters of St. Francis are in charge.

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NEW ALSACE, DEARBORN COUNTY.

St. Paul's Parish, New Alsace, is possibly the oldest parish in the state outside of Vincennes and Fort Wayne. The first church, which was a frame structure, was erected about 1822, and was attended by Father O'Rourke, of Dover, and other passing priests. After the erection of this frame structure, Father Ferneding erected a small brick in 1837, which now serves as the rear of the present church. It seems from the records that Father Ferneding's predecessor was Father Muller, who officiated from September, 1841, to September, 1842. Father Ferneding remained as the first resident priest until August, 1842. His successor was Father O'Rourke from October, 1842, to December, 1842. At this time Father Schniederjans passed through and administered to the congregation only a short time. He was followed by Father Masquelet from January 26, 1843, to June, 1843; next was Father Oper, who passed through the parish, when Father O'Rourke attended the parish again for a short time; then Rev. William Engels from January, 1845, to January 1846. Then came Father Stahl, who erected an addition to the church and in this parish he died in April, 1853. Then Rev. Father Stapf came and was rector from March, 1853, to May, 1854; next was Father Neuber from May, 1854, to July 14, 1856; after him came Rev. A. Pinkers who remained from August, 1856, to January, 1858; next was Rev. Francis J. Rudolf and he was followed by Father Weinzoeffel from August 22, 1858, to April 14, 1866. Whilst here as rector he erected the brick school-house and the priest's house. The church now was in the interdict, for sometime attended from Dover. The next pastor in charge was Father Hundt, from September, 1867, to September, 1868, and next was Father Siebmann from October, 1868, to February, 1884. During the latter's administration the last addition and the spire of the church was completed and the bells furnished. The next priest in charge was Rev. Guthneck from April, 1885, to July, 1886, and he was followed by Rev. Francis Torbeck from July, 1886, to April, 1890. Whilst rector of this parish, Father Torbeck put in a new communion rail and a new floor in the church. Then the present efficient rector, Rev. J.

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J. Merkl, took charge of the parish and he has caused the premises and the general appearance of the property to assume the aspect of a veritable flower-garden. The premises and buildings are in the best of repair and present a scene of thrift and care and general prosperity.

NEW HAVEN, ALLEN COUNTY.

St. John the Baptist Church, at New Haven, was organized in the latter part of 1857, when the Rev. Mr. Botty visited the place and said mass in the house of N. Schuckman. Among the original settlers were George Schlink, Herman Schnelker, N. Jostvert, N. Schuckman and B. Schnelker, and of these H. Schnelker, G. Schlink and N. Jostvert, constituted the first "church council," and these gentlemen gave their individual notes to Henry Burgess as the purchase price of land necessary for church purposes. Rev. Mr. Grevin now came once a month to perform divine services, and he also aided in pushing forward to completion the new church-edifice, which was ultimately consummated at a cost of \$4,000.

In 1861 Rev. G. W. Giedel took charge of St. John's as resident pastor, and about 1871 secured the services of Sisters of St. Agnes from Fond du Lac, Wis., for teaching the pupils of the parochial schools attached to the church, and of these there are at present five in attendance, having in charge about 130 children. The school-buildings were completed in 1872, at a cost of \$8,000, and are a credit to the congregation, which now numbers about 540 souls.

In 1873, Rev. G. W. Giedel was called to his heavenly home, and was succeeded in the pastorate by the present incumbent, Rev. Bernard Wiedau, under whose effective administration a new and handsome house of worship has been erected, at a cost of \$17,000.

NORTH MADISON, JEFFERSON COUNTY.

St. Patrick's Church.—Prior to 1853 the Catholics living at North Madison were members of St. Michael's church, Madison, but in the year mentioned, or in 1854, the Rev. H. Dupontavice

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erected the present brick church-edifice in North Madison, and with its erection began to exist and flourish St. Patrick's congregation, who were attended by visiting clergymen. The first resident priest here was the Rev. Bernard Ewers, who officiated from 1875 until 1881, when he was succeeded by Rev. George Widerin, who remained until 1893, when he was succeeded by Father Fein. The edifice, known as St. Patrick's church, is small but substantial, and in reality is one of the finest places of worship in the diocese.

NORTH VERNON, JENNINGS COUNTY.

St. Mary's Church, at North Vernon, is among the oldest religious edifices in the city, and is one of the largest and most imposing in appearance, its tall spire standing out as a landmark for a radius of several miles. The original structure was built in 1861; the first pastor in charge was the Rev. J. M. Missi, deceased, whose pastorate terminated only with his death, which occurred in the year 1890. He was then succeeded by the Rev. J. M. Ginnsz, now at Schnellville, Ind., who filled its pulpit for three years. He took charge July 15, 1890, and remained until July 27, 1893, when he was removed, and was succeeded by the Rev. F. X. Hundt, February 22, 1893, who officiated until November of the same year. The church was then attended from St. Ann's, by the Rev. A. J. Urich, until April 3, 1894. The Rev. George L. T. Widerin was then appointed and has remained to the present time.

When the Rev. Widerin took charge of the parish, St. Mary's church had not been completed, as far as the tower is concerned, but in March, 1897, the work on this imposing appurtenance was begun under the direction of this pastor, and was completed in October, of the same year, at a cost of \$4,000. St. Mary's church now has a congregation of 135 families; the parochial school is in charge of the Franciscan Sisters of Oldenburg, Franklin county, Ind., and numbers about ninety pupils, who receive instructions in English, German, music and needle work. In September, 1897, together with the addition of the steeple, a large, handsome clock was inserted therein. The church is very handsomely decorated and is equipped with electric lights.

St. Bernard's Church is located six miles east of Fort Branch, in the village of Obertsville (Snake Run), the post-office being Fort Branch. As early as 1875, a few Catholic families living in the neighborhood of Snake Run opened a Catholic school in an old log cabin on land belonging to Anton Obert, and this school was taught by Joseph Obert, his son. In this log cabin, also, mass was said a few times by Rev. A. Koesters, of Princeton, in 1876, and in 1877 Anton Obert having donated five acres of land, a church was built under the direction of Rev. Father Widerin, of Haubstadt, who attended the little congregation until 1878, when he was succeeded by Rev. Father Kintrup, of Princeton, who held the charge one year. From 1879 until 1881 Rev. Father Widerin again had charge, and, after him, Rev. C. Schwarz, of Princeton, from 1881 to 1882; Rev. B. Ewers, of Haubstadt, from 1882 to 1883, and Rev. A. Peckscamp of Princeton, from 1883 to 1884.

In 1885, Rev. Peter Hommes took charge of Princeton and visited St. Bernard's church regularly until New Year's day, of 1886, when he permanently located here, built the parsonage, and for some years personally attended to the school. He also attended Princeton as a mission until June, 1895, when Rev. E. Ledvina succeeded him to the mission, being appointed for Princeton; at the same time, the administration was again reversed, and St. Bernard's once more became a mission of Princeton, under Rev. Ledvina. In July, 1897, St. Bernard's became a mission of Poseyville, and is now regularly attended twice a month by Rev. Andrew Schaaf, pastor of St. Francis Xavier church, of that city.

When the first church was erected at Obertsville, the Catholic families living here were those of Henry Wening, Anton Obert, John and Frank Hassel, Anton and Alois Meyer, J. W. Schmits, Bernard Deters, Mike Foley and Mr. Nelles. The church was a frame structure, 30 x 42 feet, without a sacristy. At the same time a small log school-building was erected, and is still used for school purposes. In February, 1882, the church building was demolished by a wind-storm, and in the same year the present church was erected at a cost of \$2,500. This is a neat and sub-

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stantial frame building, 40x92 feet, with a spire towering to the height of ninety-five feet. The parsonage, erected in 1886, is a frame structure of six rooms, and is well furnished. The congregation now numbers forty-eight families, or about 250 souls. The school has been taught by lay teachers, the present teacher being George Hassel.

Rev. P. Hommes, who has been the resident pastor for the past ten years, merits great esteem for his faithful work, which he has performed with unabated zeal, and frequently at great personal sacrifices.

OXFORD, BENTON COUNTY.

St. Patrick's is the oldest Catholic church in the county of Benton and was established about 1860, Rev. Father Stephan celebrating the first mass in the Christian church and the second in the old court-house, the next at the school-house, and afterward in various private houses. Father Kilroy, of LaFayette, laid the corner-stone of the present edifice in 1863, and Revs. Stephan and C. J. O'Callaghan superintended the main part of the work in its early stages, but it was completed by Rev. Father Dinnen. At that time there was no railroad at Oxford, and the material for the building was all transported by teams from LaFayette, Tippecanoe county—a distance of twenty-five miles and the church was supplied with its clergymen from LaFayette until after the close of the Civil war. In 1860, Father Stephan, the first priest, officiated, and, afterward, St. Patrick's continued to be supplied from LaFayette, with clergymen, until 1867. From 1867 to the present time the resident priests have followed in the following order: Father O'Callaghan, from September, 1867, to 1870; Father Dinnen, 1870 to 1875; Father McCarty, 1875 to 1877; Father Lang, 1877 to 1882; Father P. J. Crosson, from 1882 to 1894; Father Julius Becks, from September, 1894, to June, 1895, when the present pastor, Rev. William C. Miller, assumed charge. For several years, the members of St. Patrick's congregation were scattered all through Benton county and the northern part of Warren, but, at the present time, St. Bridget's, consisting of fifty families, alone is supplied from Oxford. St. Patrick's congregation proper com-

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prises about 300 communicants. The edifice is of brick, cost \$8,000, and the altar, with appurtenances, cost \$700 additional. Father Miller has been very zealous and energetic since he has been pastor, and the priest's residence, through his exertions, has been rebuilt at a cost of \$3,000, and refurnished. The church of St. Bridget's mission was built by Father McCarty in 1873; but within a short time after Father Miller was placed in charge of the parish. The new church was rebuilt at a cost of \$8,000, and was consecrated to the service of God November 15, 1896.

PERU, MIAMI COUNTY.

St. Charles Barromeo, the first church in Peru, was erected in 1835. It was a frame building, 20 x 40 feet in area, and was constructed by James B. Campbell, a carpenter living here at the time. A bell was hung in position and inspired the Christian people with great fervor. The earliest church-goers had many peculiar and extraordinary trials in the practice of their religion. For quite a while there was no bridge, as there now is, over the Wabash river, and those coming from the country south of town on Sundays had either to drive or wade across the stream. Among the first Catholics of the county are: Melchi Kuhn, Patrick Colgan, John Guendling, the father of three priests — Revs. John, August, Charles — John A. Graham, Jacob Kreutzer, John H. Helm, Adam Beck, Joseph Buffert, Joseph Faust, Frederick Radel, Daniel Mehl, Casper Wahlig, Jacob Struble, James Aveline, John Miller, John Eberhardt, Thomas O'Rourke, Henry Salkman, Adam Eberle, George Clickard, Matthias Twomy, Herman Sparenberg, Anthony Frewer and Lawrence Weidner.

Mrs. Melchi Kuhn had charge of the altars of the church until relieved by the first Sisters, who arrived in 1869 from Louisville, Ky.—were Ursuline Sisters, and were succeeded by Sisters of Providence in 1874. She was extremely painstaking in her service and some of the laces and ornamental work which she made for the altars are still used. The Sisters of Providence now have charge of the altar furnishings.

After the first church had been used for twenty-five years a successful effort was made to secure a new and commodious place

of worship and the edifice erected stands, as it will for centuries, a monument to the energy and zeal of its founders. The corner adjoining the first church was purchased from Jesse Williams, of Fort Wayne. The land was six or more feet below the level of the streets. A swampy stream once ran through that part of the town and the unstable land still remained. It was filled up and the water afterwards drained, making the ground what it now is. The members of the congregation worked very hard upon the building and overcame numberless difficulties, and many of the men donated most of their time and accepted only enough remuneration to feed their teams.

Mr. Lowe, of Fort Wayne, was the architect and his plans were approved by the pastor, Rev. Bernard Kroeger, and Bishop Luers. The walls were built extra thick and strong, and the great quantity of bricks used were made by John Clifton, south of the city. The stone for the coping of the pilasters, etc., was hauled from the vicinity of Peoria, on the Mississinewa. Huge logs were hewed with a great amount of labor into the proper shapes to form the imposing looking pillars, and the dedication ceremonies were conducted by Bishop Luers December 8, 1867. In building this church the purely Gothic architecture was faithfully carried out and all the details of the style were observed as far as circumstances would then permit. A spire and also appropriate frescoing were among the things omitted when the building was constructed. Rev. Meissner was greatly impressed with a desire to see the church completed as originally intended and as soon as his effort of freeing the congregation from debt was accomplished he directed the finances towards this end.

The beautiful spire was the first of the improvements. It was planned by Peter Deidrick, Jr., of Detroit, and was completed in 1888 at an expense of \$5,500, which includes the remodeling of the church. It is a magnificent index to remind one of the eternity above and its beautiful gold cross shines at a height of 183 feet from the street. Frescoing was another point, and with it was also considered the replacement of the common glass windows with fine stained ones. With little effort and without contracting

any debt these two grand improvements were accomplished at a combined cost of \$7,000.

The windows were made upon a special contract by a firm in Munich, Bavaria, and are each works of art, setting off the sublimity of the interior architecture in the highest degree. The frescoing was done just previous to the placing in of the windows and was executed rather plainly and without figures in order to more readily attract attention to the beauties of the windows. The magnificent gilded dome of the sanctuary and the representation of the veil of time behind the high altar are each exceedingly impressive and suggestive of certain intended meanings.

The representations in the windows and the names of those who have so far donated them are, commencing on the east side of the church at the altar: St. Michael, donated by Michael, Henry and William Eagle; Moses, not donated; St. Augustine and St. Monica, donated by the Rosary society; St. Claire and St. Thomas Aquinas, donated by Mrs. Margaret Kreutzer; St. Henry, donated by John and Barbara Miller, deceased; St. Cunigond, donated by Mrs. Mary Ryan; St. Isidore, donated by Rev. Meissner and St. Zita, not donated. On the west side, commencing again at the altar; St. Ann (not donated); St. Joachim, donated by Michael Murphy; St. Paul and St. Stephen, not donated; St. Kolumbkil and St. Boniface, the Catholic Knights, the Ancient Order of Hibernians and St. Patrick's society; St. Rose of Lima and St. Cecilia, the Young Ladies societies; St. Louis, the Wabash Hospital Sisters, and St. Elizabeth, Mrs. Elizabeth Snyder and Adeline Schmo'l. St. Aloysius society donated the plain window on the west side and the employees of the Miami Flint Glass works the one on the east. The five windows in the front of the church have not been donated.

It will be noticed the selections of saints represented both in the windows and statues embrace patrons of every state of life, every nation and all ages, so that it is easy to select a patron from amongst the many. Besides these representations there are by figures and likenesses those of the seven sacraments, the nine choir of angels, the three divine and the four cardinal virtues in the windows. Upon Rev. Meissner's return from Europe the altars were

erected as they now are. The tabernacle of the high altar is the same as originally built, but the remaining portion was added in 1884. The beautiful white and gold side altars cost \$525 each and were constructed by Allard & Co., of Columbus, Ohio. Mrs. Mary Ryan donated St. Joseph's altar and the Rosary society that of the Blessed Virgin. The statues were mostly secured at that time also. They are representations of the Sacred Heart of Jesus, which was donated by the young ladies' societies; the Sacred Heart of Mary; St. Charles Borromeo, purchased with collections made by Theodore Helmig; St. Patrick, given by the Irish portion of the congregation; St. Bridget; St. Francis of Assissi, given by the Third Order of St. Francis; St. Anthony, by Mrs. Jacob Betsner; St. Aloysius, by the young men's societies. All of the statues were made in Paris. Those of the Blessed Virgin, St. Joseph and the figure of our Savior on the cross are of Munich manufacture. The combined value of these works of art amounts to about \$700. The stations of the cross were donated in 1878 by Mrs. Jacob Betsner, who also furnished two holy water fonts some years later. Mrs. Mary Ryan furnished the two marble vases for holy water, and also the elegant cope, used as a vestment at benediction.

The Rosary society was the first one organized in the church and was started about 1858. At first both men and women were members together, but it is now exclusively a body of women. St. Patrick's Total Abstinence society was founded also in the early days of the church. St. Charles society once was one of the most flourishing organizations in the church but it was disbanded by common agreement. The money in its treasury was used in the purchase of a first class bell for the school-house. The societies now existing in the church and the number of members each contains are: Catholic Knights of America, seventy-six; St. Charles Commandery, twenty-two; Ancient Order of Hibernians, forty-four; the Rosary society, ninety-one; St. Aloysius sodality, twenty-eight; Holy Infancy sodality, eighty-four; Confraternity of the Poor Souls, 244; Confraternity of the Immaculate Heart of Mary, 536; Third Order of St. Francis, forty-four; Holy Family, seventy; Total Abstinence society, nineteen; Zouaves (Volperts), twenty-four; Perpetual Adoration, seventy-two; Propagation of Faith,

sixty-five; Children of Mary, forty-eight, and Sacred Heart society, forty-nine. During the great famine in Ireland in 1880 St. Patrick's society secured by its efforts the sum of \$463.61, which was forwarded to the sufferers.

Rev. M. J. Clark taught the first school of the community in 1837 and continued until 1842. Gabriel Volkert, a Badinese student, who came here with Rev. Force in 1860, was the first lay teacher and conducted a school in the residence situated on the corner of Fifth and Wabash streets. Franz Edler was afterward a very popular teacher and was assisted by Mary Force, sister of the pastor. He resigned his position here to take the position of organist in the Fort Wayne cathedral.

The first church was converted into a school during the week by means of portable partitions and did service until destroyed by fire. Victor Stevens succeeded Franz Edler. He was also assisted by Miss Force until she went to Logansport with her brother, who received charge of the St. Vincent de Paul congregation. Rev. Kroeger taught for a few months in 1864 when he came here, but afterward Thomas Miller, who is now dead, was employed. Theodore F. Wolfram taught a year and resigned in 1867. He is now in Columbus, Ohio. Miss Nellie Kenney, now Mrs. Milligan, of Huntington, was the next instructor. John Schenk, of North Vernon, was her successor.

Prof. Rudolph L. Mueller was the next incumbent and one whose rather romantic personal history has often been told. He was the son of a baron of Pomerania, Prussia, and in his youth was a companion of Prince Bismarck. He entered the army, but at eighteen he was made professor of mathematics in a military school. He joined the Catholic church when of age and for so doing was disinherited. He then joined the English army and in some way got to this country. He became rich, but lost all his money and valuable books in mining speculations. He received the appointment of professor of history and languages in St. Vincent's college, Westmoreland county, Pa. Rev. Kroeger was once his pupil in this college and several years after his ordination they met again and Mueller was appointed teacher here, which place he filled four years. Bishop Dwenger, noting his capabilities, prevailed upon

him to enter the college in Carthagena, Ohio, kept by the Sanguinist Fathers, to whose ranks the bishop belonged. He became a Brother and died in 1885 in a monastery at Marie Stein, Ohio.

Rev. Kroeger secured four Ursuline Sisters from Louisville in 1869, who were the first Sisters of the congregation. Three of them spent their time in instructing the girls. They occupied one of the houses across the street from the church. These Sisters remained two years. In 1874 five Sisters of Providence arrived and taught the girls' classes, the boys being instructed separately by Frank Horn. He resigned September, 1881, and his class of boys was taken by the Sisters also. The number of Sisters has gradually increased until now there are ten, including the Sister superior. There are now six school-rooms, with an average attendance of 252 pupils, under the superintendency of Rev. Meissner. To him is due great credit for the successful manner in which the school has been conducted. From the very first he made his people understand the great necessity of a christian education, which is only obtainable by attendance at a good religious school.

In the early 'seventies Rev. Lamour contracted for and commenced the erection of the new brick school building at a cost of \$16,000. It was blessed by Rev. Meissner October 1, 1875, with a previous procession which marched through the streets. In 1880 a stage was erected and was fitted with a set of four scenes, the first which were ever in the city. In 1896 a most beautiful pulpit was erected in the church. The cost was \$500. The pulpit was made by Mr. Harkner, of La Crosse, Wis. Improvements were made in the cemetery in 1897 and 1898 to the amount of \$1,000. A large stone cross was erected in the cemetery on June 1, 1898, at a cost of \$350.

PLYMOUTH, MARSHALL COUNTY.

St. Michael's Congregation.—Previous to 1841, Plymouth was a missionary station, visited by priests from South Bend and Valparaiso. The 13th day of June, 1861, Rebecca Vinnedge, the widow of David Vinnedge, deeded to Rt. Rev. Bishop Luers lots No. 59 and 60 of the original plat of Plymouth. The 18th day of February, 1863, Rebecca Vinnedge, by Nathan H. Oglesbee,

administrator, deeded to Rt. Rev. Bishop Luers, lot No. 58. Lot No. 58 is situated on the south end of the block, while No. 59 is the center lot, and No. 60 is the one on which the church now stands.

Rev. Father Volkert, the first resident priest of Plymouth, came in the year 1862, and was removed in 1864. During his administration the lots referred to were purchased for St. Michael's congregation, and the church was erected and completed in 1863. In September, 1863, the church was dedicated by Rt. Rev. Bishop Luers. Priests were present from many places. A very large concourse of the laity was also present, many having come from LaPorte and other places, reduced rates having been secured on the old Huckleberry Road, and also on the P., Ft. W. & Chicago railroad.

His successor was Rev. Father Steiner, whose administration began in 1864, about six months before the close of the great Civil war. Anxiety and deep gloom prevailed everywhere; and politics and war seemed to rule the hour. Rev. Father Steiner had very poor health while in Plymouth and he resigned his charge in 1866.

He was succeeded by Rev. Father Siegelack. It was during his administration that the St. Boniface Benevolent society was organized in 1869, since which time it has flourished, being a sweet guardian angel to many in the dark hours of sickness and sorrow. In 1868 the statue of the Blessed Virgin was procured and an altar erected in her honor. Father Siegelark left Plymouth in 1869.

The Catholic school, from 1861 to 1869, inclusive, was taught by the following named persons: Miss Dwyer, Miss Howard, Miss Buchanan, Miss Manahan, Miss Day, Mr. Weber and Mr. Stevens. Miss Kate Stokes, of Valparaiso, was the last teacher previous to the Sisters. She taught during the first few months of the administration of Rev. Father Zurwellen, who came in October, 1869. The pastoral residence was situated in those days upon lot No. 58, that is, on the southwest corner of the block.

St. Michael's academy is the name given to the institution of learning established in 1870. The building is of brick, substantially built, well arranged for the purpose for which it is used, and cost

about \$12,000. At the request of Father Zurwellen, a large bell was procured. The day on which it was blessed, it was placed near the sanctuary, and each contributor to the bell fund had the privilege of tolling the bell once for each dollar donated by him. The next important acquisition made by the congregation was lots No. 67, 68 and 96. They were purchased November 20, 1872, from Nathan B. Ridgway, of LaPorte, Ind., lot No. 67 being the one on which St. Joseph's hall is situated. For a number of years the congregation used as a cemetery an acre of ground, donated to the Catholics of Plymouth, by Uncle Johnny Hughes, as he was called, but his farm was too far north for a burial ground, yet the poor Catholics of Plymouth were glad to accept it from the hands of the cheerful giver. In 1871 the city gave the privilege of using a portion of Oak Hill cemetery, for burial purposes. So matters stood until the 15th day of April, 1875, when Rev. Father Zurwellen purchased from Place and VanPelt, of LaPorte, Ind., the four acres of ground which are now used as a cemetery by the members of this congregation.

On the 6th day of February, 1883, Rev. Father Moench, the beloved pastor, arrived in Plymouth and found a debt of \$6,000 standing against the congregation, which he at once proceeded to extirpate.

In the year 1884 the pastoral residence was erected at a cost of \$1,131.37, also the statue of St. Joseph was secured and an altar erected in his honor. It was in 1885 that the church was frescoed and repaired at an expenditure of \$660.77. In 1886 the banners of the Rosary society and the Young Ladies' sodality were bought. It was in 1887 that the beautiful main altar was donated. In 1888 St. Joseph's hall was built at a cost of \$1,298, and the beautiful stained windows were placed in the church. In 1889 the new iron fence was built, and the stone sidewalk laid, and during the same year the last dollar of that cruel debt was paid.

The congregation, now freed from financial embarrassment, through the untiring energy of Father Moench and the substantial help of the good people, continues to prosper and now numbers 105 families, while the school enumeration is 116. In 1890 a council of the Catholic Benevolent legion was organized; this, as

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well as all the other societies of St. Michael's congregation, are in a flourishing condition.

PORTLAND, JAY COUNTY.

The Church of the Immaculate Conception at Portland was organized in 1878 by Fathers of the Precious Blood, who held it in charge until 1888, when Rev. J. Baker, now pastor of St. Mary's church, at Alexandria, Madison county, was placed in charge and performed the functions of his holy office for about three years. Father Baker was succeeded by Father Strueder, who passed the remainder of his life in the service of God in this church, and answered the summons from earthly toil October 25, 1894.

Rev. C. Maujay, since the lamented decease of Father Strueder, has held the pastorate of this church, and has done excellent and zealous work toward advancing the spiritual culture of his parishioners and in improving their temporal condition. His congregation is composed of about twenty families, of mixed nationalities. That his labors are onerous will be inferred when it is stated that, beside his charge in Portland, Father Maujay has the cure of three missions, as follows: That of St. Joseph, in Adams county, which Father Maujay himself organized in 1895, and where he built a handsome frame church, 60 x 25 feet. There he has a congregation of twelve families, mostly English-speaking, who are free from debt. St. Anthony's mission, at Albany, Delaware county, his second mission, was established by Father Maujay in 1895, also, and has a congregation of twenty families, mostly German. His third mission is that of St. Patrick's, at Red Key, in Jay county, also established by himself in 1897, and there he ministers to an English-speaking congregation of fifteen families; this mission is also free from debt. This record of work done by Father Maujay since coming to Portland well indicates his zeal and energy, which have won for him the unqualified love of his people and the commendation of his superiors.

POSEYVILLE, POSEY COUNTY.

St. Francis Xavier Church was dedicated by Bishop Chatard in 1887, at a time when the congregation was indeed but a small

one, with Rev. F. Luebbermann, of Mount Vernon, as its spiritual head. Father Luebbermann had been deputed by the bishop to form this congregation, and by earnest and persistent work made his mission a success. The Catholic laity was meager in cash as well as in numbers, but eventually subscribed sufficient to the building fund to justify the erection of a church-edifice, and this fund was munificently augmented by three Protestant residents of the parish, viz: Senator W. P. Bozeman, who subscribed \$500; Dr. T. B. Young, \$300, and Attorney Leroy Williams, also \$300. The total cost of the erection was \$4,002.65, to meet which amount \$2,978.45 had been subscribed, thus leaving an indebtedness of over \$1,000. The church-building is a neat structure, 34 x 76 feet, is of brick, and with stained glass windows is a credit to the parish, and was dedicated September 18, 1887. Father Luebbermann continued to officiate until 1895, when he was relieved of his labor at Poseyville and left free to devote his attention to his charge at Mount Vernon.

August 18, 1895, Rev. Andrew Schaaf took charge of the parish of St. Francis Xavier, with a debt of over \$1,000, but without a parsonage, without a school-house, without a cemetery, and the church-edifice had not only gone unimproved, but was badly needing repairs. Father Schaaf, for the first two years of his pastorate, made his home with Rev. Jos. Dickmann, of St. Mary's church, Evansville, but in the meantime had vigorously busied himself in remedying the unfortunate condition of affairs in his parish. His first work was to repair the roof the church, erect a new spire eighty-two feet high, and introduce a new bell; he built a gallery, secured a handsome pipe organ, adding a number of pews, side altars, three statues and a furnace for heating the church. The priest's house was the next improvement made, ground for which was broken in September, 1896, and the modern frame home of nine rooms, 32 x 42 feet and two stories high, completed in September, 1897, at a cost of \$2,000 for the home and its furnishings. A second acre of ground has also been added to the church grounds, at a cost of \$500. In June, 1897, ground was broken for a school-house, and this, also, was completed in September, 1897. This building, 22 x 42 feet, is of brick, and the number of pupils attend-

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ing the school is thirty-five, under the charge of a young lady, Miss Martha Ketzner, of Crawford county, Ind., but nevertheless all under the supervision of Rev. Father Schaaf. The number of families belonging to the congregation is forty-eight, or an aggregate of about 240 souls.

MARION, GRANT COUNTY.

St. Paul's Church at Marion, Grant county, was built in 1868 by Rev. Bernard Kreeger, of Logansport. The Rev. Theodore Borg, now at Fort Wayne, was the first priest in charge, but was not regularly stationed here, the charge being a dependent mission. The Rev. Father Wiechmann succeeded Father Borg in 1870, driving to Marion, at first, once a month; later, twice a month. Father Wiechmann was in charge seven years, paid off the church debt and turned over to his successor \$750 in subscriptions, which he had raised from Marion citizens not members of the church.

Ground was broken for the new \$50,000 edifice September 30, 1895. The corner-stone was laid May 17, 1896. Bert L. French, of Marion, was the architect, and the church was dedicated November 7, 1897. The church is an architectural beauty of the English Gothic style, and built of buff pressed brick with Bedford stone trimmings. It is 100 feet in length and fifty feet wide in the main, and sixty-six feet wide in the transept. One of the towers is 120 feet and one 108. The height of the ceiling from the floor is forty and one-half feet. The auditorium will comfortably seat 600 people. There is a ten-foot high basement under the entire structure, used as a chapel and society rooms. The seats are of red oak, the aisles in Venetian mosaic. The pillars are an excellent representation of Mexican onyx. The sanctuary floor is in Venetian mosaic of Carrara marble, containing a center-piece in Roman marble, representing the figure of the Lamb and the book of seals from the Apocalypse. The altars are in white and gold. The chancel rail is of oak, mounted with white marble, with emblems of the four evangelists of the Passion in wood carving, bronzed and gilded. The decorations on the panels represent the four Latin doctors. Among the statuary are two adoring angels, the last supper, after Leonardo da Vinci, the sacrifice of Melchise-

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dek and the sacrifice of Abraham. In a niche of one of the side altars is a statue of Our Lady of Victory, and in the other a statue of St. Joseph—the latter after one of the masters of the Iron age. The present pastor is the Rev. W. J. Quinlan.

PRESCOTT, SHELBY COUNTY.

St. Vincent's Parish.—Few members of the many Catholic congregations of the proud capital of the state of Indiana, with its 150,000 inhabitants, would dream as they glide over Shelby county's fertile soil at a speed of fifty miles an hour, and fly as it were, through the insignificant little village of Prescott and scarcely glance at the beautiful spire surmounted by a cross, that here once stood, in the form of an insignificant log hut, the mother church of the Indianapolis congregations.

The first Catholic to come to Shelby county was Mrs. Mary Cornell, a native of Maryland, who arrived in 1824; the first priest to visit the county was Rev. George Elder, who came in 1827, and in 1828 delivered a lecture in the school-house at Shelbyville.

The house was built in September, 1838, at the nominal cost of \$619, but prior to its erection the sparse settlements of Prescott and vicinity were visited at regular intervals by priests from Vincennes and elsewhere.

After the completion of the little log church-building it was blessed by Bishop de le Hailandiere in 1840, and the priest in charge would at stated times mount his horse, leave his little parish and repair to his station at Indianapolis, and there minister to the spiritual wants of a small band of faithful souls, who listened with love and gratitude to his teachings. This devoted man was Father Vincent Bacquelin. Indianapolis was then a mission station attached to St. Vincent parish, and thus it remained until the death, by accident, of Father Bacquelin, in September, 1846.

The successor of Father Bacquelin was Rev. John Ryan, who ministered to St. Vincent but a short time, being followed by Father McDermott, whose pastorate lasted one year. The next pastor was Rev. Thomas Murphy, who served for only a limited period, and was succeeded by Rev. John Gueguen, who continued in charge for four years, his successor being Rev. Daniel Maloney,

who began his labor in 1853. In May, 1855, Rev. Edward Martinovic, generally called Father Martin, took charge of the parish and exercised the functions of his holy office in a most acceptable manner until early in the year 1863, when he was relieved of the work and returned to his native country.

The next in order of succession was Rev. John P. Gillig, who served until 1867, when Rev. William Doyle became pastor, and he in turn was succeeded, in 1868, by Rev. Father Rudolph. Father Rudolph successfully ministered to the congregation until May 4, 1881, and to this energetic, fearless and determined man is due the credit of erecting and formally setting apart for the worship of God, without indebtedness, the present beautiful church of St. Vincent de Paul at Prescott.

Fathers Torbeck, Guthneck, Hundt, Ginnsz and Danenhoffer followed in consecutive order, and they were succeeded January 1, 1898, by Rev. Charles A. Stricker.

REMINGTON, JASPER COUNTY.

St. John the Evangelist Church.—For many years of the early history of St. John's church, the Catholics of Remington and vicinity were without a building for worship. They had mass in private residences—in town, at the home of Timothy O'Connor; and in the country at the home of John Eck. Priests from Rensselaer, Reynolds and Kentland, at fixed times, visited these places. Usually Father Messmann, of Kentland, came to the former and Father Young, of Rensselaer, came to the latter. With the growth of the town and country the Catholics increased until they became numerous enough to found a congregation. In 1873 the right reverend bishop appointed Rev. Father Messmann to build them a church. This reverend father at once gave up his charge at Kentland to fill his appointment here. Soon many busy hands were at work on a new building and in an incredibly short time a structure 30 x 50 was erected. But Father Messmann did not remain long to enjoy the fruits of his labor. The bishop removed him to another parish and sent Rev. John Shrader to take his place.

Father John completed the building and dedicated it to St. John. This church-edifice was constructed at a cost of \$1,600.

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This seemed a large sum for the congregation then at Remington to bear, but, led by an ingenious pastor, they devised means to reduce the debt, and laid plans by which it would finally be paid. Rev. Shrader in 1876 gave up his pastorate to Rev. Guido Stallow. His successor was Rev. John Wellinghoff. During his pastorate the congregation grew too large for its building. In 1878 he built an addition of fifteen feet to the original building. This addition is occupied by the altar and two vestry rooms. His successor, Rev. Widerin, took charge in 1879. Father Widerin immediately after coming saw the need of a new parsonage, and called on the congregation to build one. Plans were soon perfected and work begun and in 1880 a parsonage costing \$1,200 was ready for use. Father Widerin's health failed him and he soon had to give up his charge.

The next pastor who came to take charge of the congregation was Rev. Hellhake. He was a large, portly man, with a smile and a kind word for every one. His entire pastorate was marked with earnestness and energy. He was replaced in 1893 by Rev. M. Kelly, who remained but three months. He died in the hospital in LaFayette.

The vacancy left by Father Kelly's death was filled by Rev. John B. Berg, the present pastor. The congregation has three societies, St. Mary's, St. Joseph's and Sacred Heart society, and all three have for their object to contribute and beautify the interior of the church. A society of the Catholic Order of Foresters was organized in 1895. This is a mutual aid and insurance society.

Under Father Berg's charge the congregation has once more grown too large for the old building and it is his intention and the desire of all to build a \$10,000 brick church in the near future.

RENSSELAER, JASPER COUNTY.

St. Augustine Church.—Bishop Luers purchased a site on which to build a church in Rensselaer, and in 1882 Bishop Dwenger donated the same for the said purpose. Prior to this time services were held in the orphan asylum, Rev. Matthias Zumbuelte at that time having charge. January 22, 1882, he called a meet-

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ing of the congregation and a building committee was elected, consisting of Peter Lordemann, Michael Folloran and Sylvester Falley. Work was begun on the building July 17, 1882, but much trouble was experienced during the construction. The foundation was faulty and had to be replaced; funds became exhausted, and so the building was not completed until 1885, and was dedicated January 21. Bishop Dwenger was sick at the time, so the church was blessed by Rev. John Guendling, of LaFayette, and Rev. C. P. Walters preached the sermon. The church cost \$5,000, in size is 37 x 80 feet, and is well furnished.

In 1888, Rev. Anthony Dick succeeded Rev. Zumbuelte; next Rev. Stanislaus Neiberg, who made some improvements in the church, and Mrs. E. P. Hammond deserves special mention for her liberal contributions; the resources of the parish were considerably augmented by a very successful church fair held in 1894. In 1897 Rev. Bernard Dickmann took charge, and in 1898 Rev. Edward Jakob. Ninety families comprise the congregation, most of whom live in the country, and some at a long distance from the church. The congregation is out of debt and has a surplus, but as yet there is no priest's residence nor school. St. Joseph's cemetery is located two miles south of town.

Rev. Edward Jakob, C. PP. S., was born in Minster, Auglaize county, Ohio, in 1859. He was educated in St. Charles seminary, C. PP. S., Ohio, and was ordained at Covington, Ky., in July, 1883, by Bishop Toebbe. He was then six years in Missouri, being located at Montrose, Henry county, and also had charge of several other missions in other counties. At Montrose he built a church and residence, also built some small mission churches in that district. He next went to Lawrenceburg, Tenn., where he completed a church. Two years later he went to New Riegel, Seneca county, Ohio, and had charge of St. Boniface church, and after four years came to Rensselaer and took charge of St. Augustine.

REYNOLDS, WHITE COUNTY.

St. Joseph's Parish, of Reynolds, was organized in 1865 by the Rev. Joseph Winters, who was at that time assistant pastor of

St. Mary's church at LaFayette. As early as 1856, however, Catholic clergymen had visited Reynolds and had baptized several children, and mass had been read by visiting priests at the dwellings of the Catholic residents, who, each in turn, gladly welcomed the honor of having mass said in his house. The first church, the erection of which took place in 1865, was a small frame building, 20 x 45 feet, and now stands at the rear of the new edifice. A little over three acres of ground was purchased from John Britton by the Rev. Father Hamilton for his assistant, Father Winters, and the church-building cost about \$975, a portion of which sum was contributed by a few Protestants, there being then only fifteen Catholic families in the parish. About an acre was laid out for a cemetery and the first burial therein was of the remains of Mrs. Mary Eva Grissmer, in November, 1868.

The mission of St. Joseph's, at Reynolds, was attended by visiting clergymen from LaFayette until the appointment of the first resident priest, Rev. John McMahon, in 1872. He erected a pastoral residence and officiated until his death in April, 1873, his remains being interred at LaFayette. The Franciscan Fathers of LaFayette then took charge of the parish and stationed here the Rev. Dominic Meyers as their first resident pastor. He erected the present church, which is a brick edifice, 42 x 96 feet, and cost about \$5,000, but as many of the congregation performed much of the labor, the outlay of cash was materially restricted, although the membership numbered twenty-seven families only. The building was dedicated in 1877 by Right Rev. Bishop Dwenger.

The succession of officiating clergymen has been as follows: Rev. Dominic Meyers, in 1879, by Rev. Peter Paul; in July, 1880, Rev. C. Steinkamp; in July, 1882, Rev. Ignatius M. Wilken; in 1884, Rev. John B. Schrøder; in 1885, Rev. Augustine Bayer; in 1886, Rev. Peter Welling, who paid off all debts; in 1887, Rev. Francis S. Schæfer. In 1888 the Order of St. Francis transferred the church to the bishop of Fort Wayne, and Rev. Matthias Zumbulte was appointed pastor; in 1890, Rev. John B. Berg took charge, and during his incumbency the church was reshingled and the interior frescoed. In 1893, Rev. George Schramm was placed in charge; in 1895, Rev. John Blum, and in November, 1896, the

present able young pastor, Rev. John F. Kubacki, assumed the pastorate. He has placed a new furnace under the church and has also built a brick pastoral residence of nine rooms, with all modern improvements, at a cost of nearly \$2,000, to which small amount it was held down by the contribution of considerable gratuitous labor by members of the congregation. The membership now includes forty-five families, and is out of debt. The people are very devoted to their church and are almost proverbially liberal, not only to their parochial interest, but also to all diocesan charities. Among the most prominent for this reason are the families of Geo. Ruppert, Michael Owens, Michael Martin, and Bernard Vogel, John and Mrs. V. Emge, Patrick Mangan, John Boon and John Graftema.

St. Joseph's has now no school, although in the time of Rev. Clements Steinkamp a school-house was erected at a cost of \$475, and the pupils placed under the charge of the Sisters of St. Francis, who taught until the expiration of Father Steinkamp's ministrations.

The resident priests at Reynolds have always attended other missions, principally Francesville and Medaryville. These are comparatively old missions, as there are some traces of priests as early as the '50s, though the first definite name on record is that of Father Steiner, assistant cure of St. Mary's of LaFayette, who in 1862 occasionally visited the missions and said mass in the houses of the Catholics, principally in those of Messrs. Kilroy, Hearl and Hacket at Francesville and Mr. Nicoles at Medaryville. Father Steiner bade the missions a touching farewell on August 16, 1864, and was succeeded by Father Becks, of Michigan City, who in turn was succeeded by Father Burns in 1865, assistant to Father Hamilton at LaFayette. Father Burns it was that in 1866 built small frame churches, 20x45, in each mission, and they were dedicated by the Right Rev. Bishop Dwenger that same year. In 1867, the missions were assigned to Father King, of Winamac and Pulaski, until in 1869, when they were attached to Rensselaer, where Father Stefan was chaplain of the Orphans' home. He attended these and other missions until 1877, having in the meantime moved to San Pierren, and in that year the two missions were attached to

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Reynolds and the history of the succession of their pastors is identical with that of the latter congregation. The mission of Francesville bids fair to become in time a prosperous congregation. Its membership has well been doubled in the last two years by prosperous immigrant farmers, especially from Illinois, all of whom take a lively interest in the parish. Their aspirations are now for a larger church and a resident pastor, which will undoubtedly be realized in the near future, as each has a membership of about twenty-five families and the latter especially is on the increase.

At Monticello, also, there is a small church and four lots, donated by Martin Witz (now a fallen-off Catholic), but no services are held there, as the people worship at St. Joseph's at Reynolds, although interest is being promoted by Hon. State Senator Thomas O'Connor, of that place, in favor of a more suitable location and a new church. May God bless all such endeavors.

RICHLAND TOWNSHIP, BENTON COUNTY.

St. Anthony's Parish, in Richland township, Benton county, was organized in 1872, by a body of Catholics who were then attending divine services at Kentland, in Newton county, Anthony Delhner donating land for a church site and being one of the principal and most active members of the new organization. The young congregation was attended for some time from Kentland, but now has its resident priest, in the person of the Rev. Joseph Bilstein, who also ministers to the small congregation of St. Peter and Paul's, at Goodland, in Newton county. The congregation of St. Anthony's are mostly Germans, are thrifty, have kept the church free from debt, and this year, 1898, are making many improvements.

RICHMOND, WAYNE COUNTY.

The first St. Andrew's church at Richmond, Ind., was erected in 1846, and its first pastor was Rev. Father Ryan. In May, 1849, Rev. William Doyle became its second pastor, and in August, 1853, he was succeeded by Rev. John B. Merl, who remained until June, 1858. In the meantime, about 1854, the church was

dedicated by Bishop de la Hailandiere, who had donated \$500 on condition that the church be built of brick. There were present on this occasion, Rev. Andrew Bennett, of Dover, Dearborn county, and Rev. James F. Wood, later archbishop of Philadelphia. The congregation was next under the charge of Rev. Henry Peters, who remained until March, 1859, and from that date to December, 1859, the congregation was visited by Rev. G. H. Ostlangenberg from Brookville. December 25, 1859, Rev. J. B. H. Seepe was appointed resident pastor and remained until September, 1868. This worthy priest, the year after his coming, erected the present church-edifice, 120 x 60 feet, and in 1865 built a new school-house, and in 1867 bought twelve acres for cemetery purposes. From November, 1868, until 1877, Rev. Ferdinand Hundt became pastor. During his incumbency the church tower was finished in 1870, and the cemetery ground improved and a beautiful crucifixion group erected. The number of pupils now attending the school, under instruction of a lay teacher and five Sisters of St. Francis, reaches 300. The present pastor of St. Andrew's is the Rev. J. J. Macke.

St. Mary's Church.—In 1860, the English-speaking Catholics of Richmond separated from their German-speaking brethren, with whom they had been worshiping in St. Andrew's church, and bought a church property, that had been used by English Lutherans, of Louis Burke, for \$8,000, to be paid in installments of \$1,000 a year, and this church soon began to look like a Catholic church.

For a short time previously St. Mary's church was visited by Rev. John Contin, and after him by Rev. John Gueguen. In October, 1860, a resident pastor was appointed in the person of Rev. Aug. Merz, who from there also attended Centerville, Washington and Hagerstown, in Wayne county, and New Castle and Middletown, in Henry county. He remained until September, 1863, when Rev. J. M. Villers succeeded him. The next pastor was the Rev. Francis Moitrier, who resigned in October, 1872, when Rev. D. J. McMullen succeeded.

When Rev. Father McMullen assumed charge of St. Mary's

congregation in October, 1872, it was heavily burdened with debt, but his superior administrative abilities enabled him to soon set affairs in order. He united the people in one line of thought and in one purpose; canceled the pecuniary obligations, and, beside, has since purchased \$8,000 worth of property. In 1891 he bought the land at the corner of Seventh and North Ninth streets, where the present church-edifice stands, 120 x 45 feet, and through his instrumentality the congregation contributed the funds to pay for the land and improvements. The rest of the square he himself purchased, in order to preserve the integrity of the church grounds, and on this part of the square stands the school-house, with a frontage of 240 feet on Seventh street. The congregation now numbers over 200 families and the school attendance 208 pupils, and this prosperous condition is almost entirely the result of the earnest pastor's untiring zeal and labor. Beside caring for the spiritual and temporal welfare of St. Mary's congregation, Father McMullen attends the missions at Fountain City, north, and Centerville, west of Richmond, at each of which stations a few Catholic families reside.

RIPLEY COUNTY.

St. Magdalen's congregation, in Ripley county, was organized about 1846, but in 1844, 1845 and 1846 it was visited as a station from Indianapolis, Madison and Scipio. In 1847 Rev. Alphonse Munschina had charge, and it was really he who solidified the infant congregation, and attended for five years. In 1855-56 St. Magdalen's was visited from Madison, then for three years from St. Ann's, Rev. J. M. Missi coming from the latter place. The first resident pastor was the Rev. H. J. Seibertz, who took charge in 1865 or 1866, and labored faithfully until 1871, and the second resident priest, Rev. J. P. Gillig, also labored zealously and with great success for six years. The present and third resident pastor, Rev. Andrew Michael, was placed in charge in 1878. He was born February 18, 1832, and was ordained priest December 8, 1859, since which time he has been an ardent servant of the church.

The congregation of St. Magdalen's now numbers 124 families,

and the number of children attending the parochial school averages ninety-six.

ROCKVILLE, PARKE COUNTY.

St. Joseph's Church.—Rev. L. Lalumiere, at one time, was the only priest Bishop Bruté had in his entire diocese, which included the whole of Indiana and a portion of the state of Illinois, and in 1842 Father Lalumiere was the first to attend to the spiritual needs of the scattered Catholics of Parke county. Rev. Father Ryan, of Illinois, also made ministerial visits at an early day. Father Lalumiere, however, was the first to read mass in Rockville, and this service was performed, in 1854, in an old log house, the property of Martin Ryan. The same year services were also held by him in what was Rockville's first school-house—a little log hut on John Sillman's place. At that time John Broderick, a railroad contractor, was at work on the old Evansville & Crawfordsville railway, and this mass was attended by him and crew, and so numerous were the persons present, both Catholic and Protestant, that the good father was compelled to erect his altar outside the little school-house and hold the service in open air. In 1855 services were held at Leatherwood, in the house of a Mr. Weldon, on what was called Butler's place. In 1856 Father Highland officiated in the bakery of a Mr. Hannigan—a small brick building on the site of the present Tribune printing office. As late as 1861, Father Highland, who had his charge at Greencastle, celebrated mass in the house of John Barry, not far from the present Christian church, and for a long time mass was read at various private residences, such as those of James Kinney, Mr. Raggett and Patrick Reardon, Father Highland remaining about a week at a time. At Montezuma he held services in the old log house of James Reardon, which is still standing. From 1861 to 1869 Rockville and Montezuma were ministered to by Benedictine Fathers—Right Rev. Fintan Mundwiler, O. S. B., late abbot at St. Meinrad, Ind., Rev. Chrysostome Foffa, O. S. B., and Rev. Bede O'Connor, O. S. B.

In 1867 Rev. Meinrad McCarty, O. S. B., known as the "Church Builder," from St. Mary's of the Woods, Vigo county,

officiated every sixth week, and succeeded in effecting a permanent church organization. He purchased lot No. 4, in the West addition to Rockville, from a Mr. Blackledge, on which was a carpenter shop, and the frame work of a house, used in the construction of a church in Montezuma, the consideration being \$1,000. The church at Rockville was dedicated as the church of the Immaculate Conception; that at Montezuma was named in honor of the Nativity of the Blessed Virgin Mary. From 1869 to 1878 Terre Haute supplied the clergyman—notably, Rev. H. Alerding, then assistant pastor of St. Joseph's, Terre Haute, and now pastor of St. Joseph's, Indianapolis. In 1872 the Franciscan Fathers (O. M. C.) assumed charge of St. Joseph's at Terre Haute, and from these fathers came the ministers to Rockville and Montezuma until 1876 or 1877, and about the latter year Father Quinlan took the initial steps toward settling a resident priest in these missions by building a parsonage of four rooms at Montezuma, and here begins the history of St. Joseph parish proper.

February 1, 1878, Rev. T. O'Donaghue was appointed the first resident priest at Montezuma, and zealously discharged his duties until October 16, 1879, when he was succeeded by Revs. Riehle and McBarron, of St. Mary's of the Woods, Vigo county, who, in December of the same year, were succeeded by Rev. Father Kintrup, who erected a belfry and secured a bell for the Montezuma church; but an unhappy fate attended this holy man, which must briefly be narrated. The night of March 30, 1882, when crossing the railroad bridge over the Wabash river, for which no provision had been made for foot-passengers, he was overtaken by a train of cars, and in his effort to avoid it, missed his foothold and perished in the stream beneath. His body was found next morning about two miles above Clinton, and interred in the cemetery at Armiesburg. After this sad event the pulpit at Montezuma was supplied by a line of pious and worthy priests, including Revs. Fathers Pierrard, Joseph, Bæver, D. Swagers, McEvoy, T. W. Cosgrove, and again by McEvoy and Joseph (O. M. C.), John Coffey and P. Nix, up to 1886, when the church at Rockville was erected. Of these reverend fathers it may be mentioned, in passing, that the incumbency of Father Cosgrove was very brief, as he

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assumed his charge in March, 1884, and was suddenly summoned to the home of the blessed, from the home of Martin Ryan, after a pastorate of ninety days only.

In the fall of 1886 the energetic and zealous Father Nix erected the present church edifice in Rockville, at a cost of nearly \$2,000. In July, 1887, this building was consecrated to God and named in honor of St. Joseph, by the Right Rev. Msgnr. Bessonies. Father Nix, the first pastor, was soon thereafter transferred to Bodie, Cal., and died in San Francisco in July, 1893. Revs. Fathers McEvoy and Joseph, O. M. C., next ministered at Rockville and Montezuma until July, 1889, when the Rev. Joseph T. Bauer, then living at St. Mary's, was placed in spiritual charge of the Catholic population of the counties of Parke and Vermillion and the extreme northeastern portion of Vigo county. Beside the parsonage this reverend and faithful pastor erected in 1891, he organized a permanent and thriving Sunday-school, a choir and the usual church societies, all of which are in prosperous condition. The congregation is now attended by priests from Clinton.

ROME CITY, NOBLE COUNTY.

St. Peter's Church at Rome City is a mission of the church of the Assumption of the Blessed Virgin at Avilla, and was organized in 1893 by Rev. D. Duehmig; the church building, 36 x 40 feet, was dedicated Sunday, October 3, 1893, by Bishop Richter, of Grand Rapids, Mich., Father Brammer, of Fort Wayne, preaching the dedicatory sermon. The cost of the building was about \$2,300. It is a neat little structure—almost a miniature of St. Peter's, at Rome, Italy. This mission is attended only in summer season, or on especial occasions, the place being a beautiful resort, where many prominent Catholics have cottages, and during this time of year the attendance is quite large.

RUSHVILLE, RUSH COUNTY.

The Church of Mary Immaculate at Rushville has a strong and progressive parish whose spiritual needs are carefully guarded and preserved by Rev. Father T. X. Logan, who has erected one of the most handsome and costly new houses of worship in the

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state. The early history of this church was one of struggle and difficulty, but out of its primitive vicissitudes it emerged grandly, all the stronger for the conflict, and more effectually equipped for the duties of a permanent establishment.

About the year 1850, the early missionaries visited this section and established a mission chapel in the western part of the town. Here intermittent mission services were held until the year 1868, when Rev. Father McMullen, now of Richmond, Ind., was installed as the first regular pastor. Father Peters had caused to be erected in 1857 a small frame church near the spot occupied by the present house of worship, and, under his spiritual direction, the welfare of the church advanced largely. In the latter part of the year 1868 came Rev. Father D. J. McMullen, who was the first resident pastor, the church having by that time grown in numerical importance to a point that the constant and personal services of a resident priest were required. For four years he ministered to the spiritual needs of this congregation, and was succeeded October 1, 1872, by Rev. Father Leo Adams, whose ministry continued until January, 1875. Then came Rev. Father E. J. Spelman, now of Cambridge City, Ind., who continued here until June, 1880. Under his pastorate the present parochial residence was built, and the affairs of the church materially advanced. Father Spelman was succeeded by Rev. J. J. Macke, of Aurora, Ind., who remained here until in February, 1888. It was under his direction that the excellent parochial school and Sister's home were erected. He was succeeded by the present beloved pastor, Rev. Father T. X. Logan.

ST. JOHN, LAKE COUNTY.

St. John the Evangelist Parish, at St. John, was for many years a mission, with no house of worship, but in 1842 the congregation erected a small frame church building about one-half mile southeast of the site of the present church-edifice. The parish was properly organized, in 1846, by Father Fisher, and a large log church was erected to accommodate the rapidly increasing membership, and the small frame building was converted into a school-house. In 1855 the membership had increased to 110 families, and it was found necessary to demolish the log church,

which was done in 1857, and a handsome structure erected in its stead.

Father Fisher was succeeded at St. John's, at unrecorded dates, by Rev. Francis Antonio Carius, and he by the Holy Cross Fathers of Notre Dame—Cointet and Schilling. They were followed by Rev. Bernard E. Vours, in 1854; Rev. Andrew Tusch, in 1858; then came Rev. Jacob Mayer, who was succeeded by Rev. B. Rachor, who remained twelve years and was succeeded by the present pastor, Rev. Anthony Heitmann, who was born in Oldenburg, Germany, September 19, 1832, was there educated, but was ordained at Fort Wayne, Ind., by Bishop Luers, March 25, 1865. For five and a half years, Father Heitmann was assistant at St. Mary's church, and in October, 1870, was placed in his present position of pastor of St. John's. Here he has labored most zealously and has greatly advanced the prosperity of his church and congregation. The present valuation of the church property is placed at \$23,000, the parsonage costing \$10,000; and the grounds belonging to the congregation comprise about six acres, the cemetery being at the side of the church-edifice. The school, attended by 140 pupils, is in charge of four lay teachers.

ST. JOSEPH'S HILL, CLARK COUNTY.

St. Joseph's Church, at St. Joseph's Hill, has a history dating back, possibly, to 1850. There was a church-building in the place, it is well known, before there was a priest to officiate. In 1853 a frame church, 65x27 feet, was built, and Father Bessonies was the first to offer up the Holy Sacrifice at St. Joseph's Hill. The exact date is not obtainable from the records, nor can he remember it.

After Father Bessonies the place was occasionally visited until 1860 by Rev. Fathers Faller and Weutz, of Annunciation church, New Albany. After them came Rev. Father Michael, who was the first resident pastor of the place. He remained from 1860 until January, 1864, and built the present brick parsonage at a cost of over \$2,000. He was succeeded by Rev. H. Panzer, who had charge of the congregation from 1865 until 1873. He built the parish school-house and Sisters' residence at an outlay of

\$2,000. Rev. Joseph Dickmann took charge May 28, 1873. He continued the enterprise of his predecessors and was ably seconded by the people in his efforts to pay off the debts and make necessary and creditable improvements. In 1880 he built the splendid brick church which now is a monument to the liberality of the people of St. Joseph's, and a credit to the good taste and zeal of their pastor. From the eminence of the parish grounds it overlooks the valley and the railroad, and has its beauty reflected by the long range of high hills to the north and west. With material, etc., at first cost, its construction and interior finish occasioned an outlay of only \$10,000, while as a whole it is good value for considerably over \$18,000. Its pulpit and altar-railing are not surpassed anywhere in the diocese.

The church is built of brick, is 50x115 feet in dimensions, and its spire, surmounted by a golden cross, reaches a height of 130 feet. The parish grounds comprise ten acres, and the part immediately in front of the church is used as the cemetery. The entire property of the congregation is valued at about \$27,000, with no debts. The schools are taught by the Sisters of St. Francis, and about 105 children attend them. There are over 125 families, mostly Germans, in the parish, the great majority of them being farmers who own their own lands and are as comfortably circumstanced as they are remarkably generous to the church and devoted to their faith.

The present pastor is the Rev. John Joseph M. Gabriel, whose life-sketch will be found in the second volume of this work.

ST. LEON, DEARBORN COUNTY.

St. Joseph's Church, at St. Leon.—From the records are gleaned the following facts in relation to this parish. The first priest who officiated for the people was Rev. William Engel, in 1845. His successor was Rev. Andrew Bennett, from 1846 to December, 1851; next was Rev. H. A. Stahl, from 1851 to 1852; next was Rev. A. Pinkers, from 1854 to April 21, 1855, and next was Rev. H. Koering, till July, 1860; next was Rev. Leo, O. S. F., from St. Peter's, till December, 1860. Father Scheideler came next and remained from December, 1860, to July 19, 1874, an administra-

tion of fourteen years. Whilst here he erected the present church, 120x58 feet, with a spire 120 feet high, and placed in three bells, three altars and a pipe-organ, and erected the school-building of two stories, eighty feet front and forty feet wide. There are two school-rooms, and a dwelling for the Franciscan Sisters, of whom there are three—two as teachers and one as attendant. The next pastor was Rev. John Gabriel, from July, 1874, to November, 1896, and after him came Rev. Adam Feigen, the present active and enthusiastic priest.

ST. PETER'S, FRANKLIN COUNTY.

St. Peter's Church, in Franklin county, was erected in 1853, at a cost of about \$5,000, and is about 104 feet in depth, by forty-six feet front, with side-walls thirty-one feet high; is of Gothic architecture exteriorly and interiorly, and is one of the most picturesque, its size considered, of any church-edifice in the diocese. It was consecrated the same year in which it was erected, and for several years was in the care of different clergymen until 1882, when Rev. William Kemper succeeded Rev. Leo Osredkar.

Under the pastorate of Rev. William Kemper a new rectory was built, at a cost of \$2,200, and also the sanctuary, and the church redecorated. Father Kemper retired in July, 1886, and in August, following, was succeeded by Rev. Ferdinand Hundt, who remained until April, 1890, but his ministrations were not attended by any remarkable results, and until February, 1891, the congregation was without a pastor. At this date Rev. Joseph A. Fleischmann, who had hitherto been rector at St. Celestine, Dubois county, was appointed pastor of St. Peter's, and is the present incumbent of the pastorate.

At the organization of St. Peter's, the congregation consisted of seven families only, but at the present time it consists of 130 families. In 1892 new and enlarged stained-glass windows were placed in the church, at a cost of \$998, and the steeple repaired and remodeled; new sacristies were introduced in 1896, at a cost of \$600, and in 1897 a new communion railing, costing \$150, and a large furnace, for heating the auditorium, was also put in place.

The school attached to the church was organized by Rev. William Engler, with ten pupils, who were educated in a small room in a private house; then a small log school-house was erected, but this, a short time afterward, was destroyed by fire. In 1875 the present brick school-house was erected at a cost of \$3,000. This school-house contains two rooms, and the pupils now enrolled number 120.

Rev. Joseph Aloysius Fleischmann, pastor of St. Peter's church, is a native of Lachen, Switzerland, was born September 14, 1846, and is a son of Jacob Henry and Mary Ann (Haemmerly) Fleischmann, natives of the same country. Rev. Joseph Aloysius Fleischmann was educated at St. Meinrad's Theological seminary, in Spencer county, Ind., and, after being ordained priest, filled several pastorates with much credit to himself and benefit to his flocks, and in February, 1891, was appointed to the charge of the church at St. Peter's, where his labors have been as untiring as elsewhere in his earlier days, and have met with phenomenal results.

ST. VINCENT DE PAUL PARISH, ALLEN COUNTY.

St. Vincent de Paul Parish, of Washington township, Allen county, six miles north of Fort Wayne, was organized in 1859, and the present church erected in 1861 under the auspices of Rev. Father Adam, the congregation at that time being composed almost exclusively of French families. The church-building was erected through the energy and devotion of Father Adam, who held charge of the parish for a few years and was succeeded by several others until Rev. A. E. LaFontaine was placed in charge.

Father LaFontaine was born in Montreal, Canada, in April, 1867, a son of Toissaint LaFontaine, and until nineteen years of age attended the college of the Assumption, in the province of Quebec, in order to prepare himself for the priesthood. He then went to Genoa, Italy, where he finished his philosophical and theological courses of study, and was ordained in holy orders June 11, 1892, for the diocese of Toronto, Canada, where he was stationed until May, 1895, when he was transferred to Fort Wayne, Ind., where he served as an assistant in the cathedral until July, 1897,

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when he was placed in charge of St. Vincent de Paul, his present charge, with the missions of Leo, eight miles northeast, and St. Michael's, five miles east. Father LaFontaine's congregation numbers about seventy-two families, over whom he exercises the most salutary care and whose love and respect for him are made manifest at all times. The pastoral residence and church-building are on a lot of two acres and the cemetery grounds occupy a lot of about three acres and is well cared for.

ST. WENDEL, POSEY COUNTY.

Prior to December, 1841, mass had been celebrated in St. Wendel parish from the time of its creation in the home of Martin Kohl, but in Christmas week of the year mentioned the congregation, composed of twenty families, prepared the material and erected within five days a log structure as a house of worship. This chapel was regularly visited by Rev. Ramon Weinzoepfel until May, 1842, and in October of the same year Rev. Conrad Schneiderjans became the first resident pastor, enjoying the hospitality of Mr. Kohn until a primitive log cabin was erected for his home, and here he remained until the fall of 1845, when he was called by the bishop to Vincennes, after which St. Wendel was occasionally visited by Revs. Charles Oppermann and Martin Stohl until April, 1846, when Father Weinzoepfel returned to the mission.

Rev. Father Weinzoepfel labored hard for the improvement of his parish and the church property. The little log building had now become too small for the growing congregation, and steps were taken for the erection of a new church. The material was mostly donated, a subscription of \$5,000 was raised, and April 17, 1853, Bishop de St. Palais laid the corner-stone, Rev. Leonard Brandt preaching the German and Rev. Bede O'Connor the English sermon. October 22, 1854, Bishop de St. Palais, assisted by Father Weinzoepfel, Revs. E. J. Durbin, of Kentucky, A. Deydier, J. B. Chassé, Bede O'Connor and Ulrich Christen, solemnly consecrated the new structure to the worship of God. The cost of this building, exclusive of material and labor, was \$5,600. January 1, 1857, Father Weinzoepfel took possession of the pastoral

residence, and the same year additional donations of ground were made, a barn erected, a steeple for the church built, a bell purchased, and also a painting of the patron saint.

In 1858 Father Weinzoepfel asked for a change of field, and this request was granted, the bishop appointing him, August 17, pastor of New Alsace. From September 6, 1858, until February 8, 1863, Rev. Paul Wagner was pastor; Rev. J. Kauffman, from April 6, 1863, to March 24, 1865; Rev. J. H. Diestel, from April 25 to September 27, 1865; Rev. M. Andres, from December 10, 1865, till June 26, 1867, and during his pastorate a brick parsonage of nine rooms was erected; Rev. J. B. Merl attended from September 22 to December 5, 1867; Rev. Charles Exel, from December 19, 1867, to March 4, 1871; Father Merl again attended until February 18, 1872; Rev. Nicholas Galweiler was resident pastor from March 3, 1872, to August 10, 1873, and in this brief period a brick school-house of two rooms and a dwelling for the teacher were erected; Rev. Aloysius Danenhoffer was pastor from September 7, 1873, to September 28, 1878, and in his time were built a kitchen for the teacher's house and a barn, new church bells were bought and a furnace placed in the church; from October 6, 1878, to June, 1879, visits were made by Revs. Joseph Schenk and John Stolz, and June 6, 1879, the present efficient pastor, Rev. Michael Heck, was placed in charge.

Since the incumbency of Father Heck a wonderful change has taken place at St. Wendel. He has effected an entire transformation of the interior of the church by introducing a costly altar, hardwood pews, rich paintings of Bible scenes, new frescoes, a superb pulpit on the north side of the auditorium, marble fonts, and fresh slating for the roof of the edifice, as well as the erection of new school-buildings, and so increased the value of the church property that it is now valued at \$30,000.

The schools of St. Wendel have by no means been neglected. The first classes were taught by F. W. Pepersack during the pastorate of Rev. Father Weinzoepfel, but it was not until the incoming of Father Heck that the schools were truly vitalized. In March, 1884, he broke ground for a fine two-story brick school-house, 70x70 feet, and this was completed in August of the same year

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at a cost of \$8,000. This school is in charge of three Sisters of St. Francis as teachers, but, of course, Father Heck gives it his personal supervision. The attendance numbers 150 pupils, while the church membership includes 170 families, with a total attendance at worship of 940 souls. That the pious and venerated Father Heck has been efficient, faithful and constant to his duties and energetic in his labors for the welfare of the church, and especially that of his parishioners, is too obvious to need comment, but he finds, to a great extent, his reward in the love and honor rendered him by his flock and the well-deserved approbation of his superiors.

SCHERERVILLE, LAKE COUNTY.

St. Michael's Church at Schererville was erected in 1874 at a cost of \$5,000, and is one of the prettiest little church edifices in northwestern Indiana. Rev. F. A. King was the second pastor of this church and remained in charge two years, after which Rev. Father Bonthe officiated for five months only, when he was succeeded by Father Deisnel, who carefully guarded the flock for four years. Father William Berg, the present able pastor, was then placed in charge and has done an immense amount of good work in elevating the spiritual condition of his flock and in improving its temporal affairs. The school of St. Michael's parish is attended by forty pupils, who are under the tuition of two Franciscan Sisters of the Sacred Heart.

SCHNELLVILLE, DUBOIS COUNTY.

Sacred Heart Church at Schnellville was erected about 1869. The first mass in the parish was read in 1867 by Rev. Placidus Zarn, O. S. B., at the residence of Henry Schnell, who founded the village in 1866, after his return from the Civil war. A frame structure was blessed by the Very Rev. Prior Martin Marty, O. S. B., and Rev. Father Kraus became the first resident pastor. He erected the priest's house, which stood until April 24, 1898, when it was destroyed by fire, with all the personal property of the priest, including his library. The parish is situated eleven miles southeast of Jasper and thirteen miles northeast of Huntingburg, and the land, comprising ten acres, was donated by Henry Schnell,

who was the prime mover in establishing the parish, and this land lies in one of the most beautiful spots of the village. A fair cash valuation of the church property, at this time, would reach \$5,000.

Rev. Gustave Michael Ginnsz, the present pastor and one of the oldest and best-known priests of Indianapolis, was placed in charge of the Sacred Heart church in July, 1896, and has faithfully labored here, as he has done elsewhere, for the welfare of his parishioners and the glory of his church. His congregation numbers about seventy families and a branch of the Catholic Knights of America numbers nineteen. This society is officered as follows: President, August Blume ; corresponding secretary, Maurice Fritz ; financial secretary, John Block ; treasurer, Garrett Welp ; state organizer, Frank Block. Meetings take place twice each month. The school attached to the church was established years ago and is under the direction of three Benedictine Sisters, who have under their instruction about eighty-five pupils.

SEYMOUR, JACKSON COUNTY.

St. Ambrose Church, of Seymour, is located at the corner of Chestnut and South streets. The village was inhabited by Catholics as early as 1852, and the first church, a frame structure, was erected in 1856. The spiritual wants of the early Catholics were attended to by different clergymen from Jeffersonville, Buena Vista and Columbus. In 1870, owing to the rapid growth of membership, the original church proved far too small, and was replaced by the present spacious and substantial edifice.

In 1873 the congregation received its first resident pastor in the person of the Rev. A. A. Schenk, whose pastorate extended over a period of fourteen years. In 1874 St. Ambrose academy, an imposing building, was constructed at a cost of \$10,000. In 1880 a pastoral residence was purchased for the consideration of \$1,000. In 1884 the church was enlarged at an expenditure of about \$4,000. In 1887, Rev. Father Schenk was transferred to St. Joseph, Vanderburg county, Ind., and was succeeded by the present incumbent, the Rev. C. J. Conrad.

During the administration of Rev. Father Conrad the congregation has signally prospered. The debt of \$7,200, contracted in

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former years, has been reduced to \$1,700. The church property was enclosed by an iron fence at an expense of \$315; the interior of the church has been perceptibly improved by being frescoed at a cost of \$535, new cathedral glass windows, costing \$520, and three new altars with appurtenances, entailing an expenditure of \$1,040. In the year 1891 a handsome new pastoral residence was erected at an outlay of \$2,600. The steeple of the church is 115 feet high. The parochial school is conducted by the Sisters of Providence, and the average attendance is about 100 pupils, to whom both secular and religious education is imparted. The two leading societies in connection with the church are St. Ambrose Benevolent society and the Young Men's institute, the former having been founded in 1873, while the latter organized in 1895.

SHELBYVILLE, SHELBY COUNTY.

St. Joseph's Church.—As early as 1850 Catholic services were held at Shelbyville, Ind., in private dwellings and in the few public halls in the town, but it was not until about 1865 that the congregation felt itself justified in taking steps for the erection of a church edifice. At that date, Rev. J. P. Gillig purchased a lot on East Broadway, and the 6th day of August, 1867, on the feast of the Transfiguration, ground was broken for a foundation for the contemplated building under the supervision of Rev. William Doyle, who superintended the work of construction to the point where the building was inclosed, the floors laid, the windows put in place, and the structure roofed, and the first mass celebrated in June, 1868. About this time, also, difficulties began to arise from want of funds to meet the indebtedness already incurred; suit was brought against the congregation and judgment rendered against it by the court, and the building disposed of at sheriff's sale February 19, 1870.

In the meanwhile, Rev. Francis Joseph Rudolf had been appointed pastor of St. Joseph's by the Very Rev. Father Corbe, and the new pastor set diligently to work to raise the means for putting in a ceiling, erecting a steeple and gallery, securing a bell, raising the sanctuary and adding necessary furniture—the debt at this time amounting to \$2,700. In 1873 a school lot was added,

a school-building erected, and the Sisters from Oldenburg began teaching, and all things moved smoothly on until 1881, when Father Rudolf was transferred to Connersville, and Rev. Joseph Torbeck appointed to the pastorate of St. Joseph's. The school property was held by Father Rudolf, and this the congregation purchased from him on the advent of the new pastor. In 1883, a tract of land was purchased for a cemetery. In 1886, Father Torbeck was transferred to New Alsace, Ind., and Rev. J. A. Kaelin was placed in charge of the St. Joseph congregation.

Up to this date, St. Joseph's, at Shelbyville, had been attached to St. Vincent's, Prescott, Ind., as a mission, but now St. Joseph's was created a parish and a mission at Acton attached. The first improvement made by Father Kaelin was a parsonage. A change made in the location of the railroad switch at Shelbyville proved to be damaging to the church property, and a piece of land was added to the church grounds, to the school grounds and to the parsonage lot. In 1895 the cemetery was abandoned, and very convenient and most desirable grounds, on the very edge of the town, adjoining Forest Hill, the city cemetery, was purchased for \$1,500. These grounds comprise five acres, and on October 31, 1895, the deed was signed, grading immediately commenced, and the work of disinterment at the old, and re-interment in the new cemetery was begun December 14, the first corpse to be removed being that of the child of A. Minster. February 4, 1896, the 110th and the last corpse was transferred, it being the son of Henry Sander. April 30, 1897, a monument, twenty-five feet in height, representing the crucifixion, was erected at the new cemetery, facing the most frequented thoroughfare entering the city. This monument is of Bedford stone; the image of the Savior was carved in Brooklyn, N. Y., and is very imposing and suggestive to the traveled person of a cemetery outside the walls of an old city in Italy or Spain.

The real estate of the parish, however, is still unsatisfactorily situated, it being divided by an alley and a lot between the church and the school grounds. The project for the erection of a new church-building, which for some time past has been in contemplation, cannot therefore be consummated, owing to this unfortunate

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circumstance, but the design will no doubt be carried out in the near future.

The families constituting the congregation of St. Joseph, at the time of the building of the church in 1867, numbered about thirty-five; they now number 175. The societies to the church comprise St. Ann's Ladies' Altar society, established by Rev. J. P. Gillig in 1865; the Young Ladies' sodality of the commandery of Knights, the league of the Sacred Heart, and William Tell commandery of the Knights of St. John, No. 178 (the latter with a membership of thirty), and all in flourishing circumstances and zealous in their work.

SHELDON, ALLEN COUNTY.

St. Aloysius' Church at Sheldon had its origin about 1858, in the autumn of which year Rev. Jacob Mayer, of Decatur, began visiting the scattered Catholics living in the neighborhood. He first held services at the residence of Frederick Weaver, in Pleasant township, and the year following it was agreed among the faithful that a small church should be erected. The Miller and Harber families, pioneers of the neighborhood, took upon themselves the charge of building a structure of frame, 29 x 36 feet, and Christian Miller donated three acres of land for church purposes. In 1878 an additional acre was purchased for a cemetery.

Rev. J. Mayer was succeeded as pastor of this mission by Rev. M. Kink, and he by Rev. A. L. Meile, and then followed Revs. T. Hibbelen, W. Woeste, and J. Nussbaum. During the administration of the last named, the church was enlarged and a spire erected, at a cost of \$1,500. The first resident pastor was Rev. F. Koerdts, who took charge July 30, 1876, decorated the interior of the church and also paid off an outstanding debt of \$400. October 17, 1876, he opened a school, with thirty-eight pupils, in a little frame building, and in 1877 completed a pastoral residence at a cost of \$4,000. In 1882, a two-story brick school-house was erected, also at a cost of \$4,000, and this is now attended by about sixty pupils, under charge of three Sisters of St. Agnes. July 23, 1896, Rev. F. Koerdts was transferred to Fort

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Wayne, and was succeeded at Sheldon by the Rev. Rudolph J. Denk, the present accomplished pastor.

SHOALS, MARTIN COUNTY.

The history of Catholicity at Shoals may be said to have begun in June, 1853, when Clement J. Horsey deeded lots 59, 60, 61, 101, 102, 103, 104, 47 and 48, to Bishop de St. Palais as a site for a church. At least, this is the first record in the county that concerns Catholicity in the town of Shoals, which was then called Memphis. Mr. Horsey was a non-Catholic, and doubtless had no motive in making the donation other than the hope of financial profit, which he expected to reap from the advanced price at which he would be enabled to sell the surrounding land, most of which he then owned, if a church were built in the neighborhood, and in this hope he was not disappointed.

Rev. Father Murphy of St. Mary's visited the place about this time, and it was he who collected the money with which to pay for the erection of the first church. His chief contributors were persons who were employed on the O. & M. R. R., which was then being built, and these same people largely constituted the congregation as first organized in after years. Part of the donated lots were sold by Father Quinlan for the purpose of buying ground for a cemetery. This latter is just northeast of the town, adjoining the town cemetery.

In 1869 the church was built by Rev. L. Gueguen (then at Loogootee). Thomas Hart, a Mr. Kimmiling (who resided at Shoals temporarily), and Martin Mohr were trustees during the building of the church. Thomas Gormely was treasurer for a time at this early period, and Martin Mohr, who was a stonemason, did much to start and build the church. Trustee Thomas Hart, whose sons are substantial aiders of the church, deserves to be mentioned. In fact, all the Catholics residing here were willing helpers. The church is a neat brick, 60 x 30 feet, and is under the patronage of St. Louis, the name doubtless being proposed by the pastor, because of his own Christian name. The two-story frame pastoral residence stands on two lots facing the church, and was built by Rev. Father Quinlan, in 1878, at a cost of only \$500;

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a record made by him shows that \$95 of this amount was realized from a steamboat excursion on the river, less \$5 paid to M. Hayes for advertising in two Washington papers.

The list of priests who attended Shoals, as correctly as now can be determined (for no records exist previous to 1882), is as follows: Revs. J. P. Murphy, Philip Doyle, J. Mougin, and Rev. Kintrup, who attended it from Mitchell. In 1877 came Rev. Michael Quinlan, who was the first resident pastor and who remained until 1882. For brief periods it was attended by Fathers Sorrel and Burkhardt, of Washington, and Ginnisz, of St. Mary's; Rev. P. R. Fitzpatrick was there from 1882 to 1887, after which it was served for about one year by Father Slonie, of St. Martin's. On September 18, 1888, Rev. J. P. Byrne took charge, also attended the missions at Salem and Mitchell and during the watering season at French Lick. It may be said his coming marked a new era in the history of Catholicity here. He caused the cemetery to be put in good order, the church painted exteriorly and neatly papered inside. A marble plate, with the name of the church upon it, has been placed over the door and a neat cross has been put upon the belfry. A choir has been organized and is making good progress, and the residence repaired and furnished. Around the church, in the spacious lot, trees were set out by Richard Hiney. The altar, a neat little one, is Romanesque in style, and was put in by Father Fitzpatrick. The frame sacristy was added by Father Quinlan. Here Father Fichter also did good work until succeeded by Rev. F. W. Wolf, mention of whom will be found elsewhere.

SOUTH BEND, ST. JOSEPH COUNTY.

St. Joseph's Church, South Bend, is attended by the oldest Catholic congregation in the city, which, as early as 1842, was attended from Notre Dame by the Revs. Sorin, Granger and Cointet.

September 14, 1852, Very Rev. Edward Sorin purchased from Samuel Cottrell and his wife, Catherine, lots Nos. 124, 125 and 126, in the town of Lowell, now the city of South Bend, for the consideration of \$250, the deed, in part, providing that the prop-

erty be used "for the benefit of the Catholic school of St. Joseph county, Ind.," and it is now occupied by St. Joseph's parochial school, the location being at the northeast corner of Water and Hill streets. In 1853, Father Sorin erected on this property a brick structure, 22 x 40 feet, for church purposes, but subsequently it was used as a house of worship and a school-house for girls and small boys. Mass was read each Sunday for the people of the town and neighborhood, and once a week for the Sisters and their pupils, the regular attending pastors being Fathers A. Granger, J. Bourget and LeVique. In 1859, when the old St. Patrick's church was built, the spiritual wants of St. Joseph's were attended to by Rev. Father Carroll, on week days, he being at the same time engaged in organizing St. Patrick's congregation, and on Sundays services were conducted, in turn, by Fathers Bourget, Carrier, Neyron, Hartlang, Lemonnier, Doherty and L'Etourneau. Up to 1860, all baptisms, marriages, burials, etc., were recorded in the churches where the ceremonies were performed, since which date these records, properly belonging to St. Joseph's, have been kept by this church.

In 1862, a frame building, 18 x 26, was erected at the northwest corner of South Bend avenue and Notre Dame street for school purposes, and in September, 1866, a subscription was taken up by Rev. J. L. L'Etourneau for the purpose of erecting a new church, the result being that three lots on the southeast corner of Water and Hill streets were donated by Alexis Coquillard, and a frame church-building, 40 x 60 feet, completed in November, 1868, at a cost of \$1,385.76.

Rev. Julius Frere shortly afterward succeeded Father L'Etourneau, and September 2, 1869, gave a concert in Good's opera house, from proceeds of which he built a sacristy the same month, in a room of which he lived, and became, in fact, the first resident pastor. About the same time he removed the frame school-house from the hill to the site of the present parochial residence.

In January, 1870, Father Frere was succeeded by Rev. G. Demers, who officiated until the eve of Christmas, 1872, when the church and priest's house burned to the ground. The congrega-

tion now returned for services to their primitive chapel, the school children were sent to the Sisters' school, and the school-house sold for a private dwelling.

In the spring of 1873, Father Demers was succeeded by Rev. Peter Lauth, who at once attempted a monthly collection of funds with which to build a new church, but, after four such attempts, the project was abandoned. Finally, the Very Rev. Father Sorin furnished whatever funds were necessary beyond the amount of the insurance money of the old church, and a new building, 60 x 30 feet, was erected, and this served for church, school and residence purposes until 1882.

In the meanwhile, in 1881, the above-named property was sold to the Sisters of St. Mary's academy for a hospital, and the corner-stone of the present church-edifice laid the same year, on the lot formerly occupied by the old church which had been burned. Its dimensions are 118 x 45 feet, and was commenced by Rev. M. P. Fallize, C. S. C., the then pastor, and completed in August, 1882, and the adjoining house was rented from Father Sorin for a parochial residence. It had been the intention to put up the structure with funds collected through yearly subscriptions, voluntary donations, and the interest derived from \$4,000, which sum the congregation had invested in the Hill property; but, whatever the cost might have been, there remained to be paid eight years later a balance of \$13,000. In 1884, a two-story brick building, 30 x 60 feet, was erected on the church property, to serve as a school for boys and as a hall for dramatic entertainments, the cost of the building being about \$4,000; but the youth of east South Bend were not ripe enough for the drama, the school was not self-supporting, and, in 1890, the congregation, tired of paying both interest and rent for the priest's house, returned the children to the Sisters' school and remodeled the hall for a home for the pastor.

During these years, from the time of Father Lauth to the present, the pastors have been Revs. J. L. L'Etourneau, G. Demers, P. Veniard, M. Robinson, P. Franciscus, M. Fallize, and the present able N. J. Stoffel. The congregation numbers about

250 families, and is comprised of English, French and German-speaking people.

St. Patrick's Church, South Bend, was organized in 1858 by the Rev. Thomas Carroll, C. S. C., there being then about fifty Irish Catholic families in the town. In 1859 Father Carroll erected a small brick church, 60 x 30 feet, and the same year this was deeded to the Right Rev. J. H. Luers, bishop of Fort Wayne, the people being too poor to pay for it, but Father Carroll made a trip to New Orleans, La., where he soon collected sufficient money to pay off the entire debt, Rev. Joseph C. Carrier officiating during the interval. Father Carroll continued as pastor until 1864, when Father Carrier again attended to the spiritual needs of the congregation until early in 1865, when Rev. William Corby took charge for a few months, during which time he completed the priest's residence, which had been begun by Father Carroll.

November 18, 1865, Rev. P. P. Cooney became the first resident priest. During his pastorate he added thirty-six feet to the church-building, also a wing, 50 x 32 feet, which was used as a school-room for boys. This wing was separated from the body of the church by folding-doors, which, when opened, made one room of the two rooms and formed for the church the largest auditorium at that time in South Bend. Father Cooney also established several societies for the young and adult members of the parish and did much other commendable work. In 1866 a school-house for girls was erected by the Sisters of the Holy Cross and is still flourishing under their wise direction.

March 12, 1871, Father Cooney was withdrawn and Rev. D. J. Spillard appointed pastor. Father Spillard in 1872 built a two-story frame school-house for boys, continued as pastor until April, 1874, and was succeeded by Rev. William O'Mahony, who, in January, 1876, was followed by the Rev. John Lauth, and he, in December of the same year, by his brother, Rev. Peter Lauth, who officiated until August, 1880, when Rev. D. J. Hagerty was appointed pastor. It was at this time that the Right Rev. Bishop Joseph Dwenger gave the Germans permission to have separate services on Sunday and later to build a church of their own (St.

Mary's), an account of which is given on another page of this volume. High mass was celebrated every Sunday morning at nine o'clock in St. Patrick's, the sermon in German being preached by Rev. P. M. Kolopp, at that time the assistant priest. While the Germans held their services here they rented the pews and had full use of all the revenues therefrom. The corner-stone of a new church was laid in May, 1886, the edifice dedicated June 2, 1889, and in January, 1891, Rev. D. J. Spillard was appointed pastor.

In August, 1893, the present very able pastor, Rev. J. W. Clarke, C. S. C., was appointed to St. Patrick's. Shortly afterward he purchased a piece of land adjoining the school-house for \$2,500—a most desirable purchase, as the land affords an ample play-ground for the children. The school is taught by two Brothers and two Sisters of the Holy Cross from St. Joseph's academy and two lay teachers. The total number of pupils is about 489 and of these the girls, 130 in number, are taught in the academy. The congregation numbers about 200 families and, in addition to these, Father Clarke has charge of two stations—Crum's Point and Lakeville, St. Joseph county. Several societies are connected with the church, viz: St. Joseph's T. A. B. society, Temperance Cadets, the Living Rosary, the Arch Confraternity of the Sacred Heart of Jesus and the Children of Mary and St. Aloysius society. Father Clarke has indeed proved to be an indefatigable worker and is truly beloved by his flock.

St. Mary's Church, South Bend.—The congregation of this church was formed from that of St. Patrick in September, 1881, by the Rev. Father Kolopp, who, beside being assistant at St. Patrick's, had a supervision of the few German families who then constituted the nucleus of the present St. Mary's parish. February 3, 1882, Rev. Peter Johannes, C. S. C., was appointed pastor, and at that time the congregation comprised about fifty families. The energetic and devoted priest worked hard for the improvement of his flock and the welfare of the parish, and in 1883, aided by his faithful people, erected a neat frame house of worship, which is now attended by about 130 families.

In 1884 a school-house was completed and opened in Jan-

uary, with an attendance of twenty-seven pupils, under the instruction of one lay teacher, but in 1891 this building was enlarged, and in January, 1895, 210 pupils were in attendance, under charge of four Sisters of the Holy Cross, from Assumption academy. The present attendance is about 250, with teachers as before mentioned.

St. Hedwig's Church, South Bend.—The Polish Catholics of South Bend worshiped in the old St. Patrick's edifice until 1877 and formed part of St. Patrick's congregation, but, in the year named, erected a small frame church for their separate use. This building was demolished by a wind-storm in 1879, but the congregation immediately set to work to erect a more commodious and substantial church-edifice, and during the process of its erection again worshiped at St. Patrick's. In 1883 the building was completed by Rev. Valentine Czyzewski, the present efficient pastor, who has labored zealously and faithfully to advance the spiritual welfare of his countrymen and to improve their temporal condition.

In 1884 a brick school-house was erected—the largest in the city—the number of pupils attending amounting to 860. These are instructed by three Brothers and five Sisters of the Holy Cross and three male lay teachers. The personnel of the church may be mentioned as Rev. Valentine Czyzewski, C. S. C., pastor; Revs. Anthony Zubowitez and C. Truczynski, assistants, and Brothers Stanislaus, Robert and Adelbert, teachers. Attached to the church also is the mission of St. Dominic, at Bremen, Marshall county. Although the congregation at St. Hedwig's, in 1877, numbered 125 families only, it now numbers at least 850 families—an enormous increase—due in a great measure to the indefatigable labor and zeal of the pious and learned pastor, Rev. Valentine Czyzewski, who is greatly revered and beloved by his own people and held in high respect by the general public of South Bend and the surrounding country.

SUMMIT, DEKALB COUNTY.

St. Michael's Church, at Summit, was organized, in 1880, by Rev. Augustus Young, and was dedicated by Right Rev. Bishop

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Joseph Dwenger, the congregation at that time numbering about forty families. This congregation was attended as a mission from Auburn until 1882, when Rev. P. Fransen was appointed resident priest, whose death occurred within a year. Summit then again became a mission of Auburn until 1884, under Rev. M. Benzinger, who remained until 1897, when he was followed by Rev. Hermann Jurascheck, the present revered pastor.

The church grounds embrace about one acre of ground, and the church-building, which was erected in 1880, by Father Young, at a cost of \$2,000, measures 30 x 66 feet—being somewhat enlarged beyond its original dimensions. In 1888 the church-building at Waterloo was moved to Summit and is now used as a hall, and the Catholics of that parish worship at St. Michael's.

TELL CITY, PERRY COUNTY.

St. Paul's Church, Tell City, was founded and laid out by a Swiss colonization society, in 1858. Tell City is located on the Ohio river, three miles from Cannelton and four miles from Troy, and has about 2,500 inhabitants. St. Paul's congregation was organized in 1859, and comprised then about twenty-five families. It was first attended by Rev. M. Marendt, of Cannelton, until January, 1861. From January to June, 1861, it was visited by Rev. J. B. Merl, also of Cannelton; then by Rev. J. P. Dion, of Cannelton; the Benedictine Fathers, of St. Meinrad; Rev. J. Kauffman and Rev. F. Friedinger, of Troy. Rev. Ferdinand Hundt was the first resident pastor, from May until December, 1863, when it was again attended by the Benedictine Fathers until 1867. In 1867 Rev. J. A. Michael was appointed (second) resident pastor, and remained such until May 1, 1877, when Rev. Edward Faller became the pastor at Cannelton, and, jointly with Rev. P. Conrad Ackermann, O. S. B., of Troy, regularly attended Tell City. On the 28th of October, 1878, Father Faller took up his residence at Tell City.

The first Catholic church in Tell City, a frame building 50 x 20 feet, was built in 1859, on Eighth street, lot and church costing \$900. Father Marendt was then the visiting pastor. In 1870 a new brick church was begun on two new lots on the same street.

the lots, with a frame dwelling on them, costing \$800. The old church and lot were then sold for \$425. In the same year the foundation was built and the corner-stone laid by the Rev. P. Bede O'Connor, O. S. B., chancellor of the diocese. The church was under roof in 1873. The work remained in that condition until Father Faller, in 1877, had the towers finished, the spires built, and the interior plastered. The church is 114 x 48 feet in dimensions, with forty feet in the clear in height on the inside. The height of the two spires is 134 feet. The building is in the Byzantine arched style. The cost of the church was \$16,672. Other purchases of ground were made, so that the lot has a frontage of 160 feet, with a depth of 140. The brick parsonage on the south, and the brick school-house, 50 x 25 feet, on the north side of the church, were both built in 1878, at a cost of \$4,172. The sisters of St. Francis conduct the school. The Way of the Cross, costing \$340; the three new bells, costing \$567; the tower clock, costing \$700; and a new main altar, costing \$1,164, were all provided in 1878. The entire church property has cost \$26,290. In 1879 the congregation numbered only seventy families. It is hardly necessary to tell the reader that Father Faller had personal means to do the work he accomplished.

The school was opened on September 1, 1878, with ninety-five children. Father Faller departed from Tell City, in 1882, having accomplished much more than is recorded here. He was appointed pastor at St. Michael's, in Madison, to continue the good work. The Rev. James Hilbert next had charge of St. Paul's church, Tell City, and Rev. William F. Seibertz is the present pastor.

TERRE HAUTE, VIGO COUNTY.

St. Joseph was the first parish organized in Terre Haute, and Rev. S. P. Lalumiere was the first resident pastor, as he took charge in 1842, from which time the history of the parish proper begins. Of course, Terre Haute was a mission station for many years previously, divine services being held repeatedly for the Catholics there as early as 1835, and quite regularly from 1837 to 1842, Rev. Father Buteux coming from St. Mary's for that purpose.

The first St. Joseph's church is said to have been built by Father Buteux, perhaps in 1837 or 1838. It was then a mission attended from St. Mary's, Vigo county. Father Lalumiere made an addition to the structure, and Father Chassé enlarged and ornamented it with a new front and steeple.

Rev. Father Lalumiere ministered to the people until his death, which took place on the 9th of June, 1857. He was born at Vincennes in 1804, and at one time was the only priest Bishop Bruté had in his large diocese, which then comprised the whole state of Indiana and a portion of Illinois. His remains are buried in St. Joseph's church and a marble slab in his memory is set up near the Blessed Virgin's altar, bearing a fitting inscription.

The records of the parish show that St. Joseph's was presided over by Jesuit Fathers from the death of Father Lalumiere until the arrival of Rev. P. Bede O'Connor, O. S. B., in 1859. These Jesuits were Rev. Father di Maria, 1857-58, and Rev. Father Lutz, 1859. Rev. O'Connor was next in charge of the parish about seven years, or until 1866, when he was sent to Vincennes. During a part of the time he was assisted by four other fathers of his order, Revs. Fintan, Martin, Chrysostome and Meinrad. A college which they conducted for a few years proving successful, they resigned and left the place after the removal of Father O'Connor.

Rev. P. Bede O'Connor was born in London, in 1826, of Irish parents. He was educated in the famous Benedictine monastery at Einsiedeln, made his vows in 1847, and emigrated to the United States in 1852. He served as secretary to Bishop de St. Palais, as chancellor of the diocese, and in 1870 was appointed vicar-general. He died at Terre Haute, September 25, 1875.

Rev. J. B. Chassé succeeded Father O'Connor and remained until 1872. Very Rev. H. Alerding, later pastor of St. Joseph's church, Indianapolis, and author of the History of the Diocese of Vincennes, was Father Chassé's assistant for two years and nine months.

The Franciscan Fathers (O. M. C.) took charge of St Joseph's in 1872. Of these, Rev. Jno. Kroeger was the first. Rev. L. Moczigemba was the second; came in 1873, and was succeeded by Rev. Jos. Lessen during 1875-6. Rev. F. Neubaur came in 1877;

Rev. D. Marzetti in 1878-9; in 1880, Very Rev. M. C. McEvoy, O. M. C., became pastor. He came as assistant to Father Kroeger in 1872. Rev. Joseph J. Frewin, Father McEvoy's assistant for nine years, came in 1883, and about 1891 became pastor.

St. Joseph's church is a brick structure, 45 x 110 feet, with stained glass windows, a good organ, and beautiful altars and furniture. It fronts on Fifth street, and stands on the center of the parish grounds, which occupy a half-block. South of the church stands the brick school for girls, taught by the Sisters of Providence. There are nine Sisters and 115 girls in attendance. North of the church, on the corner of Ohio street, is a splendid new brick schools for boys. This building, the corner-stone of which was laid by the Rt. Rev. Mgr. Bessonies, cost \$12,500. It has the latest improvements, is of excellent design, and is abreast of the best schools in Terre Haute. The top floor is used for an exhibition hall, while the basement is used, part for meeting rooms for the parish societies, and the remainder for play rooms for the boys during the inclement season. The new school and grounds are valued at \$65,000; the church and grounds are worth \$50,000, and altogether St. Joseph's is, being the mother church in Terre Haute, the most valuable in memories and also in dollars and cents. Including the pastoral residence, the church and school property is worth the large sum of \$125,000.

There are 204 families in the congregation, with about 200 children attending the parish schools. The choir is a good one, the trustees efficient men, and the business of the parish is well in hand.

Very Rev. M. C. McEvoy, O. M. C., one of the popular and efficient pastors of St. Joseph's, was a native of the county of Wexford, Ireland, and a splendid specimen of the clear-skinned, dark-haired Celt. He began his studies for the church in Ireland, and continued them on the island of Malta, in the Mediterranean sea; at Cherso, an island in the Adriatic sea; at Wurzburg, Bavaria; in Germany, in Holland, and at Rome. He came to the United States in 1869, continued his studies at the Franciscan college at Syracuse, N. Y., and on September 29, 1871, at Albany, in that state, he was ordained priest by the Rt. Rev. Bishop Con-



INTERIOR VIEW, ST. BENEDICT'S,
TERRE HAUTE, IND.



INTERIOR VIEW, ST. BENEDICT'S,
TERRE HAUTE, IND.

roy. His first mission was at Trenton, N. J., where he remained about a year. In 1872 he was transferred to Louisville, Ky., and in June of that year he was sent as assistant to Father Kroeger, who was the first Franciscan priest to take charge of St. Joseph's parish. Afterward Father McEvoy continued at his post of duty as assistant until 1880, until he became pastor in charge.

Father McEvoy was deservedly popular with all classes in Terre Haute, and this fact was made manifest when a report that he was to be transferred to Rome called forth a lengthy petition, signed by all classes of people of Terre Haute, requesting the revocation of the order by his superior. He was affable and jolly and exteriorly was anything but a monk; yet, through his affability and approachableness could be seen his deep humility, just as through his limpid mirthfulness could be easily preceived his fervor, devotedness and solid piety. On account of his extensive travels and by study he had acquainted himself with more than six languages, most of which he spoke fluently. He did not aspire to great eloquence in the pulpit, but could lay claim to plain speaking and forcefulness. He handled the material and all the monetary affairs of his parish very capably. He knew well how to raise funds, and was not lacking in ability to judiciously expend them. His people were impressed with these facts, hence his appeals to them were never without generous response.

The assistant priest during Father McEvoy's time was Rev. J. J. Frewin, O. M. C., who succeeded to the pastorate, and whose life sketch will be found in Vol. II, of this work. The present pastor of St. Joseph's parish is Father Francis Lehner, who has been with the church since the 28th of July, 1898.

St. Benedict's Church.—On the 17th of January, 1864, the feast of the Holy Name of Jesus, the German Catholics of Terre Haute, in compliance with the desire and invitation of their pastor, assembled for the purpose of discussing the feasibility of building a church of their own. Up to this time the German-speaking Catholics frequented St. Joseph's church on South Fifth street, which was in charge of the Benedictine Fathers. Thirteen gentlemen heeded the above invitation, with Rev. Father Martin Marty,

O. S. B., at their head. Notwithstanding this small number, they were not discouraged, and it was resolved that each man present should exert himself to bring other German Catholics to the espousal of this noble cause and in the meantime consult with carpenters as to the cost of a small church.

The next meeting was held January 31, 1864, with an increase of four members. At this meeting several plots of ground were proposed, but, not having sufficient information concerning them, nothing definite was arrived at.

On the 7th of February, another meeting was held, the Rev. Fintan Mundwiler, O. S. B., presiding. At this meeting arrangements were made to purchase the present piece of property and erect upon it a church, school and parochial residence, in which later on they succeeded.

St. Boniface's Building society was organized June 5. This society took great interest in so important a matter and God blessed its efforts and zeal, for in a short time, October 2, 1864, on the feast of the Holy Rosary, the corner-stone for St. Benedict's church was laid, and in the following year (1865) the edifice was formally dedicated to the services of God. Also a school and parochial residence were erected shortly after. Thus the German-speaking Catholics of Terre Haute acquired their own church, school and rectory, a reward of the untiring zeal of the Benedictine Fathers and of their own efforts and energy.

The Benedictine Fathers at this time still lived at the rectory of St. Joseph's church, South Fifth street, and continued yet for a short time to administer the affairs of St. Benedict's church, when Rev. Casper Doebbenner was appointed its pastor in December, 1865, and continued in his position until January, 1867.

In April, 1867, the Rev. Edward Faller took charge of the congregation; he, having means of his own, spent considerable on the church and property. His successor was Rev. N. Gaellweiler, who was pastor of the church from March, 1871, to February, 1872.

The next to take charge of St. Benedict's church were the Franciscan Fathers, of the Order of Minor Conventuals, whose motherhouse and novitiate are located in Syracuse, N. Y. The first Franciscan who arrived here was Rev. Pius Kotterer, O. M.

C. Under his direction the congregation remained from March, 1872, to October, 1877. During his administration the church and school were enlarged.

Rev. Father Conrad Elison, O. M. C., was the successor and continued to administer from October, 1877, to January, 1880, when, on account of ill-health, he was obliged to resign his position. For the same reason his successor, Rev. Fidelis M. Voight, O. M. C., resigned in July, 1880. For a longer period Rev. Clemens Luitz, O. M. C., held the position of pastor of the congregation, viz: From July, 1880, to November, 1883. Rev. Maritus Bierl, O. M. C., followed and continued the administration until April, 1885, when Rev. Avelinus Szabo, O. M. C., was appointed and remained in charge until November, 1886. Rev. Bonaventure Zoller, O. M. C., was appointed as next pastor and remained in charge from November, 1886, to January, 1889. It was during his administration that the handsome school-house, corner of Ninth and Walnut streets, was built, at a cost of \$26,000, the corner-stone of which was laid June 12, 1887. The following gentlemen constituted the building committee: Messrs. Herman Hulman, Sr., Franz Prox, John F. Brinkman and Joseph Frisz. Not less than 200 children, under the direction of the Sisters of Providence, receive careful instruction in the English and German languages. The school is considered the finest parochial school in the city, and is another monument to the energy and zeal of the German Catholics of Terre Haute.

The successor of Rev. B. Zoller, O. M. C., was Rev. Leonard Reich, O. M. C., born in Bavaria, April 17, 1847. He made his classical and theological studies principally at the university of Wurzburg, Bavaria, was received into the Order of Minor Conventuals of St. Francis, made his profession August 2, 1873, and on the 31st of the same month and year was ordained to the priesthood. Having faithfully discharged the office of guardian of the convents in Syracuse, N. Y., and Utica, N. Y., and of assistant provincial, he was appointed pastor of St. Benedict's church, in which capacity he remained from January, 1889, to November 20, 1892.

His successor was the Rev. Peter W. Scharoun, O. M. C.,

the present pastor of the church. He received his appointment November 12, 1892. Having settled and closed the accounts and books of SS. Peter and Paul's church, Camden, N. J., and preached a farewell sermon to his congregation, of which he was three years pastor, he made preparations for his journey to Terre Haute, his new field of labor.

The necessity for a more spacious church had been apparent for some years. Notwithstanding that the members of the congregation were willing to subscribe liberally for this purpose, the undertaking, owing to hard times, had to be postponed. When the prospects were apparently more encouraging, a church fair was held for one week, beginning on the evening of November 4, 1895. The net proceeds, \$4,050.93, were very encouraging, and were set aside as a building fund. After mature deliberation, the pastor called a meeting for December 3, 1895, of the following gentlemen: Messrs. Herman Hulman, Sr., Franz Prox, John F. Brinkman, Joseph Frisz, Sr., Ernst Bleemel, John Dommerschauen, Anton Haring and August Fuchs. The meeting was very enthusiastic and all present unanimously concurred in the opinion that a new church was a necessity. It was decided to build after the Romanesque style of architecture. At this meeting a building committee of the above gentlemen was formed with the following permanent officers: H. Hulman, president; J. Frisz, vice-president; J. F. Brinkman, treasurer, and Rev. P. W. Scharoun, secretary.

Some few days after, when the building committee was anxious to begin work earnestly, an unwelcome visitor arrived at the parochial residence in the form of illness. Father Scharoun was stricken seriously and was obliged to put himself under the care of his physician, and, in consequence, all progress was retarded until March 10, 1896, when the pastor's condition was so far improved that he was able to call the committee to his residence for further consultation. At this meeting it was decided that a committee of three, consisting of the pastor, H. Hulman and A. Haring, be appointed to visit and inspect churches in large neighboring cities and gather such information and ideas that would enable them to proceed intelligently in the building of the new church. When the day

(March 16) for departure had arrived the reverend pastor's condition and strength were not sufficiently restored to undertake the journey, hence J. Frisz was appointed as a third member of this committee. These gentlemen went to Quincy, Ill., thence to Chicago, Ill., where they visited many churches and made the personal acquaintance of A. Druiding, architect. Having seen several churches which had been built under his supervision, they made known to him their errand. Having returned home, they reported to the pastor, who called a meeting of the entire committee for March 31, at which it was definitely decided to erect a new church, with two front towers and cupola over the transept, and that A. Druiding be engaged to make plans, drawings and specifications for the same; it was furthermore decided to begin work at once, with removal of the old church. The altars, confessional, pipe-organ and all other church furniture were removed from the old church to the school hall, where divine services were held during the erection of the new church. The work of tearing down the old church was commenced April 27; the corner-stone was discovered in the northwest corner of the foundation the 6th day of May. It contained a brass medal of the Immaculate Conception of B. V. M., a picture of St. Benedict and a nickel cent dated 1862. The document was in a poor state of preservation and had fallen to pieces, so that the writing could not be deciphered. June 10, 1896, all plans, details and specifications for the new church were received. The pastor and building committee examined and criticized them thoroughly and accepted them, subject to some changes. Mr. Hulman, imbued with genuine Catholic spirit and zeal for the new house of worship, went to Chicago to consult with the architect concerning these changes, also, in company with the pastor, visited other cities, such as South Bend, Fort Wayne, etc., to gather other useful information and ideas. June 25 the building committee assembled to open the different bids of contractors. The lowest bid was that of P. M. McCormack, of Columbus, Ind. The general contract was therefore awarded to him. The cut-stone contract was awarded to E. J. Edwards & Ward, of Chicago, Ill. July 21 the work of excavation was commenced, the reverend pastor throwing out the first shovel of ground from the spot over

A HISTORY OF CATHOLICITY

which the high altar was to be erected. After a bed eighteen inches deep of concrete had been deposited in the trenches the reverend pastor, with the assistance of Mr. Hulman, laid the first stone in the northeast corner of the foundation, August 10; work was then continued by the contractor and progressed satisfactorily. On the 23d day of September, 1896, a joint meeting of the officials of all the Catholic societies of the city was held in St. Benedict's school in order to make arrangements for a parade on the day of the corner-stone laying.

On Sunday afternoon, October 4, 1896, it being the feast of the Holy Rosary and that of St. Francis of Assisi, founder of the Franciscan order, the corner-stone of St. Benedict's new church was blessed and laid by the Rt. Rev. Francis Silas Chastard, D. D., bishop of Vincennes.

Previous to the ceremonies there was an immense street parade, headed by a platoon of police and two brass bands. Having marched through some of the principal streets of the city, the line of march was next directed to the Union depot to meet the right reverend bishop and escort him to the new church; at 2:45 P. M. his lordship arrived, and in a few minutes the societies began their return march toward the church in the following order:

Platoon of police in command of Capt. Charles Hyland; grand marshal and aids; Ringgold brass band; St. Francis' society of St. Benedict's church; Hibernian Benevolent society; St. Joseph's Temperance society; Ancient Order of Hibernians of Vigo county, divisions Nos. 1, 2, 3 and 4; Catholic Knights; Oriental brass band; Young Men's institute; St. Patrick's Young Men society; Young Men's Literary union of St. Joseph's church; St. Anthony's Young Men's society of St. Benedict's church, who formed the escort for the right reverend bishop; the right reverend bishop's carriage, drawn by four white horses; carriages with visiting and local priests.

Having arrived at the parochial residence, the bishop was received by the local and visiting clergymen. The bishop and clergy being vested, the procession, at 3:15 P. M., began to move toward the new edifice, where the ceremonies were performed as

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directed in the Pontifical Romanum. The preliminary ceremonies being over, the massive stone was lowered into position, guided on the north side by the benefactor, Herman Hulman, whose generous donations had made it possible to undertake the erection of the new church on so elaborate a scale. The ceremonies being ended, Rt. Rev. Bishop Chatard, with the clergy, mounted the large platform which had been erected and preached an eloquent sermon in English, and Very Rev. Hugolinus Storff, O. S. F., in the German language. In conclusion, the pastor intoned the *Te Deum* (*Groszer Gott wir loben Dich*), in which he was joined by the entire congregation, accompanied by the Ringgold brass band. This ended the ceremonies. The day itself was a most delightful one, and thousands of people had thronged the streets to witness the event.

Work on the new church was again resumed and continued until cold weather necessitated a suspension until the spring of 1897, when work progressed uninterruptedly, so that the contractor was able to deliver over the building and keys of the same to the pastor and trustees on the 12th day of March, 1898.

St. Ann's Parish, Terre Haute, was organized in 1866. Rev. M. Quinlan was its first pastor. It comprises the northern portion of the city, and has about 100 families besides the 110 inmates of St. Ann's Orphan asylum. The parish was created to accommodate the few families residing north of Chestnut street—the pastor saying one mass at the asylum each Sunday morning and one for the small congregation at the church. The situation has changed somewhat since then, as St. Ann's parish is now large enough of itself to keep its pastor busy; nevertheless he is the chaplain of the asylum also.

The present St. Ann's church, a frame structure 35 x 75 feet, was built in 1866. About the same time the greater part of the present pastoral residence was erected. It has since been added to and much improved. A debt of considerable magnitude, of course, was occasioned by these buildings, and Father Quinlan relinquishing the charge, the church was attended by the pastor of St. Joseph and his assistants. This state of affairs continued

until February 1, 1878, when Rev. John McCabe, just ordained, was on that very day placed in charge of St. Ann's congregation as its second pastor. He continued his labors until about July, 1885, when, on the third day of that month and same year, its present pastor, Rev. John Ryves, was commissioned by the Right Rev. Bishop Chatard.

Father Ryves, with the experience of one year and a half at New Castle, where he paid off a debt on the church, and of twenty-three months at Richmond, where he also paid off another parish debt, took hold of St. Ann's with the knowledge that there, too, he had to wrestle with a financial obligation. He applied himself to the work, and has succeeded in paying off \$1,000. Since his taking charge he has remodeled and frescoed the interior of the church, improved and refurnished the parsonage at an outlay of more than \$1,000, and to the parish grounds has added an extra lot for school-house purposes, thereby making the enlarged lot 300 by 136 feet. This new lot fronts on Locust street, and cost \$1,000.

The value of the property is considerably over \$10,000. This value is sure to increase, as the city is fast extending its improvements not only up to and around St. Ann's, but also beyond. Dwellings are being erected and real estate in the vicinity is now in demand, whereas the same property was not heretofore considered either desirable or valuable. With this fact in view, and also the willingness and efficiency of the pastor considered, the future of St. Ann's congregation is certainly bright with promise.

The systematic working of the congregation in the matter of trustees, societies, choir, etc., is about the average, except that the choir is remarkable for the youth of its members, and also their talent and good will. They volunteer their services, a thing which is greatly appreciated, not only by the reverend pastor, but by the entire congregation as well.

The hours for the Sunday masses are 8 and 10 o'clock in the morning, with catechism at 2 in the afternoon, followed by vespers and benediction.

The parish school has about 100 boys and girls in attendance, with three Sisters of Providence as tutors.

Rev. John Ryves, of whom a biographical notice is given on

page 872, Vol. II, is a debt payer but not much of a debt creator. He believes in paying as you go, or, at least, in coming as near to so doing as possible.

The youthful pastor here mentioned is noted for quite a number of traits and capacities besides his financial ability. With Tennyson's Merlin, he might say: "Use gave me fame at first, and fame, again increasing, gave me use." He is an apostle of temperance, is among the ablest advocates of the cause, and is doing great good among his own people as well as occasionally in many other parts of the diocese. As a pulpit orator and popular speaker he has few equals for his years. His address is most pleasing, his manner modest, while his personal appearance is up to the standard. He is notably unassuming, and seems to be unaware of his powers, or else to have attained to a degree of modesty far beyond that of the average young clergyman.

St. Patrick's congregation was set apart or organized in 1881, as much with a view to accommodate the people of the southeast section of Terre Haute as to establish a Catholic school there. Rev. Thomas X. Logan was placed in charge, and began at once the erection of St. Patrick's church, a Gothic structure of large dimensions, which is among the finest church-edifices in the city. The parish grounds are at the southeast corner of Thirteenth and Poplar streets. The church is on the corner, and to the east is the parish school-building erected and conducted by the Sisters of Providence. This is a spacious brick structure, and is attended by 200 children. In the rear of the church, and fronting on Thirteenth street, is the home of the pastor.

St. Patrick's church was built when prices were high and inflation was upon the land. It cost \$22,000, and perhaps is a good value for the money, especially if we include the elegant furnishings, the fine altars and other improvements. There are 260 zealous families in the parish. The church societies at St. Patrick's are numerous and prosperous and the choir is especially praiseworthy. To assist at vespers at St. Patrick's is to be delighted with the service. The pastor, in unison with the altar boys, chants the psalms in alternate verse with the choir and entire

congregation. The musical ear can detect some very good voices, notably among the sopranos and altos, while the compact and sweet baritone of the pastor is clearly distinguishable. The congregation is in very good condition, and, while composed of no wealthy members, it is nevertheless harmonious and united in its efforts to do its whole duty. There are comparatively few drones among the busy bees of St. Patrick's, and among the most active and best disposed are the following gentlemen, who act as trustees: Dan Lynch, Dennis Barret, Michael Burke and John James.

Rev. Father Logan founded the parish, and Rev. D. J. McMullen, now of Richmond, Ind., succeeded him and was the immediate predecessor of the present very reverend pastor. He remained in charge of St. Patrick's from July 20, 1883, until July 1, 1885. Very Rev. Victor A. Schnell, the present beloved pastor of St. Patrick's church, is a genial and scholarly gentleman. He is certainly a cosmopolitan of the most approved type; being a Frenchman by birth, and an American by adoption, a German in language, an Irishman by association, a Catholic by the grace of God, and a priest without doubt by divine vocation. On page 918, Vol. II, will be found a brief sketch of his life and labors.

Father Schnell has zealously devoted himself to the spiritual and educational interests of his people without at all neglecting their material interests. Since his advent at St. Patrick's he has not only paid off considerable of the crushing debt which he found on the church, but has even made some improvements beside, one of which, the frescoing of the church, is certainly a very commendable work. He is devoting himself to the parish schools and, being a musician, his choir is not neglected, for he takes considerable pride in its success.

He is an able and practical preacher, the possessor of a good voice and all the effective requisites of the pulpit. He is a man of excellent judgment, his zeal is tempered with prudence, and his being a member of the bishop's council is a fitting recognition of his work. Few men have borne up under the trials of twenty years of severe missionary life as resolutely and cheerfully as has plain Father Schnell, the soldier, priest and cosmopolitan.

IN THE STATE OF INDIANA.

TIPTON, TIPTON COUNTY.

St. John the Baptist Church.—Prior to 1856 there were but five Catholic families in Tipton county and no priest visited the community, the worshipers attending mass at Kokomo. The first mass celebrated in Tipton county was at the home of Daniel Morgan, who resided two miles east of Tipton, and Father Maloney was the priest present. He ministered to the wants of the people but a short time, when he was succeeded by Rev. Father Force; next came Rev. Father Bernard Kroeger, now of St. Bridget's church, Logansport, during whose charge the first church property was obtained, one lot being donated by Cornelius Barlow, and one lot being purchased. The present church occupies this first acquisition. Father Kroeger was succeeded by Father Mougin, and he in turn by Rev. L. Lamour, who had charge in 1865. In 1867 came Rev. M. Haly, and in 1869 Rev. F. Borg. He was succeeded by Rev. J. O'Brien, who, in 1871, was followed by Rev. P. M. Frawley. In 1872 Rev. J. Grogan officiated and he was succeeded, in 1873, by Father Lordemann. In 1874 or 1875 the first church was built; there were up to this time only about fifteen families in the parish, and the treasury contained only \$3. However, a comfortable frame church-edifice was erected. Father Lordemann held divine service once each month, as the greater portion of his time was consumed at Kokomo, the main parish. It was during this time that the right reverend bishop sent an assistant to relieve Father Lordemann of the Tipton charge, and also to attend the extra charges at Boxley and Buscher's, which are now attended from Elwood. In 1876, Rev. F. G. Lentz arrived as the first resident priest. It now became necessary to have a residence for the pastor, and the members set to work with a will, raised a subscription, lent willing hands, and soon a comfortable home was completed. A pastor being a permanent fixture, new members located in the county and the church soon assumed a more healthy and flourishing condition, and the congregation so increased that an addition to the church-building was erected, so as to increase the seating capacity. It now became

necessary to provide a school for the children, and in August, 1885, the corner-stone of a handsome two-story brick was laid, but before the building was completed the church (December 14, 1885) was destroyed by fire, and one of the halls of the school-building was devoted to church purposes. This room was used until the completion of the present church, the corner-stone being laid June 16, 1889. Father Lentz was succeeded, June 5, 1890, by Rev. A. J. Kroeger, the present pastor, who is beloved by all who know him.

The present church-edifice was dedicated August 30, 1891, and visitors were present from LaFayette, Fort Wayne, Logansport, Kokomo, Muncie, New Castle, Indianapolis, Connersville, Frankfort and other places, various societies from said towns coming in a body. In the absence of Bishop Dwenger the services were conducted by Rev. J. H. Brammer, vicar-general of the Fort Wayne diocese. He was assisted by Fathers J. H. Guendling, of LaFayette, B. Biegel, of Elwood, and Lordemann, of Kokomo, the sermon being delivered by Father Brammer. The choir of Mother Gertrude, of the Sisters, rendered Haydn's Imperial (No. 1) mass. The church-building is of Gothic architecture, with eighty feet frontage and 130 feet in depth. It is provided with all modern church conveniences, including gallery, cloak and ante-rooms, etc., and the frescoing is equaled by that of but few churches in the state. The windows are rare works of art, two of them costing \$800. In one of the windows is a representation of the Madonna, with the words "Ave Maria, Gratia Plena." The other represents a vision of the Redeemer. In every part of the building the artist, F. B. Kendrick, of Fort Wayne, has displayed his skill. The present church-edifice is an imposing structure and would do credit to a much larger congregation. It has a seating capacity of 800, and is valued at \$35,000. In 1897 a new two-story brick residence for the pastor, Rev. A. J. Kroeger, was erected, costing about \$4,000, but as the members of the Tipton parish are always ready to assist in labor, the cash outlay on any building erected by them is much less than the value of the property when completed.

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TROY, PERRY COUNTY.

St. Pius' Church, at Troy, was erected in 1849, is of brick, and is 48 x 33 feet in dimensions. It has been attended as follows: Revs. J. Contin, from 1849 to 1851; Henry Peters, January 10, 1851, to August 3, 1853; P. Bede O'Connor, O. S. B., until September 4, 1854, from Ferdinand; Michael Marendt until September 25, 1859; Joseph Kaufmann until February 2, 1863; Ferdinand Hundt until February 6, 1864, from Tell City; Martin Marty, O. S. B., until October 1, 1865, from St. Meinrad; Wolfgang Schlumpf, O. S. B., until December 10, 1865; Fred. Friedinger until June 10, 1866; P. Fintan and P. Benno, O. S. B., until December 23, 1866; Andrew Michael until August 4, 1867; B. H. Kintrup until November 14, 1869; P. Benno Gerber, O. S. B., until August 1, 1871; F. Mueller until October 20, 1873, resident; Henry Hug, O. S. B., until May 4, 1875; P. Placidus Zarn, O. S. B., until May, 4, 1876; P. Conrad Ackermann, O. S. B.

Missions were held by Rev. F. X. Weninger, S. J., in 1859, and by Rev. Alphonse Leute, O. S. B., in 1875. In 1879 the congregation numbered seventy-two families. The estimated value of the church property is \$2,800. The parsonage was bought in 1859, and the corner-stone of a new brick church was laid in September, 1881. The present pastor is the Rev. William Wack.

TURKEY CREEK, LAKE COUNTY.

SS. Peter and Paul's Church, of Turkey Creek, was attended as a station as early as 1847 by Rev. A. Carius, and from 1850 by the Holy Cross Fathers—Cointet, Voors and Schilling—from Notre Dame, St. Joseph county, who regularly paid their visits until 1857, when Father Tusch became the first secular pastor. He was followed for a short time by Father Mayer, and then came Rev. Philip Wegmeyer, in 1858, as the first resident priest, who remained until the fall of 1859, after which came Father Giedel, who officiated until February, 1862, when Rev. M. P. Wehrle was placed in charge. Prior to this date the congregation worshiped in a log building, one and one-half miles northeast of the present

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church-edifice, which was erected by Father Wehrle in 1863. The site of the old church is still utilized as a cemetery. Father Wehrle remained in charge of the congregation until the summer of 1867, when he was succeeded by Father Schmitz, resident pastor of Dyer, Ind., who was succeeded by Rev. Philip Wegmeyer, who resided in Turkey Creek, and who again officiated from the fall of 1868 until July, 1871; Rev. H. Meissner was the pastor from that time until the summer of 1873; Rev. F. J. Frund, until the spring of 1874; Rev. Baumgardner, from April, 1874, until December, 1880; Rev. H. M. Roth, until the spring of 1883, and thereafter the congregation was attended from Crown Point by the Rev. Maurice Kaeder, O. S. B., until the close of 1884, when Rev. Joseph Flach was appointed resident priest and remained from early in 1885 until July 29, 1888, when the Rev. Charles V. Stetter, the present pastor, was placed in charge. To Turkey Creek there belong at present about forty German families.

UNION CITY, RANDOLPH COUNTY.

The Catholic church at Union City was begun in 1854; Rev. Sheon, of Sidney, was pastor one year. Rev. Hemsteger, from Piqua, came in 1855; Rev. Clane came next and established a chapel on the farm of Mr. Weis, two miles from town; Rev. Hemsteger came again, and stayed four years; Rev. Shelhammer, from Greenville, then came, remaining until 1862; Rev. McMahon was next, until 1865. During his pastorate a church was built on Plum street north of Oak street, frame, and about 1870 a large bell was added. Rev. Lamour was pastor from 1867 to 1870; Rev. Von Schwedler, 1870 to 1871; Rev. Noll, 1871 to 1875. Rev. Jeremiah Quinlan succeeded, who was pastor until 1890, when he was succeeded by Rev. F. A. King. The congregation is thriving and prosperous, with a property of four lots, a church, a parsonage, nunnery and a school-house; as also a cemetery, out of town, two miles north of the Salem pike. St. Mary's school is taught by Sisters of the Holy Cross and is attended by 100 pupils. A flourishing day school has been maintained for many years by the Catholics, which has been, for a considerable time, free to all

comers, through the munificence of Peter Kuntz, lumber dealer in Union City, and a member of the Catholic congregation.

The congregation, in 1890, was worshipping in a substantial, but unpretentious and wholly inadequate edifice, and Father King's first thought was to provide a fairer and properly commodious house of worship for his people. There was only about \$1,200 in the church treasury, but this apparant lack of material funds did not deter the earnest pastor, and it was not long until his efforts toward the enlargement of his parish were rewarded by the assurance of a fund sufficient to guarantee the completion of the work he had in mind. In 1891 the corner-stone of the new church was laid with imposing ceremonies, the Rt. Rev. Joseph Brammer officiating. On February 12, 1895—proud day for St. Mary's parish—the new church, splendid and complete, was dedicated to the service of God, the dedicatory services being presided over by Bishop Chatard. This new church cost nearly \$25,000, and so well have its finances been managed that the congregation is practically out of debt. The church is well-finished and stands a substantial local monument to the zeal of good Father King and the earnestness of his parishioners. The present congregation numbers 126 families.

With its passing as a place of worship the old church did not lose its usefulness, however, as it is now constantly occupied as a place of meeting of the several auxiliary societies of St. Mary's. In this old structure are held the meetings of the Catholic Benevolent society, of the Catholic Benevolent legion and of the Catholic Knights of St. John.

St. Mary's cemetery is a beautiful spot of consecrated ground, containing five acres, and the pride of the parish is manifested in keeping it in faultless order.

In addition to his duties as pastor of St. Mary's, Father King is also charged with the spiritual direction of the adjacent mission at Winchester. This is an interesting and growing mission, at present containing about a dozen families and full of promise of large future development. The church-building is a frame, was built in 1882 by Rev. J. H. Quinlan and cost \$600.

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VALPARAISO, PORTER COUNTY.

St. Paul's Church, at Valparaiso, was organized in 1861 by the late Rev. Father O'Reilly, though previous to that the congregation, which was somewhat small and scattered about the vicinity, was looked after by Revs. George Hamilton, John Force and A. Batti. Father O'Reilly at first held services in a hall over one of the business houses, and several years later erected a commodious structure, within a stone-throw, where now stands one of the handsomest and finest edifices in the state, erected, in 1880, at a cost of \$60,000. Later he built St. Paul's school, a three-story brick building, and a pastoral residence. He died in 1888, and Rev. John Dempsey, now at Crawfordsville, took charge, and he was succeeded, in June, 1898, by Rev. John H. Bathe, of Wabash, who was transferred, in July, to Fort Wayne. Very Rev. L. A. Moench, for many years stationed at Plymouth, is now rector.

The congregation numbers about 2,000, and is composed of Irish, Germans, Americans, French and English. The congregation owns its own cemetery, which was purchased in 1872 and consecrated by the late Bishop Joseph Dwenger, D. D., of Fort Wayne. It is the best laid out and handsomest in the county. Though over \$100,000 have been spent during the past twenty years in the way of buildings, etc., the congregation is at present nearly free from debt.

The parochial school connected with the academy is in charge of five Sisters of Providence, and is attended by forty-five boys and eighty-five girls.

VANDERBURG COUNTY.

St. Joseph's Church.—The first Catholic church in St. Joseph's parish was a log structure, and was erected in the summer of 1841. The building was two stories high, the front half of the lower floor being utilized for school purposes, and the rear half, divided into two small rooms, served as the pastoral residence, while the upper floor was devoted to divine service. Prior to the erection of this building, mass had been read, as far back as 1836, by the Redemptorist, Father Czackart, at the house of Widow Weis, the Father

coming all the way from St. Marie, Jasper county, Ill., where he had his home with John Piquet. Rev. Roman Weinzoepfel succeeded Father Czackart and attended until May, 1842, after which date Rev. Anthony Deydier visited the mission several times. In October, 1842, Rev. Conrad Schneiderjans, of Oldenburg, Franklin county, was placed in charge of the missions near Evansville, established himself at St. Wendel, and from that place visited St. Joseph's until the fall of 1845. Rev. C. Oppermann and Rev. Martin Stahl, assistants of Father Deydier at Evansville, occasionally visited the mission until April, 1846, when Rev. Roman Weinzoepfel returned, his station being then at St. Wendel.

September 15, 1849, Bishop de St. Palais came to St. Joseph's parish to administer the sacrament of confirmation. This visit was a blessed one, as it resulted in the purchase of ground, at a cost of \$95, for the site of a new church-edifice. Thirty families subscribed \$1,700, in money, toward the construction of the proposed building, while others pledged themselves to furnish labor or material. May 28, 1850, the corner-stone of the new edifice was laid by Bishop de St. Palais, assisted by Fathers Deydier, Kutassy and Weinzoepfel. The foundations were 40 x 86 feet, the walls of brick, and of Roman architecture. The total cost of the building was about \$2,200, not including the cost of the bell (\$150), nor the labor and material donated, and of this sum Bishop de St. Palais liberally contributed \$200 from his private means. April 13, 1851, divine services were held in the new church, but it was not until April 27, that the building was formally dedicated. From May 9 until May 17, 1852, a very successful mission was held by Rev. F. X. Wenninger, S. J., the neighboring congregations taking part, and holy communion was administered to about 900 souls.

Toward the end of the 'fifties St. Joseph's received its first resident pastor in the person of Rev. F. W. Pepersack, who erected a substantial brick parsonage at a cost of only \$1,000. In June, 1861, he was succeeded by Rev. John B. Merl, who remained until May, 1874. On November 1, 1874, the Rev. J. F. Sondermann was placed in charge, remaining until May, 1875, when he was succeeded by Rev. Jos. Schuck. In 1879 Father Schuck built the present imposing school-house at a cost of \$5,000. In 1885 he

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was sent to a more important charge and Father Pepersack returned to St. Joseph's. In the summer of 1886 the church with all its contents was destroyed by fire. It was a hard blow for the congregation and its venerable pastor, who, finding himself, owing to the infirmities of age, unequal to the task of rebuilding, resigned in the fall of 1887, when the Rev. A. A. Schenk was asked to assume the work. Father Schenk pushed the undertaking with characteristic vim, and, being cheerfully seconded by his parishioners, erected, in 1888, the present beautiful edifice, which, with its appurtenances, cost about \$15,000. In November, 1897, Father Schenk was transferred to Brookville, and the Rev. Frank A. Roell given temporary charge of St. Joseph's, remaining until May, 1898, when Rev. Henry Fein succeeded him. A commodious parsonage of modern architecture, costing \$3,000, will be erected in 1899.

The congregation of St. Joseph's at present numbers 100 families, mostly prosperous farmers. The parochial school, taught by three Sisters of St. Francis, is attended by eighty pupils. The parish is also spiritually in a most healthy condition.

VIGO COUNTY.

St. Mary's of the Woods.—The grounds for the first church and cemetery in St. Mary's parish were donated in 1837 by the late Joseph Thralls, the patriarch of his family and the pioneer of Catholicity in these parts. In his house the first pastor and other missionary priests found a home. The first church, a small frame structure, was built in 1837. It was accidentally burnt down in 1842 or 1843. The next church was erected in 1844. It was a small brick building which, old residents say, had very much the appearance of a prison or jail, from the fact that there were no windows in it, except one or two situated on or near the roof. This unique little structure was blessed on November 7, 1844. The following item is copied from the record: "1844. November 7th, Feast. Rt. Rev. G. de la Hailandiere, Bp. Vin., blessed the church at St. Mary's of the Woods, dedicated to God under the invocation of the Mother of God, by the name of St. Mary's of the Woods; attended the ceremony: M. M. E. Shaw, L. Lalumiere, V. Bellier, S. Buteux and M. Mullen. J. Corbe, pastor."

This prison-like building was pulled down and replaced by the present church in 1866. Priests visited these parts at an early day. The first that can be given as correct is that of the Rev. Stanislaus Buteux, who became the first resident priest in 1837. His first baptism is dated January 12, 1837, his first marriage December 19, 1837. He was noted for his kindness of heart, cheerful, frank manners, and ardent zeal in the conversion of souls. He was beloved by both Catholics and Protestants. The old residents love to talk of the old times when Father Buteux was wont to visit them in their humble log cabins, and warm his feet by their blazing fire-places. Father Buteux made several converts at an early date, some of whom did not prove faithful. He remained at St. Mary's until 1842, when he went to Boston, Mass., where he died in June, 1875, beloved by clergy and people. Father Buteux was succeeded by the Rev. Anthony Parret, who remained until 1844, when he joined the Jesuits, and died, many years ago in the south, of yellow fever.

Rev. John Corbe was appointed the pastor in 1844. He had charge until 1865, when he resigned the pastorship of St. Mary's congregation, but remained chaplain at the mother-house of the Sisters of Providence until the day of his death, June 3, 1872. Father Corbe was a native of the diocese of Rennes, France, where he made his studies and was ordained priest. He was quite young when he followed Bishop Bruté to the diocese of Vincennes, in 1836. His first mission was Francisville, ten miles below Vincennes. In 1840 he took charge of the seminary at Vincennes, and soon after also of the congregation, until his removal to St. Mary's of the Woods in 1844. Bishop de St. Palais made him his vicar-general, and, during the absence of the bishop in Europe, he was administrator of the diocese.

The Benedictine Fathers at Terre Haute now took charge of St. Mary's church. The Rev. Martin Marty, O. S. B., and the Rev. Fintan Mundwiler, O. S. B., paid a few visits, when, in 1866, the Rev. Meinrad McCarthy, O. S. B., began to reside here. He had his home with the excellent Mr. Thralls until, in 1868, he built a two-story frame parsonage, with kitchen. Under his administration the present brick church, 75 x 32 feet, was built.

He also had charge of many missions, in all of which he built small churches, not less than six in number. He is known as "the" church-builder. He remained pastor of St. Mary's until the spring of 1871.

The Rev. Eugene F. McBarron came on July 7, 1871. He revived the Catholic schools, which had been discontinued a few years before his advent. The Sisters of Providence had taught the parish school from the time of their arrival from France in 1840. In September, 1872, Father McBarron re-opened the school, with an attendance of forty children. The congregation at that time numbered seventy families. In 1873 he built an addition of four rooms to his parsonage. The old cemetery was situated near the St. Mary's institute; the new cemetery, bought of Mr. Frank Thralls in 1866, is adjoining the present church. Having labored zealously for the happiest results in his congregation, Bishop Chastard, to the great credit of the St. Mary's people, appointed him pastor of the church of the Assumption at Evansville, where he arrived November 7, 1879. Rev. Augustine Riehle is at present the pastor of St. Mary's.

VINCENNES KNOX COUNTY.

Church of St. Francis Xavier.—Vincennes is the oldest city in Indiana, and the church of St. Francis Xavier of that city, formerly the cathedral of the old diocese of Vincennes, was the first church erected in the state. In consequence, it has special claims upon the respect and veneration of the Catholic people.

On the arrival of the French expedition under de Vincennes, in 1702, mass was celebrated by the accompanying Jesuit priest in the open air under a tree on the great sand hill which then overlooked the Wabash river at that point. After mass, and before either the priest, the Indians or the soldiers had refreshed themselves, the site of the future St. Francis Xavier church was selected; afterwards that of the fort was determined, which for many years after bore the name of the church—Fort St. Francis Xavier.

This first church at Vincennes was built of logs placed on end, while the interstices were plastered or filled with adobe. Several

Indians, converted by the missionaries of previous years, aided in the work of its construction. It stood until about the year 1785, for it was not until that year, memorable by the arrival of Father Gibault, that the new or second log church, larger than the first and better appointed, was ready for occupancy. This second structure was 40 x 90 feet and served its purpose until 1830, when it was torn down, the present brick church having been then ready for use. Its ground plan was 60 x 115 feet, and its vaulted ceiling fully seventy-five feet high. The church was later lengthened by Bishop Hailandiere.

This edifice was projected by that most energetic and devoted priest, Father Champomier, in 1825, and the corner-stone was laid by him March 30, 1826. Interiorly it remained unfinished not only until the arrival of Bishop Bruté, in 1834, but even during his life. The good bishop took greater interest in educational matters than in church adornment, for he expended funds collected in France not to beautify his cathedral church but to establish free parochial schools and a seminary for the education of priests. However, before his death, in 1839, he had collected considerable material looking to the improvement of the cathedral church of St. Francis Xavier.

Bishop de la Hailandiere, who succeeded Bishop Bruté, attended to this much needed work. He not only enlarged the building and finished the interior, but also erected on it a tower and spire and placed in the former a large clock, which for fifty years told time for the public. The subsequent pastors, notably Fathers O'Connor and Peythieu, additionally adorned the interior of the church with costly oil paintings of the stations of the cross and with a life-size sculpture of the dead Christ upon the cross. These to-day are the most attractive features of that venerable edifice.

The church library, which Bishop Bruté began to collect, is now a most creditable feature, while the parish schools, which date back to the days of that saintly bishop, are, as he would have them, in charge of the Sisters of Providence. About 300 children attend them.

The location of the church, schools and rectory is central,

and these structures are among the finest improvements in Vincennes.

The old cemetery which adjoined the first and the second log churches has entirely disappeared. The new cemetery is beyond the city limits.

In the chapel, which occupies the basement of the present church, repose the mortal remains of Bishops Bruté, Bazin, Hallandiere and St. Palais.

Thirty or more missionary priests made transient visits to Vincennes and exercised their priestly functions in St. Francis Xavier's church previous to the establishment of the old Vincennes diocese and the advent of Bishop Bruté, in 1834. Since then a much larger number have ministered there, the history and labors of whom would be too much of a task to attempt here. The present clergymen in charge (1898) are Rev. Louis Gueguen, rector, and Rev. John Gorman, assistant.

Following is a complete list of all the pastors who have officiated at St. Francis Xavier's cathedral from the beginning until the present time:

The unknown Jesuit Father, who founded the church, from 1702 to 1708; John Mermet, from 1708; Antonius Senat, who was burned at the stake by the Indians at the same time with de Vincennes on Palm Sunday, 1736; Mercurin Conic in 1748; Sebastin Louis Meurin in 1749; P. du Jannay; Louis Vivier, from 1753 to 1756; Julian Duvernai, from 1756 to 1763. He was kidnaped by an armed force sent by the legislative council of Louisiana with instructions to arrest all Jesuit priests in the northwest. This armed force in the night, in October, 1763, seized Father Duvernai and his property and carried them off to St. Louis and thence to New Orleans. The priests arrested were sent to France on the steamship *Minerve*. All the pastors of the church to this date were French Jesuits.

Pierre Gibault, the patriot priest of the northwest, was pastor at different times from February 10, 1770, to 1792. In February, 1777, he administered the oath of allegiance to the French settlers here, binding them to support and succor the American colonies, then struggling for independence. For this he was arrested by the

British authorities and sent out of the country. Benedict Joseph Flaget, afterward Bishop of Bardstown, in Kentucky, was the next pastor. This church was his first ministerial work in this country. Father Lavadoux was sent here by Bishop Carroll in 1795; John B. Rivet, also sent by Bishop Carroll, remained from June 12, 1796, to January 31, 1804, the date of his death. He was the first priest that died in Vincennes. Donatian Olivier came in 1805; Charles Nernickz, in 1806; Urban Guillet, in 1808; Etienne Theodore Badin, in 1810; Guy J. Chabrat, afterward coadjuter bishop of Bishop Flaget; Father Rosati, afterward bishop of St. Louis; Father Aequeroni, a Lazarist; Anthony Blanc, afterward archbishop of New Orleans; Father Jeanjean; Anthony Ferrari, in 1819; Father Richards, who was afterward elected a member of congress from Michigan; John B. Champomier, the builder of the present church edifice, from 1823 to 1826; Father Durbin, in 1826; Father Abel, in 1829; Father Fanche; Father John Timon, in 1830, who was afterward first bishop of Buffalo; Father Reynolds, afterward bishop of Charleston; S. P. Lalumiere; Father Petit; Xavier Dahman; Linnis O. Coome; Stanislaus Buteux; Maurice Berrel; Anthony Paut; Julian Benoit; Augustus M. Martin; Benjamin Petit; Anthony Deydier; Julian Delaune; John Claude Francois, who celebrated mass for the first time in Indianapolis, in 1840, and went as a missionary to the Catholics around Logansport; Michael E. Shawe, one of the most eloquent pulpit orators of the time; John A. Vabret; Conrad Schneiderjans; Francis Masquelet; Joseph Kundeck; John J. Corbe; John B. Chassé; Roman Weinzoepfel; Maurice de St. Palais, who subsequently became bishop of the diocese; Hypolite Dupontavice; Francis Fisher; Ernest Audran, who was ordained in St. Francis Xavier, April 26, 1846, became its pastor, and so continued until 1868, when he was transferred to St. Augustin's church at Jeffersonville, where he has remained to the present; John Gueguen; Bede O'Conner; John Contin; H. Peythieu, from 1879 to his death, January 9, 1892; and Louis Gueguen, from November, 1890, to the present time.

This historic church will ever remain a land-mark not only in the political history of Indiana, but also in the history of Catholicity in the west. The mental eye will ever turn to it as the

mother church of the Wabash valley and of Indiana, whence emanated faith and light and at whose altar ministered men as true to church and country as those of any other state in our American Union.

St. John the Baptist Church.—In 1839 the German emigrants to this country began to locate in Vincennes. The most of them were Catholics, and first attended divine services in St. Francis Xavier's cathedral, as members of that congregation. In a few years they became so numerous that they were formed into a separate congregation, and occupied the cathedral at 8 o'clock on Sundays and holy days, but had no German priest. In 1846 Rev. Charles Oppermann came and ministered for them. In 1847 Rev. Conrad Schneiderjans was their pastor. They resided at the cathedral pastoral residence, and the congregation worshiped at the cathedral. In 1848 Rev. Nicholas Stauber became the pastor of the German congregation, and also resided at the cathedral pastoral residence. But a beautiful square was purchased, upon which he erected a portion of the present St. John's church, which is a brick building, 80 x 40 feet. He was succeeded by Rev. Leonard Brandt, who remained until 1856; Rev. William Engeln then came and remained until 1863. He was succeeded by Rev. Ægidius J. Merz, who took charge in September of the same year. The German congregation of St. John's was then very large and increasing, and the church was soon found to be too small to accommodate it. In the fall of 1866 Father Merz began enlarging the church by making an addition, so as to make the building in the form of a cross. This addition more than doubled the seating capacity of the church and made it 154 feet long, and the transept eighty feet longer. And again, in 1891, an addition to the church was made in front and two lofty towers erected, making St. John's church one of the largest and finest in the state. The church square upon which the church is erected is one of the finest, if not the finest, church property in the state of Indiana.

Father Merz died in March, 1896, and was succeeded by Rev. Meinrad Fleischmann, the present pastor. The congregation numbers about 500 families and the large church-building is filled sev-

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eral times on Sundays and holy days. In addition to the church-building a very large and substantial brick building for the parochial school is erected, and this is attended by at least 200 pupils. There is also erected on the church square a very fine brick pastoral residence. The church square rises some ten feet above the level of the sidewalk, and is surrounded on three sides by massive stone walls. Taken all in all, St. John's German church of Vincennes is one of the largest, richest and most flourishing congregations in the state of Indiana.

WABASH, WABASH COUNTY.

St. Bernard's Parish, of Wabash, was first attended as a mission by Rev. John Ryan and others from LaGro, Ind., until the fall of 1870, and then by Rev. F. C. Wiechmann, assistant at Peru, until 1871, when he became the first resident priest and remained until 1879, when he was succeeded by Rev. M. M. Hallinan, D. D., who officiated until December, 1881, when Rev. John H. Bathe became the pastor and remained until May 16, 1898, when he was followed by the Very Rev. P. J. Crosson, the present incumbent.

St. Bernard's church-building was begun under the administration of Father Ryan, was completed by Rev. B. Kroeger, and was dedicated by Bishop Luers. The building is of brick, is 33x60 feet, and has a seating capacity for 200 persons. The present attendance includes 120 families, mostly English-speaking, and the auditorium is consequently well filled during divine services. During Father Wiechmann's pastorate an effort was made to establish a school, but was not successful, and since then no vigorous endeavor has been made in that direction. The present value of the church property is estimated at \$7,000, and the congregation is mostly composed of people who came here when the Wabash & Erie canal, and also the Wabash railroad, were in course of construction, or their descendants.

WANATAH, LAPORTE COUNTY.

The Church of the Most Precious Blood, at Wanatah, was organized in 1887 by Rev. Dominic Schunk, there being then in the parish about forty-five families, of German and Irish nationality.

Father Schunk officiated until 1897, and during his stay erected a frame church-edifice, 80 x 35 feet, with a seating capacity for about 300 souls, at a cost of \$5,000.

Rev. Dominic Schunk also built a commodious school, to which is connected a residence for Sisters and spacious room for boarders (boys and girls). The expenses incurred on the school and Sisters' residence amount to about \$2,500. Persons wishing to place their children in said institution should communicate with the Sister Superior of the Precious Blood, Wanatah, Ind. The school was built in 1888, and in the same year Rev. Father Dominic Schunk built the parsonage at a cost of about \$1,200. Rev. Dominic Schunk deserves credit for his untiring zeal, as do also the good people on account of their liberal contributions. Father Schunk, at the time of building in Wanatah, had charge of ten or eleven missions. This may give some idea of his indomitable courage.

After February 7, 1897, Rev. Edward Jacob officiated at Wanatah until September, when he was succeeded by Rev. Raymond Vernimont, C. PP. S., who also has charge of the mission of the Holy Cross, at Hamlet, in Starke county; the mission of St. Martin, at LaCrosse, in Laporte county, and the mission of St. Patrick, at Walkerton, St. Joseph county.

The church property comprises forty acres of land, which land was donated by a Mr. Tucker for the use of the church society and its orphans as well as for school purposes. The school is under charge of three Sisters of the Precious Blood, who give excellent instruction to twenty-four pupils. There are some debts yet resting on this place; still, with the present good will of the people, hope can be entertained of soon wiping the debt out, although Father Edward, for his short stay at Wanatah, did remarkably well in putting accounts on a good financial basis. Father Vernimont, the present pastor, has also been very active in this particular, as well as in the performance of his spiritual duties.

WARRICK COUNTY.

St. John's Church.—The initiatory steps toward the erection of this church were taken in 1868 by a few German settlers in the western part of the county, who, previous to that time, attended

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services at St. Patrick's church in Vanderburg county. The corner-stone was laid by Rev. Charles Exel, of St. Wendel, November 9, 1868, who also, on the completion of the building, dedicated it during the early part of 1869. From that time the congregation was attended successively by the above Rev. Exel, Rev. Ferd Viefhaus and Rev. F. X. Girolt, from Evansville, until 1875, when it received its first resident pastor in the person of Rev. Alex Koesters. The most important event of the latter's administration was the organization of a school and of the building of a parsonage. Upon his appointment to another charge, during the latter portion of 1877, St. John's was administered to by Rev. John McCabe from February 17 to October 13, 1878, when the rector, Rev. Clement J. Conrad, took charge of the parish. He remained from October 13, 1878, to November 5, 1887; was succeeded by Rev. Theodore Mesher, from April 15, 1888, to July, 1888; then Rev. Charles Stricker came and remained from August 5, 1888, to June 15, 1890. During his residence in this parish he introduced the Benedictine Sisters and erected the first school-house in 1889, and also attended to outside mission work. Following Father Stricker came Rev. Edmond J. Schmitt, who remained from August 3, 1890, until February 1, 1896. During his pastorate he erected the beautiful and imposing brick and stone church, which is a high model in architecture. It commands a splendid view of the surrounding country and it is a credit to the taste of the pastor and is the pride of the parishioners. The corner-stone was laid by Rev. Father Dickmann, of Evansville, December 19, 1894, and was dedicated, by Bishop Chatard, May 25, 1895. The number of families is about sixty-five. There are two Benedictine Sisters in charge of the school, which is under the direct guidance and care of the resident priest. The enrolment of pupils is about thirty-three. On account of failing health Father Schmitt was obliged to relinquish his work in the parish, and Rev. G. H. Moss assumed charge on Ash Monday, February 19, 1896, and is the present pastor.

WASHINGTON, DAVIESS COUNTY.

St. Simon's Church, Washington, is noted as one of the oldest, strongest and wealthiest Catholic organizations in the state. This

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influential society had its inception near the beginning of the century, when, in the year 1819, a few Catholic families, who had settled in the vicinity, were visited by Bishop Flaget and united in a body for divine worship. The parish was sparse and scattered, and religious services intermittent and irregular. Ten years later, in 1829, the spiritual impulses of the scattered members of the Catholic society were accentuated and given a new vigor by the visit of Father John Abell, from the diocese of Bardstown, Ky., now Louisville, who, in June of that year, preached the jubilee in Washington. During this time and until 1837 the Catholics of this vicinity attended services at St. Peter's, Montgomery, Daviess county. In this latter year the little society was placed under the spiritual control of Rev. Simon P. Lalumiere, and the next year, 1838, a house of worship built. This old church was in constant use for nearly half a century and was torn down a few years ago to give place for the present magnificent church-edifice at Washington. The early years of this church were years of struggle. In 1840 twelve pews accommodated the worshipers. The growth of the church was slow but constant, and was swelled year by year by the addition of new families, until to-day the congregation of St. Simons numbers more than 300 families, among whom are many representatives of the wealth, culture and refinement of the city, and the church organization is not only very strong financially but is a power for good in the community, exerting a great and constantly increasing influence in the society of the city.

Following faithfully in the footsteps of the pioneer missionary, Father Lalumiere, the following pastors have served this congregation: Revs. Anthony Parrott, H. Dupontavice, John McDermott, P. Hyland, J. B. Chassé, John Gueguen, Hugo Peythieu and John W. Doyle.

St. Simon's church is situated on the northwest corner of Hebron and Third streets, its main facade and entrance being on the former street. Near the front, on Third street, is a side entrance. In point of architecture the edifice is a pleasing combination of the Gothic and the Circle, the roof having the distinctive lines of the former and the windows and arches a graceful

blending of the two, constructed from plans by James J. Egan, of Chicago. The ground space of the church is 130 feet four inches by fifty-five feet ten inches. On the southeast corner is the massive tower, with an elevation of 115 feet and surmounted by a golden cross. On the east side is the vestry, 18 x 22 feet, and on the west the chapel of the Blessed Virgin Mary, 18 x 34 feet. The sanctuary is 25 x 18 feet. The interior of the church presents a noble and harmonious appearance, and the plan is such as to create the impression of greater size than a view of the exterior would suggest. The first appearance upon entering is one of much effectiveness, and the eye is charmed and soothed by the noble perspective, which is beautifully strengthened and softened by the subdued light from the magnificent windows. The harmonious effect of these windows is particularly striking, creating at once upon the beholder a feeling of proper reverence for the holy spot. The first windows noticeable upon entering the vestibule are dedicated to St. Joseph and the Blessed Virgin. On the right side of the hall the first window is a gift of Wm. M. Hayes; second, memorial of Mrs. Anna Cabel; third, gift of James McMullen; fourth, gift of Alice Maher; fifth, gift of the sodality of the Blessed Virgin Mary; sixth, gift of Miss Alice Foster; seventh, gift of Mrs. Harriet Murphy; eighth, gift of Anna Donita Wells. Lighting the altar, and rendering especially conspicuous the rear of the church, is a magnificent window, 7 x 16 feet, the gift of Rev. Hugo Peythieu, a former pastor of St. Simon's. On the left, the windows are inscribed as follows: Jacob Zinkan, Hugh McKernan, Ernest A. Crosson, Altar society, memorial to Wm. McTegart, Sr., memorial to William McTegart, Jr., St. Simon's T. A. society, William Brady. The tower windows were donated by M. F. Burke, Mrs. Thomas Dean, Thomas Dean, Michael Doyle, Mollie Flynn, Rev. Thos. McLaughlin, Rev. Patrick Rower, Joseph B. Graham, and Robt. C. Graham. Over the principal entrance are two large windows, memorials to the late James Campbell and Sarah Campbell. Father Doyle furnished the windows for the vestry and the chapel.

St. Simon's church contains 160 pews and has a seating capacity of 700. The building was completed in 1886 at a cost of

\$25,000. The dedicatory services were presided over by Bishop Chatard and attended by clergy from all parts of the state, and instructive lectures were delivered by Chancellor Dennis O'Donaghue and others. The parish owns considerable valuable property adjacent to the church, comprising the pastor's residence, the parochial school and the school of the Sisters of Providence.

St. Mary's Church (or the German church of the Immaculate Conception), at Washington, dates its formation from about 1874. For several years prior to that year it had been evident that the German Catholics of the town required a church-building of their own, but it was not until the year named that active steps were taken for the erection of such an edifice. Forty German families then formed themselves into a congregation and raised a suitable structure of brick, at a cost of \$13,000. The erection began in the spring, and, although unfinished, was used for divine service the following December. In January, 1872, the congregation was fully organized by the Rev. John P. Sassel, who also started a German school. He labored with heroic self-denial for the welfare of his little flock until his lamented death, August 10, 1879, and to his earnest work the church is indebted for its permanent prosperity.

Father Sassel was succeeded by the Rev. L. M. S. Burkhardt in September, 1879, and this worthy priest erected the school-building in 1881, at a cost of \$4,000, and a parsonage, in 1885-86, at a cost of \$3,000. This building is of brick, is two stories high, and contains eight rooms. Father Burkhardt was followed, in October, 1889, by Rev. William Bultmann, in whose time the interior of the church was frescoed, and a new organ introduced. Father Bultmann expired February 14, 1893, and April 3, of the same year, the present worthy incumbent, Rev. Francis Torbeck, was appointed to the pastorate. Father Torbeck has also labored effectively for the good of the congregation, and has placed a furnace in the church and the parsonage, and inclosed the grounds with an iron-rail fence. He has also enlarged the school to three rooms, which are in charge of three Sisters of Providence, who give instruction to about 160 pupils. The con-

gregation of the church numbers at present about 160 families, and the church is practically out of debt.

St. John's cemetery, one mile north of the city, is owned jointly by the congregations of St. Mary and St. Simon, comprises forty acres, ten of which were dedicated by Bishop Chatard September 15, 1895, and is free from debt.

WHITING, LAKE COUNTY.

Sacred Heart Church.—The history of this congregation may be briefly narrated as follows: The first congregation of the Sacred Heart church at Whiting was gathered together by Father Kroll, of Chestertown, Ind., in the fall of 1890, and January 26th, 1891, the present pastor, Rev. M. J. Byrne, arrived from the curacy of the cathedral at Fort Wayne to take charge of this scattered settlement; services were held every other Sunday at various places—at one time in the old school building in Oklahoma, at another in the only hall in Whiting, over Green's saloon. At that time there were only nineteen houses in the town. Property was secured in the little grove on Center street, then a picnic ground, for the erection of a church; this property was increased to the amount of 250 feet front, and, under the direction of Father Byrne, on March 19, 1891, ground was broken for the present edifice, which was completed for dedication on May 24th of the same year. The church committee consisted of Thomas Moylan, John Buczkowski and Matt Keirans. The day of dedication was one long to be remembered, as the great concourse of people attending from neighboring towns significantly testified. The church was ble sed by Vicar-General Brammer, of Fort Wayne, and was given on that occasion the name of Sacred Heart. The membership of the church and its surroundings grew very rapidly under the able management of Father Byrne. A set of new altars were at once added, a fine bell was procured and hung in the belfry and services were held there every Sunday.

Orient hall was built as a place of convenience for the people to hold fairs, meetings and exercises in, and old settlers still well remember the enjoyment had at the first fair, at which was realized \$2,600.

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The old hall was destroyed by fire April 1, 1897, but a new hall was immediately erected at a cost of \$3,500. This building is of brick, and is two stories high—the second or upper floor constituting a hall, and the first or lower floor being divided into three rooms for school purposes, under the name of St. Michael's school.

In 1894 the lots were graded and filled, an iron fencing was put in, sidewalks were laid and the pastoral residence was built. The congregation grew with the town in size and importance. The present number of families is 110, the total number of souls 750. In his seven years' service Father Byrne has had seventy converts and 434 baptisms. St. Michael's school has an enrolment of 213 children under six Sisters of Providence. Six different church societies are thriving, and doing good both spiritually and charitably. The first child baptized in the new church was the little daughter of John Buczkowski, Helen Wanda. The first wedding was that of William Hocter and Eliza McKeiver; the first funeral was that of Thomas O'Neil. The first choir was a children's choir—Mrs. John Neville organist; the choir afterward was given over to the young ladies, with Miss Kitty Garvin organist, Father Byrne, the first pastor, who is still with the congregation, having been foremost in every good work that has led to the upbuilding of the people and the church entrusted to his care.

However, on June 1, 1897, the parish was divided, the Slavs and Bohemians going to the new congregation, leaving the present membership of the Sacred Heart at 110 families, with 213 school children and six teachers, as mentioned above.

WINAMAC, PULASKI COUNTY.

St. Peter's Church, at Winamac, was erected in 1861, under the advice of Rev. Father Hamilton, of Logansport. Prior to that year, possibly as far back as 1850, mass had been said by visiting clergymen from Logansport at the home of Mark D. Falvey, whose family, together with three others—those of James Mulvaney, John Hoff, August Kratz and Michael Falvey, constituted the Catholic population of Winamac. About 1860 Mark D. Falvey began soliciting funds with which to erect a Catholic church-building, and succeeded in collecting about \$400 from the residents

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of the place, the Catholics, of course, subscribing as liberally as their means permitted. A trip up the railroad as far as LaCrosse, made by Rev. Hamilton and Mr. Falvey, resulted in securing \$40 additional. Two lots were then purchased and another was donated and a small frame church was erected. When services were first held in this modest frame structure, it was not plastered and the seats were simply boards or planks, but the congregation was out of debt, and as circumstances permitted the diminutive edifice was completed.

No proper records of the work of the church were made until 1867, when Rev. Henricus Koenig was installed as pastor, and from that date forward full data of the affairs of the church have been placed on record. Father Koenig was succeeded by Rev. A. Reichert, and he in turn by Rev. T. Wittmer, who erected the school-building. In October, 1876, came Rev. Theobald Schoch, who was succeeded in December, 1880, by Rev. Christian Nigsch, under whose auspices was erected the present brick church, at a cost of \$10,000 to \$12,000, one fair alone, given for the purpose of raising funds in aid of this commendable project, realizing a net profit of \$2,300. Rev. Kilian Schill followed Father Nigsch in December, 1885, and continued in charge until December, 1887, and he, in turn, was succeeded by Rev. Joseph O. Missler, and he by Rev. Joseph Uphaus in 1897.

YANKEETOWN, WARRICK COUNTY.

St. Rupert's Parish was for some years in charge of the Benedictines of St. Meinrad, and the following roster, gleaned from the record of the parish, gives the succession of the pastors who attended: Revs. Henry Hug, 1864; Chrysostome Foffa, 1866; Fintan Mundwiler, from 1866 to May, 1867; Revs. Martin and Kintrup, a short time each, from 1868 to 1869; Rev. Henry Hug, again, from 1870 to 1871; Revs. Fred Mueller, 1871 to 1873; J. W. Book, 1874 to 1886, who made great improvements in the parish; next in charge were Revs. T. S. Mesker, 1886 to 1888; Geo. J. Loesch, 1888; Joseph Villinger, 1888; Mundwiler and J. M. Zoglmann, 1888 to 1891; J. Hildebrand, 1891; Edwin J. P. Schmitt, 1892 to 1893; Charles J. Wagner, 1893 to the present time, 1898.

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The Rev. Henry Hug, O. S. B., the first visiting pastor to the thirteen Catholic families living in Yankeetown, said mass in 1864 in private houses, as opportunity offered. St. Rupert's church, 40 x 26 feet, a frame building, was erected in 1865, and was blessed by the Rev. Chrysostome Foffa, O. S. B., January 2, 1866. In 1880, the congregation having grown too large for the building, the church was considerably enlarged by Rev. J. W. Book, who then had charge of the mission. The families in the parish at present number thirty, or 150 souls. The priest's home was erected in 1893 and the school was built in 1894 under Rev. Charles Wagner's administration, and the fair cash value of the Catholic property of St. Rupert's parish is placed at \$4,000.

The mission at Newburg is eight miles distant from St. Rupert's parish, and there Father Wagner has charge of twenty-five families. The church property there is valued at \$3,500. The Boonville mission has a membership of twelve families, and the value of the church property is placed at \$7,000. The patron saint is St. Clements, while the patron saint of Newburg mission is St. John the Baptist.

YORKVILLE, DEARBORN COUNTY.

St. Martin's Parish.—The records of this parish date from 1852, and here Father Martin Stahl was the first pastor to administer to the people. The first church, which is of brick, was erected in 1851 and is still in use.

This parish was a mission of St. Paul's at New Alsace, Ind., and also of Dover. In 1853, Father Andrew Bennett acted as priest for a short time, and then Father Stapf came and officiated until 1854. From June, 1854, until August, 1856, the Rev. Jos. Neubêr officiated; then Father A. Pinkers from August, 1856, to April 26, 1858. Father Henry Koering was pastor for a short time, or until July, 1858, and Father Weinzoepfel from August, 1858, to January, 1866; the next priest was Father Duddenhausen, from April, 1866, to September, 1870; the next attendant was Rev. Peter Siebmann, from October, 1870, to November 20, 1870. His successor was Rev. Victor Schnell, who remained from November 29, 1870, to March 25, 1871; next came Rev. H. J.

Seibertz, who built the present commodious school in 1872. (Father Benns, O. S. B., had charge during the summer of 1875, when Father Seibertz was in Europe.) Father Seibertz returned in November, 1875, and remained until June, 1877. Father Schoentrup was then in charge, but only for a short time. The next priest who had the care of the people was Rev. B. H. Brueggemann, of St. John's parish at Dover, who attended from September, 1877, to July, 1886. He was followed by the Rev. A. Daenhoffer, the first resident pastor, who remained till February, 20, 1892, and who erected the priest's home at a cost of \$2,500, in 1888. Then came the present able priest, Rev. John H. Boersig, who has since had charge of the parish.

CHAPTER XIV.

BISHOP BRUTÉ, THE FATHER OF FREE-SCHOOL EDUCATION IN INDIANA
—CATHOLIC EDUCATION AND PAROCHIAL SCHOOLS.

THE honor and credit of inaugurating and establishing free-school education in Indiana belong to the Catholic church; and the church dignitary who was personally and zealously active in bringing it about was Rt. Rev. Wm. G. Bruté, the first bishop of the old diocese of Vincennes.

This great and good man, among the most discouraging surroundings, and against the opinion and advice of his co-religionists, and also against the expressed judgment of his non-Catholic neighbors and acquaintances, practically gave rise to the system by making, in 1834, the schools which he had just established at Vincennes free to all—whether Catholic or non-Catholic; absolutely free—without any reservation whatsoever.

This start for free education was made, it should be remembered, more than twenty years before the present system of free public schools was established in Indiana.

A bishop of the Catholic church in Indiana leading in a work of this character constitutes a picture strangely in contrast with the bold assumptions and false charges of some non-Catholic and sectarian writers and ministers, who declare that the Catholic church can not bear the light, and that therefore it is opposed to all education and enlightenment among the masses as dangerous to its schemes, to the success of which dense ignorance is a prime essential. Nothing could possibly be more unfounded or injurious than such false witness borne against an institution which alone has the credit of having kept burning throughout the long centuries of threatened barbaric ascendancy the lamp of intellectual enlightenment and christian culture.

The work of educating and christianizing the masses, carried on by the Catholic church from its very beginning, is happily exemplified in this day by the attitude of Catholics, even in the state of Indiana. That religion and secular education may go hand in hand for the betterment of all, the Catholic people cheerfully submit to being taxed for the maintenance of Catholic schools, while at the same time, in common with their non-Catholic fellow citizens, they contribute their quota to support the public schools, which they can not use, thereby being taxed double in support of a thing to which they are falsely accused of being in constant and bitter opposition.

To thus pay a double tax for the support of education implies both a high sense of duty and a very keen appreciation of enlightenment. It also tells of a moral obligation conscientiously recognized and discharged by Catholics, which finds a counterpart in no other christian community. Millions upon millions of dollars would not be annually expended for Catholic education in the United States unless the consciences of the Catholic people were alive to the necessity for such education, looking as well to the eternal salvation of the youth as to maintaining respect for authority and law among the masses by the enlightenment of the conscience through proper religious instruction imparted to the children in the schools.

It is the one ugly stain upon the page of American history—the crime of man against man—that the injustice of doubly taxing Catholics—taxing them for something they can not use—is not wiped out, is not righted, and righted at once, by the American people.

In Canada, on our northern border, there is a people the ruling majority of whom, from the standpoints of government and adopted laws, might be said to inherit more directly than do the people of the United States the spirit of religious persecution and proscription; yet the manner of control and management of the public-school system of that country is so considerate and fair to all classes and creeds, and so much on that account to be preferred before ours, that the wonder is we have not long since, in a spirit of fairness, adopted it.

One of the leading features of Canadian laws touching the expenditure of the money collected by taxation for school purposes is, that each body of Christians is entitled to and receives its proportionate share of said money, while the general government, in taking care that this money is properly expended, requires only that obedience to reasonable regulations be rendered, and certain fixed educational standards be maintained and attained to. These things fulfilled, each form of religion is free to be taught in the schools, subject only to the choice of the people adhering to it.

In Canada, therefore, the Catholic people are not deprived of the benefits of state aid in matters of education, nor are they placed in the false and unjust position of being antagonistic to general education. These things being so, a better feeling obtains among all classes there, since, on this question, considerably vexed among us in the States, there is no discrimination in favor of or against any class or sect.

Neither in this country, in Canada, nor in any other country in the world, are Catholics in favor of ignorance and opposed to enlightenment. No man will assert the contrary who cares anything for his standing, or who has any character to jeopardize by such rashness. Those only who are victims of an inherited prejudice and who care little for the truth, will be guilty of thus bearing false witness against their neighbors and against the Catholic church, to which the world owes so much.

In the language of an Indiana priest, Catholics are not opposed to universal education or to taxation for schools, or to compulsory education, or to methods and contrivances of whatever kind by which knowledge and enlightenment may be diffused through the masses of the people. In this direction Catholics are willing and anxious to go as far as others, but they, moreover, believe and hold religious knowledge to be the primal and most essential element of true human culture, and, consequently, that it should form the basis of instruction and discipline in the school, as in the family and the church. The work of molding and developing human character is difficult enough when these three centers of influence are in harmony and co-operation; but to bring them into antagonism is to undermine the work of each.

The purely secular character of the public schools is the result of circumstances, and not of a deliberate purpose; and its justification is sought for on the grounds of expediency and not in principle. But this does not affect the necessary tendency of such education to produce religious indifference and, consequently, destroy the power and vital influence of religion. A calm and dispassionate view of the state of religion in this country, and of the causes by which it has been brought about, is, of itself, enough to convince an unprejudiced inquirer that this assertion rests upon a solid basis of fact.

Hence the reasons for the existence of parochial schools may be briefly summed up as follows: Education is the cultivation of the heart as well as of the intellect. Therefore, mere instruction in branches of knowledge cannot be called education, unless it be interwoven with religious teaching. Consequently, Catholic children cannot be thoroughly educated unless they frequent Catholic schools, where, by breathing a Catholic atmosphere, under Catholic teachers, with Catholic companions, and by exclusively Catholic training, they are prepared to encounter the dangers of the world into which they will eventually be thrown, and fitted to merit the rewards of the world to come.

In the Catholic schools of Indiana there is, according to figures given in the authorized almanacs for 1898, an average daily attendance of 25,134 pupils. These figures, for reasons purely local and parochial, are not only very conservative, but actually low. A more correct estimate would be arrived at by the addition of at least one-third, making the total number of children attending the Catholic schools of Indiana just 33,512. The cost of educating these 33,512 children, not including the large outlay for school-buildings, is quite an expense to Catholics, since they assume it in addition to the payment of their regularly assessed taxes for the support of the public schools of the state. A low estimate of the annual expense for educating public-school pupils is \$14 per capita. At this rate the additional burden which Catholics in Indiana are annually called upon to carry for the education of their children is the large sum of \$469,168. This sum, necessary for the education of the 33,512 children, if drawn from the public-school funds, which

of necessity would be the case were there no Catholic schools, would shift the burden upon the shoulders of the general tax-payers. In consequence there would be a small-sized rebellion among them, since, even as things stand now, there is no little grumbling that such large amounts are demanded and spent in support of the state schools.

And yet the majority of non-Catholics are opposed to the existence of Catholic parochial schools, unmindful of the fact that, under the present unjust arrangements, these schools are a great saving to the general tax-payers, while they at the same time are the great conservators of good morals and the inculcators of unquestioned respect for authority and law. The saving of the mere cost of educating these children, the sum of \$469,168, is not all the saving by any means. The tax-payers are saved the great expense of building and maintaining schools to accommodate these 33,512 children, which would run away up into the millions of dollars, if we make the estimate on the basis of the cost of the public-school buildings in cities.

Whether it be on considerations of this kind, or on the higher grounds of principle and love for pure religion and good morals, it is but the truth to admit and aver that a very respectable minority of non-Catholics are not opposed to the existence of Catholic parochial schools, or to the principles and aims of Catholic education. On the contrary, they favor the system and they recognize the necessity for its existence if the youth of the land are to be properly equipped to fight the battles of life from the standpoints of Christianity and good citizenship.

The thoughtful and fair-minded among the general public have long since recognized the great benefits derived from education conducted according to Catholic methods. Hence the large number of non-Catholic pupils who attend Catholic academies, colleges and universities. The young lady who nowadays can not refer to her training as evidenced by her diploma from this or that convent is at a decided disadvantage. Her character and standing are surely not heightened by the absence of such diploma.

Good habits, good morals, a sense of the importance of pure religion, if not of the gift of true faith and the highest intellectual

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training and culture, are undoubtedly among the very important considerations which induce parents, not wholly consumed by prejudice (ignorance), to send their children to Catholic educational institutions.

As the object aimed at in this chapter is mainly to give some facts touching Catholic parochial schools in the state of Indiana, the following reference to parishes supporting schools, by whom taught, and the estimated number of pupils attending (1898), although incomplete, will be to the point and of interest:

ACADEMY P. O., ALLEN COUNTY.

St. Vincent de Paul's school, Academy P. O., Allen county, Ind.—This school, erected by the Sisters of the Holy Cross, is a one-story brick structure, 30 x 16 feet, and is sixteen feet high. It is situated near the Auburn road, eighty rods east of the church. It has one class room with a present attendance of eighty children. Some of these children live a distance of over three miles from the school. One Sister of the Holy Cross is in charge of the school, which is free to all children of the parish; the only expense connected with their attendance is the obligation to supply fuel during the winter. The present reverend director of the school is Rev. A. E. Lafontaine.

ALEXANDRIA, MADISON COUNTY.

St. Mary's School.—Here the present rector, Rev. Joachim Baker, in 1896, erected a substantial brick structure, 45 x 65. The same is a two-story building, with basement, and is a combination of church, school and Sisters' residence. The school, under the direction of Sister M. Jovita of the order of the School Sisters de Notre Dame, of Milwaukee, was opened in September, 1897. The children are taught in two rooms on the first floor, which have all modern improvements and are well-lighted, heated and ventilated. This building was erected at a cost of \$8,500. It is conducted as a free school, the salary of the teachers being paid from the church funds.

As all beginnings are hard, thus also here. The energy of priest and Sisters will soon demonstrate to the parents the benefits

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of a true Christian education. The hope is expressed that parents will not only allow girls, but also the boys, to complete their course of studies, so that the 157 pupils may soon increase to double the number and that the boys who need education so much in our days may not be denied by avaricious parents what they need to fit them for time and eternity.

ANDERSON, MADISON COUNTY.

St. Mary's School.—The buildings now occupied for school purposes in St. Mary's parish are merely temporary. The original frame school-house was removed to give place for the new church; in 1876 the old church was converted into a school, and this, in turn, will be removed before long to give place to a new school-house. The two frame structures now in use as schools contain four class-rooms and can accommodate 300 children. The present enrolment is 266 pupils.

During the first year of its existence, the school was taught by lay teachers; but in 1877 the Sisters of the Holy Cross assumed control of it, and under their management it has developed from a single class-room into a flourishing school of four rooms, employing four teachers. The average annual expense for maintaining the school is \$850, which amount is taken from the funds of the congregation, the school being free. The average expense for each pupil is \$4.75. The reverend director of the school is Rev. D. J. Mulcahy.

ARCOLA, ALLEN COUNTY.

St. Patrick's School, Arcola, Allen county, was erected in 1883 by Rev. Father Hartman at a cost of \$1,560. It is a one-story brick structure, 40 x 30 feet, located twenty feet west of the church with a main entrance on the north side. It contains one school-room, which has a seating capacity for forty children, and was occupied in 1883, Miss Wolford acting as teacher. It is now taught by three Sisters of the Poor Handmaids of Jesus Christ, who have sixty-six pupils in charge. The value of the school ground is \$100 and that of the school-house \$1,560. Rev. R. J. Pratt is the present pastor of Arcola.

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ATTICA, FOUNTAIN COUNTY.

St. Francis' School.—This school, under the direction of Rev. Chas. Lemper, is taught by the Sisters of St. Francis of Joliet. The school numbers fifty-three pupils. It is supported partly by monthly dues and partly from the church funds. Since 1887, the last report, improvements have been made in the play grounds and in the interior of the building, so that comfort and health of teachers and pupils are well provided for. The consistent and systematic training daily given has proved a blessing to the parents and children of Attica.

AVILLA, NOBLE COUNTY.

St. Augustine's School.—In 1860 Rev. H. Schaefer, the first resident priest in Avilla, put up a little frame school-house, at a cost of \$200, and later built a school-house, 16 x 20 feet, ceiling seven feet high, and in 1868 an addition of fourteen feet was built to the school. The first teacher was a Mr. Lette, who was succeeded by Miss Christina Romarque, and she, in turn, by H. Buscher, John Everharde, E. Spoth and August Vogeding, and then was placed in the hands of the Poor Handmaids of Christ. At present the enrolment is 133 children, taught by the Sisters of St. Francis. The present two-story brick school-house, 28 x 58 feet, erected in 1878, by Rev. D. Duehmig, at a cost of \$3,000, contains three school-rooms and has a seating capacity for 150 children. The average annual outlay for the school, including salary of teachers, is \$550, which amount is derived from monthly membership fees of St. Joseph's School society, supplemented by funds of church. The school is free to all children of the parish, many of whom attend it from a distance of three, four and five miles. The average expense per pupil is about \$5. The present value of the school ground is \$300, and of the building \$3,600. One-fourth part of the school-building is reserved for dwelling apartments of the Sisters. Rev. D. Duehmig, who has had charge of St. Mary's congregation since May 12, 1867, is the present reverend director of the school.

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BLUFFTON, WELLS COUNTY.

St. Joseph's School.—The property on which this school-house stands was purchased, in 1881, by Rev. F. Koerdt, and consists of two lots, with a frontage of 116 feet and a depth of 167 feet. The building is a one-story frame structure, 18 x 20 feet, was erected at a cost of about \$350, and was originally used as a private residence.

The school was first opened in the church and taught there for a few months, the chief object being to prepare fifteen children for first holy communion. From July, 1881, to July, 1883, it continued to be taught by the first teacher employed, Miss Philomena Wolford—at present Sister M. Joseph, of St. Agnes convent, Fond du Lac, Wis. The enrolment of pupils was twenty-two—eleven boys and eleven girls. The number of pupils was small, while the cost for each was about \$10 a year, an expense too great for the ten families comprising the parish to defray; hence, the school was discontinued in 1883. At present Bluffton is a mission, attended once a month from Sheldon. The entire property is free from debt. The present value of the school-ground is \$1,750, and of the school-house, with its appurtenances, \$2,000.

CEDAR LAKE, LAKE COUNTY.

This is a "district" school, but as only Catholic children attend and only Catholic teachers are employed, instruction in catechism and Bible history is given daily by the teacher and until now the pastor has found no difficulty in giving instruction in religion. There are two school-rooms, but, as only one is occupied, it is a convenient matter to assemble children for religious instruction. The pastor has the say in the selection of teacher. He says: "Should this with the privilege of Christian instruction be denied I will start a parochial school." The word, phonic, topical and inductive methods are employed. The school numbers thirty-three boys and twenty-three girls.

CHESTERTON, PORTER COUNTY.

St. Patrick's School is a one-story brick structure, 52 x 26 feet. It was built in 1888, by Rev. H. F. J. Kroll, at a cost of

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about \$600, and contains two school-rooms, which have a seating capacity for 120 children. At present, however, but one school-room is in use, as the number of children in attendance does not exceed eighty-three. This school has always been taught by secular teachers, the first being Patrick Frawley. The average annual expenditure for the school, including the teacher's salary, is \$500, paid from pew rent, and the average annual cost per pupil is about \$7.93. The present value of the ground used for school purposes is \$1,000, and of the building, with appurtenances, \$1,000. A new building, however, is now in process of construction, to cost \$3,125, under the direction of Rev. Frederick Von Schwedler, the present rector.

COLUMBIA CITY, WHITLEY COUNTY.

St. Joseph's School.—In 1866, the first Catholic school was erected in Columbia City, by the Rev. H. V. Schaefer, at a cost of \$1,000. The present two-story brick structure, trimmed with Bedford stone, was put up in 1887 by the present zealous pastor, Rev. A. M. Ellering. It is 32 x 54 feet, main building, with a wing of 20 x 30 feet, and contains two class-rooms on the first floor and a sodality or school-hall on the second floor, running the full length of the building.

At present eighty pupils answer to the daily roll call and are taught by two Sisters of St. Agnes, whose mother-house is in Fond du Lac, Wis. Religieuse of this order have been in charge of the school since 1879, the first teachers having been Sister Alexia and Sister Claudine. The estimated annual expense of the school, including the salary of the teachers, is about \$500. The annual average expense for each pupil is from five to seven dollars. The income proper, for the support of the school, consists of a tuition fee from the children whose parents can afford to pay fifty cents or \$1.00 per month; but, as many of the parents are too poor to pay even this small amount, the present pastor pays one-half the salary of the teachers from his own scanty means. The value of the school ground is \$2,000, that of the school-house, with its furniture, is \$6,500; and the original cost of erecting the teachers' dwelling

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was \$1,000. The present reverend director of the school is Rev. A. M. Ellering.

CRAWFORDSVILLE, MONTGOMERY COUNTY.

St. Bernard's School.—In 1863 this two-story structure was erected, at a cost of \$5,000, and placed in charge of Sisters of the Holy Cross. It contains three class-rooms, and has seating capacity for 150 pupils. At present 121 pupils are in regular attendance, and are taught by three Sisters of the Holy Cross order. The amount required by the Sisters to defray the expenses of the school is derived from a monthly tuition fee of \$1.00, paid by each child whose parents can afford the contribution. Children of poor parents have all the advantages of the school free of charge. The average annual expense for each pupil is \$7.50. The present value of the school grounds is \$5,500, and the estimated value of the school-building and its appurtenances is \$8,000. Very Rev. John Dempsey is director of the school.

CROWN POINT, LAKE COUNTY.

St. Mary's School.—The first school in Crown Point was a one-story frame building, put up by Rev. H. Meissner, in 1875, at a cost of \$1,000. The first teacher employed was Ad. Gerlach. Later the school passed into the hands of two Sisters of St. Agnes, from Fond du Lac, Wis. In 1890, after the completion of the present church, the old one was remodeled into a school-house of two rooms, to which two rooms have since been added, and the attendance is now 130 children, under the supervision of four Sisters of St. Agnes. The annual outlay for preserving the building in order and for defraying the salary of teachers is \$550, which amount is derived from tuition fees of fifty cents a month from pupils who are able to pay, supplemented by funds from the church. The present value of the school ground, including play ground, is \$600. The value of the school-house with appurtenances is about \$2,000, and the value of the Sister's dwelling, erected by the congregation, is \$1,000. The average annual expense for each pupil is about \$6.95. The present reverend director is Rev. Philip Guethoff.

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DECATUR, ADAMS COUNTY.

St. Joseph's School is attached to St. Mary's church, and was first opened in a small frame building, erected for the purpose by Rev. Jacob Meyer, in 1858. It contained but one room, which, at that date, was sufficient school accommodation for the number of Catholic children in Decatur.

In 1880 this frame structure was replaced by the present two-story brick-building, 60 x 46 feet, at a cost of \$5,600. It is situated twenty feet west of the church, on the corner of Madison and Fifth streets, with its main entrance on the east side. This school-house contains four cheerful, well-ventilated class-rooms, fully supplied with all school necessities. Many of the children live in the surrounding country at a distance of from one to five miles from the school. Four Sisters of St. Agnes, from Fond du Lac, Wis., took charge of the school in 1880, upon the completion of the new building, and it is now under the care and able management of eight of these Sisters. The present value of the school ground, including a spacious play-ground, is \$2,000, and the value of the school-building, with its appurtenances, is \$6,700. The present director of the school is Rev. H. Theo. Wilken, who, in 1893, added a new school-building, with two rooms, and the present attendance is 333 pupils.

DELPHI, CARROLL COUNTY.

St. Joseph's School.—The first Catholic school in Delphi was erected, in 1863, by Very Rev. A. B. Oechtering, at a cost of \$800. It is a one-story brick structure, 45 x 35 feet, and contains two school-rooms. The first teacher employed in the building was Mr. Sullivan, who was succeeded by Mrs. Wilson. In 1876, upon the invitation of Rev. John Bleckmann, who had succeeded to the pastorate of St. Joseph's church, three Sisters of Providence assumed charge of the school. In addition to the fitting up of the school Father Bleckmann rented and furnished a house for the teachers. A few years later the "Daly" property was purchased, and then a senior department for girls was opened in the Sisters' dwelling-house.

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When Rev. H. A. Boeckelmann took charge of the parish in 1885 he sold the Daly property and bought property next to the school, on which stands a frame building, 47 x 27 feet. The senior class of girls was removed to this building, which also contains the dwelling apartments of the Sisters. The three school-rooms now in use have a seating capacity for 124 children, with an attendance of 117, under four Sisters. The average annual expense for repairs, fuel, etc., is about \$80, which amount is paid from church funds. The money required for the maintenance of the teachers is derived from tuition fees of fifty cents or seventy-five cents a month from children who are able to pay. The average annual expense per pupil is \$5. The value of the combined lots now used for school purposes is \$3,300, and the value of the buildings is about \$4,700. The present reverend director of the school is Rev. C. M. Romer.

DUNNINGTON, BENTON COUNTY.

St. Mary's School, at Dunnington, is taught by the Franciscan Sisters, of LaFayette, and has an attendance of 147 pupils. The school is free, the salary of the teachers being paid from the church funds. In this rural district the pastor and Sisters labor hard to give the dear little ones that elevation of the intelligence and heart which is given to the more favored children of larger cities. And here also has it been well understood that the character of the instruction given in the school will largely shape the condition and needs and aspirations, both spiritual and temporal, of the community.

DYER, LAKE COUNTY.

This is one of the favored district schools in which only Catholic children attend and Catholic teachers are employed, and salaries are paid from the public-school fund of Lake county. The children attend daily mass and the pastor is at perfect liberty to teach catechism and Bible history. Still both pastor and people regret very much that present circumstances do not justify the starting of a parochial school. The school is taught by a Franciscan Sister,

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and a male lay teacher who has charge of the higher grades. The school numbers eighty attendants.

EARL PARK, BENTON COUNTY.

St. Anthony's School is a one-story frame house, built in 1869, by Michael Sickel, at a cost of \$400. The first teacher employed was Joseph Riesel, who was succeeded by Miss Carrie Dehner, Joseph Dehner, Henry Boers, Miss Susan Theno and seven other teachers, the present one being Miss Maggie Higgins. In 1875 Anthony Dehner, the oldest settler and the pioneer of this section, built to the school-house an addition of twenty feet, thus increasing its dimensions to 24 x 48 feet, not including a hall, 8 x 10 feet, used for the children's wraps. The present enrolment is twenty-eight boys and thirty-seven girls.

The average annual outlay for the school is \$500, most of which amount is paid by the state, the school being a district school, free to all who attend. During the summer a special term is held and pupils attending it are charged \$1 per month. The average expense of the school, per pupil, is \$16. The present value of the school ground is \$100 and of the school-building, with appurtenances, about \$700. The present reverend director of the school is Rev. P. J. Weber.

EGE, NOBLE COUNTY.

St. Mary's School.—The little frame building that served as the first Catholic school in Ege owes its origin to Mr. Girardot, a pious pioneer settler, who, in 1863, built it to serve as a church for the few Catholics then living in the vicinity. Ege at that date was a mission which was visited at stated times by the Rev. Father Shaefer. In 1875 it became necessary to build a larger church to accommodate the increased number of Catholics in the settlement; then the little frame church was converted into a home for the first resident priest, Rev. F. X. Ege.

In 1883 this worthy priest opened a school, and for this end he gave one room of his own residence to be used as a school-room until the congregation should be able to build a school-house. In February, 1886, this building was destroyed by fire, but the

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school was not interrupted, for an adjacent store was at once rented and in it school was continued until December of the same year, when the present fine school-house was ready for occupancy. This building is a two-story brick, 40 x 30 feet, and contains two class-rooms, each having a seating capacity for seventy children. At present, however, one room supplies all the school accommodation required, and forty-five pupils are taught by two Sisters of St. Francis. The average annual outlay for the support of the school is about \$210, derived from pew rent, as the school is free to all the children of the parish. The annual expense per pupil is \$3.23. At present the value of the school ground, including four acres surrounding the building, is \$100. The value of the school-building and the Sisters' residence, which is attached, is about \$2,400. Rev. F. Faust is the present reverend director of the school.

ELKHART, ELKHART COUNTY.

St. Vincent's School, at Elkhart, Ind., consists of one brick building, 28 x 71 feet, and a frame, 25 x 33 feet. The former was originally used as a church; but in 1888, upon the completion of the new church, it was remodeled into a school and the frame building was erected to furnish further accommodations for the pupils. These two buildings, each one-story in height, give four school-rooms, with a seating capacity for 177 children. The original cost of the brick structure was \$2,400, and of the frame structure \$500.

The first school-house in the parish owes its beginning to Very Rev. A. B. Oechtering, who, in 1881, changed the old church into school-rooms, at a cost of \$1,800. The school from its foundation has been in charge of Sisters of the Holy Cross. At present there are three of these Sisters engaged in the class-rooms and the attendance at the school numbers sixty-nine boys and sixty-four girls. The present value of the school ground is \$5,000, and the school and its appurtenances \$3,000, and of the teachers' residence, \$1,800. The revenue for the support of the school is derived from tuition fees paid by the pupils and about one-half from the church funds. The average annual expense for each



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pupil is \$7.50. The present reverend director is Rev. Henry A. Boeckelmann.

ELWOOD, MADISON COUNTY.

St. Joseph's School was erected in 1892, by Rev. B. Biegel, at a cost of \$600. It is a one-room, frame structure, 26 x 36 feet, and has a seating capacity for 100, but as the present attendance, 223 pupils, overcrowds the room, the intention of the reverend pastor is to convert the old church into a school-house as soon as a new church can be erected. Owing to this want of school room, children are obliged to leave the school when they have made their first holy communion, a fact greatly to be regretted. The present teachers are three Sisters of St. Joseph. The annual outlay for the school, including the teachers' salary, is \$350, which amount is derived from tuition fees, of fifty cents, \$1.25 and \$1.50 from each family, according to the number of children educated from it. The average annual expense per pupil is \$3.10. The present value of the school ground, including play-ground, is \$500, and of the school-building with its appurtenances, \$700. The present reverend director of the school is Rev. B. Biegel.

FORT WAYNE, ALLEN COUNTY.

St. Augustine's School for Girls, Fort Wayne, was opened in 1845 on the very site which it occupies at the present day, forty-five feet north of the cathedral. It is the oldest parochial school in the diocese of Fort Wayne and owes its origin to the zealous missionary, Mgr. J. Benoit, late vicar-general of the diocese.

As early as 1844 the first Catholic school was built in Fort Wayne by Contractor John Burt, who received in exchange three acres of land north of the present city, from Rev. S. T. Badin. In the year following Mgr. Benoit, then resident priest in Fort Wayne, with a parish extending into several of the surrounding counties, invited the Sisters of Providence of St. Mary's of the Woods to take control of the school. In the fall of that year the school opened with Sisters M. Magdalen, Caroline and Catherine as teachers.

The first school-house was what is now the central part of the convent, fronting Calhoun street. In it the Sisters taught during

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five years; but long before that time had elapsed the rooms were overcrowded. In 1850 a one-story brick school-house, containing three rooms, was built a few rods to the east on Jefferson street. This served as an English and German school for girls until 1853, when the German children were removed to their own school on Lafayette street. Even after their departure, the school-house was too small to accommodate the number of English-speaking children that sought instruction in St. Augustine's school, so that the building was torn down in 1867 to give room for a wing that was added to the main building, at a cost of over \$18,000. This wing, still in use, is more than three stories high and consists of six rooms and a basement.

In 1883, more room being needed, another wing was built south of the main building, running east, at a cost of nearly \$20,000. This second addition completed the accommodations required in the school, which can now comfortably seat 350 children. It contains the high-school class-rooms, art and music departments, and apartments for boarding pupils. The course of study pursued give a thorough English education, and is combined with a commercial course for girls who wish to prepare themselves for active work as amanuenses or bookkeepers. The present enrolment of pupils is 370. Eighteen Sisters are employed as teachers in all departments. The annual average outlay for keeping the premises in order is about \$300. This amount, and that which is required for the maintenance of the teachers, is derived from tuition fees paid by the pupils who can afford to contribute. The charges vary from twenty-five cents to \$2 a month, according to the grade in which the pupil is. The average expense per pupil is about \$5 a year. The present value of the school ground, including the large play-ground, is about \$75,000. The value of the building, which has a frontage of eighty-six feet with two extensions, each 112 x 30 feet, is \$65,000, including its appurtenances. The present reverend director of the school is Rev. Fred Dandurand.

The Cathedral School for Boys, Fort Wayne, Allen county, Ind., dates its origin back to 1848, when Right Rev. Mgr. J. Benoit

opened a school for boys in a frame building, erected at a cost of several thousand dollars, and A. Walters was placed in charge. In 1858 three Brothers of the Holy Cross assumed control of the school and taught in the frame building until 1862, when the new brick school-house was ready for occupancy. This edifice was erected also by Father Benoit. The original cost of this structure, including the ground upon which it stands, was \$10,000. It is a solid brick building, 45 x 60 feet, and contains seven school-rooms, which afford a total seating capacity for 375 boys, but at present 245 only attend, under the control of seven Brothers of the Holy Cross. In 1884 the course of studies hitherto pursued in the school was extended to embrace a commercial department, in which is given a thorough training in bookkeeping, phonography and type-writing. From this department were graduated many of the most successful business men of Fort Wayne. The average annual outlay for the support of this school is \$2,500, which amount is derived from tuition fees varying from seventy-five cents to \$2 a month and from the revenue of the church. The average annual expense per pupil is about \$7.50. The present value of the corner on which the school stands is \$30,000, and the value of the school-building with its appurtenances is about \$50,000. The house occupied by the Brothers, which also belongs to the congregation, is worth about \$3,000. Rev. John Durham is the present reverend director of the school.

St. Mary's School.—The first school in St. Mary's parish, Fort Wayne, was a small frame building erected in 1853, by Rev. E. Faller, at a cost of \$400, on the very site which St. Mary's church now occupies. It was destined as a school for the boys of the parish, and served this purpose until 1862, when the present boys' school was built at a cost of \$10,000. This school has a frontage on Lafayette street of seventy feet, and a depth of forty feet along Jefferson street. It is a two-story brick structure, containing three school-rooms on the first floor, and a hall 70 x 40 feet on the second floor. The first teachers of the boys' school were Mr. Ohnhaus and Mr. Geiger.

In the year that saw the opening of the boys' school the girls

of the parish, who had been attending St. Augustine's since 1845, were removed to their own school in the brick building on Lafayette street. This structure served the double purpose of church and the lower floor as a girls' school and Sisters' house. The possible cost of this building was \$3,000. The first teachers in the girls' school were three Sisters of Providence. In 1859, upon the completion of the new church, the whole building was changed into a school-house, and in 1878 an addition was made to it; but in 1891 the entire edifice was torn down to make room for the present magnificent school-house and convent erected by Rev. J. H. Oechtering at a cost of \$20,000.

In August, 1865, the management of the girls' school passed into the hands of three School Sisters of Notre Dame, from Milwaukee. In 1879 a fourth Sister took charge of the smallest boys, and in 1880 two more sisters came to teach the intermediate classes of boys. At present nine of these religiouses are engaged in the schools. The total enrolment of pupils is 521; of this number 283 are boys. The new school-house, finished in 1891, fronts Lafayette street, and measures 75 x 65 feet, with a convent attached, 55 x 40 feet. This building contains five large school-rooms. It is admirably planned as to ventilation, heating and convenience, is elegantly finished and so complete in its arrangements that it lacks nothing that a perfectly equipped school needs for its classes. The play grounds are spacious and sufficiently retired from the street to permit such games as promote healthful action of mind and body. Most of the children attending school live in the immediate vicinity, but a few come from a distance of two miles. After first holy communion an average of twenty of the first communicants continue in school.

The annual outlay for the school is \$1,900, which amount is derived from three sources—\$1,500 from the School society, \$200 tuition fees from children whose parents are not members of the society, and the balance from church funds. The average annual expense for each pupil is about \$4.

The present value of the ground used for school purposes is \$17,000; the combined value of the school-buildings, with their

furniture, is \$21,000, and the value of the Sisters' dwelling is \$10,500. The present director is Rev. J. H. Oechtering.

St. Patrick's School. — The first school established in St. Patrick's parish, Fort Wayne, was opened by two Sisters of Providence, in 1886, on South Calhoun street, in the Bond building, rented for that purpose by Very Rev. J. H. Brammer, V. G. The opening enrolment was seventy boys and twenty girls, but before three years had elapsed it was necessary to seek a larger building for the accommodation of the greatly increased number of pupils attending the school. To meet this demand a two-story frame building, on Fairfield avenue, was purchased, in 1888, by Rev. T. M. O'Leary, then director, and remodeled into a school-house consisting of four school-rooms, two for boys and two for girls. Here the school was taught until 1891, when it was removed to the present handsome school-house, on the corner of DeWald and Webster streets. This building was erected by the present pastor of St. Patrick's congregation, Rev. J. F. Delaney, at a cost of \$12,000. It is a brick structure, with Sisters' dwelling annexed, and is located eighty feet west of the church to the rear. It is 80 x 60 feet fronting Webster street, is two and one-half stories high, and contains eight class-rooms, four on each floor, with a seating capacity of 480 children.

The building is thoroughly ventilated and well-lighted, while the school-rooms are provided with everything necessary for the use of teachers and pupils. The present enrolment is 440, of whom 226 are boys. At present there are eleven teachers, Sisters of Providence, whose salary is dependent upon what they collect from the pupils. The tuition fees are seventy-five cents a month from those who are able to pay. Poor children are received free of charge. The expense incurred for keeping the building in repair, fuel and water supply, is defrayed by the congregation. The estimated expenditure of the school, including what may be termed the teachers' salaries, is \$2,500 a year. The present value of the school ground, including play-ground, is \$8,000. The value of the school-building, with appurtenances, is \$13,000, and the value of the teachers' residence, erected by the congregation, is

\$4,000. The school is considered the finest in the city, being handsomely frescoed and in every way convenient, and the sanitary condition perfect.

St. Paul's School.—This school was established in 1866 under the direction of Rev. E. Koenig, in a small frame building near the site of the present school-house. The first enrolment of pupils was fifty-six, but the number increased from month to month, and it became necessary, in 1868, to build a new school-house. This two-story brick building, situated on the corner of Washington and Griffith streets, gave two large rooms, which with another room provided by the old parochial residence in 1880 accommodated the pupils until 1886, when the old church was remodeled into a school-house of two rooms. At present these two buildings are in use for school purposes and have a total seating capacity for 250 children. The brick building is 40 x 50 feet, and the frame structure is 75 x 37 feet. Both buildings front on Griffith street; they are cheerful, well ventilated, and amply furnished with everything that is necessary for a good school. While a few of the pupils attend from a distance of three miles in the country, most of them live in the vicinity, and remain in school after first holy communion until the close of that term.

At present 110 boys and 100 girls are in regular attendance. Three Sisters, Poor Handmaids of Christ, teach the girls and the small boys; John Hauck teaches the older boys. These teachers were preceded in the school by Peter Mettler, Ferdinand Buehler and Miss Clementine Koenig, who were successively in charge of the little ones of St. Paul's parish.

The original cost of the brick building was \$4,000, and the cost of remodeling the old pastoral residence, used for a time as a school, and the fitting up of the old church, summed another \$4,000, making a total original expenditure on the school-building of \$8,000.

The present average annual outlay for the maintenance of the school is \$1,050, of which amount \$900 are derived from membership fees of the School society; the remainder is taken from the church funds. The average annual expense per pupil is \$6.

At present the value of the school ground, including the play ground, is \$5,000, and the combined value of the school-buildings is about \$7,000. The value of the house occupied by the teacher is \$500.

Rev. E. Koenig, who had charge of St. Paul's congregation from December, 1865, died on January 22, 1898. On February 7 the present rector, Rev. H. F. Joseph Kroll, was appointed by the right reverend bishop and since February 23d has had charge of the congregation.

St. Peter's School.—The first school-house erected in St. Peter's parish was put up by Rev. John Wemhoff, in 1872, at a cost of \$8,000. It was first taught by Mr. Rose, who was succeeded by two other lay teachers until 1881, when it was placed in charge of the School Sisters of Notre Dame, from Milwaukee, Wis., as noted in the church history.

The building is a two-story brick structure, 40x80 feet, on Martin street, seventy-five feet east of the church, to the rear, with main entrance on the north side. It contains six school-rooms, which afford a total seating capacity for 355 children. The rooms are airy, comfortable, and well furnished with school necessities. The upper story of the building is thrown into one large hall, 40x80 feet, which is used for sodality and other parochial assemblies. The present enrolment of pupils is 355; the boys number 185 and the girls 170. Six Sisters of Notre Dame are now employed as teachers, and the school continues to improve from year to year under their management. After first holy communion, such pupils are retained in St. Peter's school as wish to continue their studies, and are advanced in all the principal branches of the high-school course. Most of the pupils live in the vicinity, but a few have their homes at a distance of one to three miles from the school.

The average annual outlay for the school is about \$1,500. This amount is generally derived from fees of St. Joseph's School society, established for that end. The monthly membership fee is sixty-five cents, but that of widows twenty-five cents only. The children of parents paying sixty-five cents enjoy the privilege of a

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free school, but children whose parents are not members of the society pay \$1 per month tuition fee.

The present value of the school ground, including a spacious play-ground, is \$5,000. The value of the school-building, with appurtenances, is \$10,000; and the value of the Sisters' dwelling-house is \$5,000. The present director is Rev. F. Koerdt, who has formed a building association for the purpose of collecting funds with which to erect a more commodious school-house, with halls and club-rooms, the cost of which will probably approximate \$35,000.

FOWLER, BENTON COUNTY.

Sacred Heart School was erected in 1891, at a cost of \$1,200, by Rev. A. Henneberger. It is a two-story frame building, 26 x 32 feet, and serves the double purpose of school and dwelling for the three Franciscan Sisters, from LaFayette, who are in charge of the school, which was opened in September, 1891, by Sister Luitgera, with an enrolment of sixty pupils. The number of children continued to increase so rapidly that another room had to be provided within two months after the opening of the school. To meet this demand the one large room was divided by a partition, still the school is overcrowded, for its seating capacity is sixty, while the average attendance is thirty-five boys and thirty girls. The school is free to the greater number of the pupils; some pay fifty cents a month tuition fee, but the amount collected from them does not exceed \$150 per annum. The average expense of each pupil for the year is about \$7. The ground attached to the school is two acres, and is valued at \$500, while the school and its furniture may be valued at \$1,500. The present reverend director of the school is Rev. H. A. Hellhake.

GARRETT, DEKALB COUNTY.

St. Joseph's School.—In 1880 the present pastor of St. Joseph's church, Rev. A. Young, built the first Catholic school in the parish. It is a handsome brick structure, 30 x 50 feet, and contains four rooms, with a seating capacity for 240 children. At present 177 pupils attend the school, and are in charge of four

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teachers, Sisters of the Most Precious Blood, whose residence, erected for them by the congregation at a cost of \$800, is on the same lot as the school.

The school is supported from funds raised by the monthly contributions of the School society. Children whose parents are members of this society enjoy the advantages of the school without additional cost of tuition; other children are required to pay, if able, from fifty cents to \$1 per month. The annual expenditure for the school, including teachers' salary, is \$750 a year, which comes to about \$4.75 per pupil. The original cost of the school-building was \$6,000; its present value, including its appurtenances, is \$10,000, and the value of the ground upon which it stands is \$8,000. The present reverend director of the school is Rev. A. Young.

GOSHEN, ELKHART COUNTY.

St. John's School.—The first Catholic school in Goshen was erected in 1867, by Rev. Henry Meissner, at a cost of \$550. Until the year 1881, it was taught successively by Mr. Duehmig, brother of the Rev. D. Duehmig, Mr. Laly, Mr. Wagner, Mr. Tidner and Miss Catherine Smith.

In 1881 the present school-house was erected at a cost of \$1,100. It is 30 x 40 feet, one and a half stories high, and contains two class-rooms, which have a seating capacity for 130 children. The present attendance, however, does not exceed fifty pupils. Sisters of the Holy Cross have been in charge of the school since the erection of the new building in 1881, and at present three Sisters are engaged in the school-rooms.

The average annual outlay for the school, including the salary of the teachers, is \$450. Of this amount \$400 were paid as salary until last year, when the Sisters received but \$300. The sources of income for the school are three: Tuition fee, at fifty cents a month; collections and socials held for the purpose, and membership fees of St. Joseph's society, organized on November 13, 1892. The average expense per pupil is about eight dollars a year. The present value of the school ground, including play ground is \$800, and of the school-building, with appurtenances,

\$1,300. The Sisters occupy the house formerly used as a parochial residence, and Rev. S. M. Yenn is the present reverend director of the school.

HAMMOND, LAKE COUNTY.

St. Joseph's School.—The first school-house erected in this parish was put up by the present pastor, the Rev. H. M. Plaster, in 1885, at a cost of \$600. In 1888 this structure was replaced by a fine brick building, which cost \$11,000. Its dimensions are 50 x 100 feet; it is two stories high, and contains an assembly hall 20 x 50 feet and five school-rooms, which have a seating capacity for 307 children.

The first teachers employed in the school were four Sisters of Providence: Sister Clementine, Sister Mary Michael, Sister Mary Lewis and Sister Mary Peter. Since then the number of teachers has been increased to eleven, and the attendance of pupils has reached an enrolment of 168 boys and 195 girls. The average annual expenditure for the maintenance of the school is about \$1,500. This amount is derived from monthly tuition fees, the average charge to each pupil being fifty cents. The expense per pupil is about six dollars a year. The present value of the school ground, including a spacious play-ground, is \$5,000. The value of the building, with its appurtenances, is \$15,000, which figure includes the value of the Sisters' residence adjoining. Rev. H. M. Plaster is the present reverend director of the school.

All Saints' School.—Father Edward F. Barrett erected a school-building in Hammond at a cost of \$1,000, and opened a school in September, 1897. The children of the English-speaking parishioners of St. Joseph's church, after their separation, still attended St. Joseph's school, until circumstances made it possible to have their own. The school has 155 pupils, and are taught by four Sisters of Providence, under the direction of Sister Mary Patrice. Tuition fees are exacted as means of support. This school is rapidly increasing though still in its infancy, for here the heart is found vibrating in constant and harmonious unison with every accent of the lips and effort of the mind. Here true Chris-

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tian affection of pastor and sister causes the little ones to dearly love their parish school.

St. Casimir's School, for the benefit of the Polish people, is taught by a male lay teacher, the organist of the parish church. It numbers at present forty boys and thirty-seven girls. The school is not a graded school, as most of the pupils come per electric car from East Chicago and Whiting. Hence the attendance in winter is somewhat irregular. The Polish population is of a shifting character and children rarely attend after first holy communion. The teacher's salary is paid from funds collected partly by tuition fees and partly from pew rent. Rev. K. Kobylinski is the present director.

HESSE CASSEL, ALLEN COUNTY.

St. Joseph's School.—The first school-house in Hesse Cassel was erected in 1868, by the congregation, at a cost of \$1,600. The present school-house was erected in 1880, at a cost of \$3,200, by Rev. H. F. Hueser, D. D. It is a fine two-story brick building, 50 x 26 feet, and contains two nice school-rooms, which have a seating capacity for 120 children. At present but one of these rooms is in use, as the number of pupils does not exceed seventy-five, under the care of three Franciscan Sisters of the Sacred Heart. The average annual expense for supporting the school is about \$450, which amount is derived from three sources: Tuition fees, at twenty-five cents a month; the membership fees of the School society, and from pew rent. The annual expense per pupil is about \$8. At present the value of the one acre of ground used for school purposes is \$300, and the value of the school-building, with its appurtenances, is \$3,600. These figures include the value of the teachers' residence, which is connected with the school-house. The present reverend director of the school is the Rev. Max Benzinger.

HUNTINGTON, HUNTINGTON COUNTY.

School of Sts. Peter and Paul.—The first school-house in this parish was built in 1859 by Rev. F. Fuchs, at a cost of \$100 in

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excess of the gratuitous labor of the early settlers of the town. The names of the first teachers and the early history of the school are not on record. The present three-story brick school-house was erected in 1873, at a cost of \$17,000, by Rev. George Steiner. It contains a hall 66 x 38 feet, and five school-rooms, and has seating capacity for 300 children, with an attendance of 188 pupils, who are under the management of four School Sisters of Notre Dame, whose convent is attached to the school-house. The average annual outlay for the school, including the salary of teachers, is \$900, which sum is derived mostly from tuition fees of twenty-five cents and fifty cents a month. When the amount collected in this way is insufficient to cover the expense, the balance is supplied by funds from the church. The annual expense per pupil is \$3.65. The present value of the school ground is \$3,000, and the value of the school-building with appurtenances and convent is \$25,000. The present reverend director is Rev. J. H. Hueser, D. D.

St. Mary's School.—The new parish of English-speaking people at Huntington erected a new school, at the cost of \$8,000, in the fall of 1897. It is complete in every detail, having all the latest improvements in school-building. There are cloak rooms and wash stands for each room. Play rooms and closets are in the basement. The school is taught by the Sisters of Providence, and is attended by 130 pupils, sixty-three boys and sixty-seven girls. Expenses are defrayed partly by tuition fees and partly from pew rent. Rev. John R. Quinlan is the present reverend director. May this school, year after year, gather an abundant harvest and may each succeeding term find her sending forth youthful souls, who may prove useful citizens and good Christians.

INDIANAPOLIS, MARION COUNTY.

The Sacred Heart School.—Convinced of the great necessity of a parochial school, the reverend Franciscan Fathers had planned from the beginning to build a school as soon as means would permit.

In the year 1876 a beginning was made and the first class put

into the hands of Sebastian Hoenig. It remained thus until August of the same year. On the 18th day of August, 1877, there arrived, at the request of Rev. P. Ferdinand Bergmeyer, O. F. M., four Sisters of the congregation of the Sisters of St. Joseph, at Carondelet, St. Louis, Mo., namely: Mother M. Claver, superioress; Sister M. Assisium, Sister Cyrilla and Sister Theodora. A good, pious widow lady, Mrs. Frommhold, placed her house and furniture at their disposal, where they resided until the following year. She herself a few months later entered the Community and was received in the provincial-house at Troy, N. Y. At the expiration of her two years of novitiate she was admitted to her holy profession, as Sister Clarissa Aurelia. On the first Monday in September the sisters entered upon their field of labor, opening school on the same day with an attendance of eighty-five children. These were taught in two class-rooms located in the building, occupied by the Franciscan Fathers. Ven. Br. Leopold, O. F. M., taught the larger boys and also directed the choir. In the year 1882, he was succeeded by Ven. Br. Markus, O. F. M., who remained there until 1894. On June 16, 1878, the Sisters of St. Joseph purchased a few lots on the corner of South Meridian and Palmer streets, whereon they built their residence. On October 4 of the same year the new school-building was solemnly blessed by the Right Rev. Francis Silas Chatard, who was assisted by Rev. P. Ferdinand, O. F. M., Rev. P. Pancratius, Rev. P. Arsenius, Rev. P. Alexius and Rev. D. O'Donaghue, chancellor of the diocese. The Sisters removed to their new dwelling on October 5. Beside the Sisters' apartments, the building also contained three spacious class-rooms, which were opened to the children of the parish on the following day. The attendance at this time numbered about 150 children. In April, 1879, a fourth class-room was opened. As the number of scholars rapidly increased, a new addition was erected, expressly for school purposes. On January 6th, Rev. P. Francis Haase, with the assistance of Revs. P. Augustin Heuseler and P. Arsenius Fable, solemnly blessed the same. On January 10, the Sisters began their work in the new building with an attendance of 300 children, who were divided into six classes.

In 1891 another wing was built to the school. The number

of pupils increased so rapidly that, notwithstanding all their buildings, it became necessary to place a class into the basement. In 1895 there were about 450 children who attended the Sacred Heart school. Now, 1898, there are seven class-rooms in the Sisters' building. The highest class of boys, which, till 1895, had been in the convent of the Franciscan Fathers, has now been transferred into the new school-building, north of the church. Ven. Br. Marcus, O. F. M., who, up to this time had taught this class, was sent to the college at Teutopolis. His successor at Indianapolis was X. Vollmer. He also had charge of the choir. Owing to his feeble health he, after one year's teaching, confined himself to the management of the choir. Then the Sisters took charge of all the classes. At present, 1898, the Sacred Heart school consists of ten classes, three of which are in the new school-building. The number of all the pupils is 530. Those pupils that wish to receive a better education are taught in a special high class where the pupils, beside the other branches of learning, are also instructed in fine arts, such as music, painting, etc. The staff of teachers is composed of sixteen Sisters of St. Joseph, under the direction of Mother Ludwina, as principal.

KENTLAND, NEWTON COUNTY.

St. Joseph School was erected in 1876, by Rev. A. Messman, at a cost of \$300, was taught successively by M. N. Touskin, Miss Mary O'Donnell and Miss Catherine Cunningham; but it was discontinued after a few years and not reopened until 1885. Then the old church was remodeled and fitted up in a manner suitable for school purposes, by Rev. W. C. Miller, at a cost of \$1,000. This reverend Father procured lay teachers for two years; but in 1867 he placed the school in charge of two Franciscan Sisters from LaFayette. An addition was then built to the teachers' residence, and other necessary repairs were made, which, in all, cost the congregation the sum of \$500, and steam heat has since been introduced at a cost of \$390.

The school-building is a one-story frame, 24 x 70 feet, contains two well-ventilated class-rooms and has a seating capacity for 100 children, but the present daily attendance does not exceed forty-one

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pupils, now under three Sisters. The annual outlay for the support of the school is derived from tuition fees of fifty cents a month from children who are able to pay, supplemented by funds taken from the church treasury. The present value of the ground used for school purposes is \$300, and the value of the school-building, with its appurtenances, \$2,000. The present reverend director of the school is Rev. C. Ganser.

KLAASVILLE, LAKE COUNTY.

St. Anthony's School opened with Alb. Weber as the first teacher employed. It is a one-story frame building, 21 x 30 feet, and has a seating capacity for forty-five children. At present there are thirty-five in attendance, under the care of two Sisters of St. Francis, from Joliet, Ill. The average annual expense for supporting this school is \$150, raised by subscription or by tuition fees of fifty cents a month. The average annual expense per pupil is about four dollars and seventy cents. The present value of the one-acre lot on which the school-house stands is seventy-five dollars, and the value of the school-building with its appurtenances is \$600. The house erected for the Sisters by the congregation is worth \$700.

KOKOMO, HOWARD COUNTY.

St. Patrick's School.—The old one-story frame school-building was the old church remodeled into a school-house of two rooms. This school accommodation was provided in 1874, upon the completion of the new church, and it cost the congregation about \$500 to fit up the building in a manner suitable for school purposes. The building measured 30 x 60 feet, a space which afforded two large class-rooms which could seat about 100 children.

The first teachers employed in St. Patrick's school were Miss Mary Commerford, Miss Lizzie Sheridan, Miss Mary O'Donnell. In 1888 the school was placed in the hands of religious teachers, and at present it is conducted by the Sisters of St. Joseph. A new school-house has been built of brick, stone and slate, with a fine front tower, large basement, and is one of the finest in the state, at a probable cost of \$10,000. The annual outlay for sup-

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porting the school, including the salary of the teachers, is \$800, which amount is derived from monthly tuition fees of fifty cents from children who are able to pay, and from pew rents. The average expense per pupil is about five dollars, and the attendance is 128.

The present value of the ground used for school purposes is \$1,600, and the value of the buildings with their appurtenances is \$12,000. The present reverend director of the school is Rev. F. Lordemann.

LAFAYETTE, TIPPECANOE COUNTY.

St. Mary's Boys' School is a substantial brick building situated on South street, in the rear of the church. Here the Brothers of the Holy Cross, from Notre Dame, Ind., began their school for education of the boys of St. Mary's church in 1867. In 1895 the school was put in charge of the Sisters of Providence, from St. Mary's of the Woods, near Terre Haute, Ind. Concerning it we quote from the official report of the diocesan school board:

Grades, seven; teachers, three; time of school, ten months in the year; terms in year, two; free days (exclusive of Saturdays and holy days of obligation) St. Patrick's, and some national holidays. Course of instruction: Christian doctrine, sacred history, penmanship, spelling, reading, geography, United States history, grammar, church history, arithmetic, physiology, algebra, geometry, natural history. Volumes in library, 200. Rates of tuition per quarter, \$5, \$3 and \$2.50.

St. Boniface's School.—This school occupies two buildings. The boys' school is situated on Ninth street, between Ferry and North, adjoining the church. It is a well proportioned two-story brick building, furnished throughout with a view to its purpose. The girls' school is situated on Tenth street, between Main and Ferry, and rises on the foundation of the church building used up to 1866. It is two stories high and arranged for four classes.

St. Boniface's parochial schools comprise four grades, with 162 boys and 180 girls. The average daily attendance is 270. Teachers, four Sisters of St. Francis, and one male teacher, prin-

cipal of the boys' school. Time of school, ten months in the year; terms in year, one; free days (exclusive of Saturdays and holy days of obligation), from Christmas to New Years, and the national holidays.

Course of instruction, English and German: Singing, Christian doctrine, sacred history, penmanship, spelling, reading, geography, United States history, grammar, arithmetic. Volumes in library, 1,481. Rates of tuition per month, 50 cents.

St. Ann's School.—The great distance from the southwestern part of the city, the notable "First Ward," to St. Mary's necessitated the erection of St. Ann's chapel on Wabash avenue. The children of the district were collected into a school, and in 1868 it was in full operation in the upper story of the chapel on Wabash avenue and Smith street. Later, for the convenience of the little ones, it was decided to remove the chapel to the upper floor and to occupy the ground floor for school purposes. And after the completion of St. Ann's church, whose stately proportions already grace Wabash avenue and Green street, the whole of the old building will be utilized for a school. The official report gives the following information:

Grades, six; average daily attendance, 142; teachers, Sisters of Providence; time of school, ten months; terms in year, two; free days (exclusive of Saturdays and holy days of obligation), March 17th and the national holidays. Course of instruction: Singing, Catholic doctrine, sacred history, penmanship, spelling, reading, geography, United States history, grammar, arithmetic. Rates of tuition per month, fifty cents.

St. Lawrence's school.—This latest addition to the Catholic parochial school system of Lafayette became necessary on account of the growth of the city toward the northeast. St. Lawrence's school was opened in October, 1896, and now averages a daily attendance of 100 children. It is in charge of the Franciscan Sisters. The building, which contains the chapel on the second floor, is admirably arranged for school purposes. It is of brick, with stone facings, and is two stories high. It was erected with a

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view to accommodating a large graded school. The course of instruction is on the lines of the other Catholic schools of the city.

The Catholic parochial schools of LaFayette are all in a flourishing condition. The buildings, grounds and appurtenances are well kept. The reader may judge for himself what an amount of annual expenditure they cause, and might do well to remember that its assumption by his Catholic fellow-citizen saves him just so much on his tax bill.

LAGRO, WABASH COUNTY.

St. Patrick's School.—The present school-house at LaGro is the old frame church remodeled. It contains one room, 30 x 60 feet and is upon the same lot with the \$20,000 new brick church, erected by Very Rev. M. E. Campion, in 1871. It is one story in height, and the seating capacity is fifty; but owing to the distance some children live from the school, the average attendance of pupils is but twenty-four. The school, thirty-two pupils, is taught by one Sister of the Franciscan Order, and is free to all children of the parish, for the most of those in attendance are too poor to pay a regular monthly tuition fee. The revenue for the support of the school is derived from private donations and from an annual festival held for that purpose. The present value of the school ground is \$200; of the school-house, including its furniture, \$600; and of the teacher's residence, \$500. The Rev. Peter J. Quinn is the reverend director.

LAPORTE, LAPORTE COUNTY.

St. Joseph's School.—The present school-house, the first Catholic school erected in LaPorte, was built in the year 1863, by Rev. M. Scherer. The building is of brick, one story high, and is 60 x 30 feet. It was erected at a cost of \$1,500, but an addition built in 1875, consisting of a hall 30 x 30 feet, has placed the value of the school building at nearly \$2,000. The class-room is capable of seating 100 pupils, but the present daily attendance does not average more than eighty. The first teacher of this school was the Rev. M. Scherer, who, realizing the need of early Catholic instruction for the little ones of his parish, gave himself to the

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humble work of training them, with a truly pastoral solicitude. At present the school employs two Sisters of the Precious Blood, and the number of pupils is seventy-two. The money to meet expenses is derived from tuition fees of fifty cents a month, supplemented by funds from the church. The present value of the school-ground, including play-ground, is \$1,000, and of the school-building with its appurtenances, \$2,000. The house erected for the teachers is worth \$1,700. The present reverend director is the Rev. Anthony Messman.

St. Rose's school, erected by Sisters of the Holy Cross over thirty years ago, is a large two-story frame structure. Beside dwelling apartments for the Sisters, it contains four school-rooms, with seating capacity for 150 children, but is attended by only eleven boys and twenty-nine girls. The school revenue depends upon the amount of tuition collected by the Sisters. The rate of tuition is \$1 per month for those who are able to pay, but poor children are taken free of charge. The average annual expense for each pupil is \$10. The present value of the school grounds and buildings, all owned by the Sisters of the Holy Cross, is \$6,000. Rev. George Schramm is the present reverend director.

LOGANSPORT, CASS COUNTY.

St. Vincent de Paul School was one of the first parochial schools established in the diocese of Fort Wayne. Early in 1862, when Rev. George A. Hamilton had completed the present beautiful church-edifice, he sought, for the little ones of his flock, teachers who would mold their hearts and minds into the principles of the Catholic faith, and in response to his invitation the Religious of the Holy Cross opened this school in 1863.

Within a few years the school-house proved to be inadequate for the needs of the parish, and, in 1870, Rev. F. X. Lawler, who had succeeded Rev. Geo. A. Hamilton in the pastorate of the parish, erected, at a cost of \$2,500, another building, which was to be used as a parochial school for boys. At this date, 1870, the boys' school was taught by Mr. Von Weller and the girls' school was under the direction of Mother Compassion, with Sister Sebas-

tian, Sister Augusta, Sister Charles and Sister de Pazzie, as her assistants.

In 1874, the boys' school was doubly enlarged, and continued in charge of a lay teacher until 1880. The Brothers of Holy Cross then assumed charge, but transferred it to the Sisters in 1882, since which time the parochial schools of the parish have been exclusively under the control of the Sisters of Holy Cross.

The two schools, Holy Angels' academy and St. Vincent's boys' school, as they now stand, afford accommodations for 300 children. Holy Angels' academy contains five rooms and St. Vincent's school eight rooms, well ventilated and fully equipped with necessary apparatus for teaching. The grounds are ample for exercise during recess, and the location of the buildings is convenient. The average daily attendance of 300 reaches the full capacity, and is equally divided as to the sexes. The average annual expense for each pupil may be estimated at \$5, drawn from a small monthly tuition fee, and any deficit being made up from the general fund of the congregation.

As regards St. Vincent's school-building for the boys, three years ago, in May, 1895, necessity existed to procure a new building. The old building has seen its best days and served its purpose. It was during this month of May, 1895, that Very Rev. M. E. Campion concluded to erect a building suitable to the wants of his parish and one which would be a credit to the people of the parish and to the city. Consequently the very reverend father had the old building torn down and the present beautiful building erected. It cost, built and ready for use, furnished with every modern convenience, \$16,400, and is three stories high. The first story is devoted to society purposes, the second to school purposes, and the third contains one of the finest halls in the state—a veritable little and complete opera house and having a seating capacity of 700. There is every reason for the local pride had in this surpassingly beautiful building. The evening it was dedicated the press of Logansport, September 18, 1895, had this to say:

The opening of the new St. Vincent's institute for boys proved all and more than the most sanguine had expected. The audience was large and fashionable,

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the speeches apropos and witty, and the music and that was wanted to complete an evening of rare pleasure and profit. Of the speech making, it can be truly said that it afforded a literary feast of unusual excellence. Such orators as Hon. Patrick Keefe, Very Rev. John R. Dinnen, ex-Mayor B. C. D. Reed, Mayor George P. McKee, Hon. D. P. Baldwin and Rufus Magee were on the program and each acquitted themselves most creditably. Very Rev. M. E. Campion officiated skillfully as master of ceremonies. The Elite Mandolin orchestra furnished music, and vocal selections were rendered by the Carleton quartette, James D. Murphy, Little Nora McHale and Miss Theresa Binder, from Chicago. Frank Hanley also favored the audience with one of his pleasing dances. Throughout the building is wired with electric lights and its appointments are said to be among the finest in the state.

Father Campion and his flock are to be congratulated upon this successful termination of their worthy ambition.

St. Joseph's School.—The first school in St. Joseph's parish was opened February 2, 1870, in an old building that had previously been used as a hotel. From 1870 to 1877, the school passed under the control of both secular and religious teachers, but was not permanently organized until September, 1877, when it was given in charge to the School Sisters of Notre Dame, from Milwaukee. The school then numbered sixty pupils, but since that time the enrolment has increased to 288 pupils. The beautiful building now occupied as St. Joseph's school was erected in 1891, at a cost of \$20,000, by Rev. H. Koehne. It is twenty-four feet east of the church, on the corner of Second and Market streets, is built of brick, with stone basement, and measures 70 x 80 feet. The main entrance is on Second street. This new school contains a hall on the third floor, 64 x 70, six well furnished, airy and commodious class-rooms, with a seating capacity for 350 children, who are in the care of six teachers, Sisters of Notre Dame, under the Ven. Sister Aloysia. The school is supported by a monthly tuition fee of sixty cents from pupils able to pay it, and from the funds of the congregation. The school-ground is ample and its value is estimated at \$1,500. The school itself, with appurtenances, is worth \$25,000, and the old school has been remodeled into a dwelling for the teachers, at a cost of \$1,000. The present reverend director of the school is Rev. H. Koehne.

St. Bridget's School was erected in 1875, by Rev. B. Kroeger, at a cost of \$9,000. It is a large two-story brick structure, 100 x 44

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feet, situated on the corner of Wheatland and Wilkinson streets, and is now used as a church and a school. Beside the hall, which at present serves the congregation as a place of worship, the building contains four cheerful class-rooms, which afford a total seating capacity of 250 children. There is now an enrolment of sixty-six boys and fifty-two girls, under charge of three Sisters of St. Joseph. The annual outlay for the school, including the salary of teachers, is made up of tuition fees at the rate of fifty cents a month, and money taken from the church funds. The present value of the school-ground, including play-ground, is \$2,500, and the value of the building, with its appurtenances, is \$9,500. Rev. B. Kroeger is the present reverend director of the school.

MICHIGAN CITY, LAPORTE COUNTY.

St. Mary's School.—The first Catholic school established in Michigan City was built in 1866, by Rev. Father Scherer, at a cost of \$1,500. The teachers of this school were Sisters of the Holy Cross, who, at the same time, opened an academy, the parochial school being taught in the old church. The present two-story brick school-house was erected in 1886, by Rev. J. Bleckmann, at a cost of \$19,865. It is 90 x 74 feet and contains six school-rooms and a hall, 84 x 35 feet, the attendance being 321. In addition to the above there has been erected an academy, known as St. Mary's, at a cost of \$20,000. The total attendance is 530, and the teachers are ten School Sisters of Notre Dame. The reverend director of the school, at present, is Rev. John Bleckmann.

St. Stanislaus' School was erected in 1891 by Rev. E. J. Wrobel, at a cost of \$7,400. It is a large two-story frame building, 80 x 48 feet, and at present this building serves the double purpose of church and school. Besides the hall, which serves the congregation as a place of worship, the building contains three cheerful and well furnished school-rooms, with a seating capacity for 160 children. The present enrolment is 150 pupils, with an attendance of fifty-seven boys and forty-six girls. Sisters of the Holy Cross have had charge of the school since its organization, and two of these religieuses are now engaged as teachers. The

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first teachers were Sister Mary Wilfrid and Sister M. Ladiolaus. The average annual outlay for the support of the school, including the salary of teachers, is \$450, which amount is derived from monthly tuition fees of fifty cents. The yearly expense per pupil is about \$5. The value of the school-ground, including play ground, is at present \$1,500, and the value of the building with its appurtenances is \$7,800. The present reverend director of the school is Rev. E. J. Wrobel.

MISHAWAKA, ST. JOSEPH'S COUNTY.

St. Joseph's School was erected in 1863, by Rev. Henry Kœnig, at a cost of \$600, and the first teacher employed was Jacob Zahm. However, it may be mentioned that, as early as 1847, the Sisters of the Holy Cross had Mishawaka in view as a suitable location for an academy, and they taught school there for a short time; but in 1849 they gave up the place. Nine years later school was opened in the old church and taught there by Mr. Venn from 1858 until 1860, when the old frame church was burned, which caused the school to be discontinued until 1863. The present school-house consists of three story buildings, one brick and two frame, whose combined dimensions are 26 x 52 feet. These buildings, completed in 1877, at an aggregate cost of \$2,100, afford three large class-rooms and have a total seating capacity of 240 pupils, but the present attendance is 268 children. Some of these children live at a distance of over three miles from the school. Seven Sisters, Poor Handmaids of Christ, are in charge of the school.

The present value of the school-ground, including play-ground, is \$5,000, the value of the school building, with appurtenances, is about \$1,800. The house occupied by the Sisters was purchased by the reverend pastor in 1878. Very Rev. A. B. Oechtering is the present reverend director of the school.

MONTEREY, PULASKI COUNTY.

Holy Family School, the first in the parish, was erected in Monterey during the summer of 1895, by Rev. Charles A. Thiele. Connected with the school is the Sisters' dwelling. It is a two-

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story brick structure, 65 x 24, having two well ventilated and furnished school-rooms on the first floor and a hall above. The attached Sisters' building is 30 x 24, containing eight rooms. School and dwelling were built and furnished at a cost of \$3,000. The school is taught by the Sisters of St. Agnes and is attended by seventy-six pupils; thirty-seven boys and thirty-nine girls. Each child pays a monthly tuition of twenty-five cents and the rest of the salary is taken from the church funds. Father G. Zern is the present reverend director.

MONROEVILLE, ALLEN COUNTY.

The School of St. Rose of Lima, now in course of erection, is a two-story brick structure, 29 x 50 feet. Its estimated cost is \$3,500. When completed it will consist of two school-rooms on the first floor, with a seating capacity for about 120 children, and a hall, 27 x 49 feet, for parochial meetings, on the second floor. It will be in charge of religious teachers, and will have a probable enrolment of fifty pupils, twenty boys and thirty girls, some of whom live a distance of three and one-half miles from the school. The school will be free, and the means necessary for its support will be derived from the proceeds of entertainments, lectures, etc., supplemented by money from the church funds.

The school, when completed, with its appurtenances, will probably be worth about \$4,000, and the value of the house bought for the teachers' residence is \$233. For some time a lady teacher instructed the communion class for two months each year. Rev. R. Paquet is the present pastor of Monroeville.

MUNCIE, DELAWARE COUNTY.

St. Lawrence's School, at Muncie, was erected in the summer of 1880 by Rev. William Schmidt, at a cost of about \$2,900. It was a two-story frame structure, 45 x 35 feet, and contained four school-rooms, two measuring 30 x 30 feet, and two measuring 15 x 30 feet. These rooms had a seating capacity for 200 children, but the average number in attendance was 155. The first teacher of this school was Rev. William Schmidt, the pastor of the congregation. Unable to procure teachers during the first

year after the erection of the school, this reverend father generously devoted his time and talents to the training of the children of his parish. In 1881, he confided the school to the care of Sisters of St. Joseph, from Cleveland, Ohio; from their hands it passed into those of the Sisters of St. Agnes, of Fond du Lac, Wis. At present five of these Sisters are in charge; and the school, from a single ungraded room, in the beginning, has developed into a well-graded school of three departments, primary, intermediate and senior, each comprising three grades. It requires nine years attendance at school to go through the course of studies, giving one year to each grade. This system of grading the school was completed in 1892, when the school was removed to its present location, with another room and teacher added. In 1897 the church was remodeled and two rooms were added to the school, which is now attended by 303 pupils. The school revenue is derived from monthly tuition fees of fifty cents from single pupils, and \$1 from families having two or more children in school. In case of a deficiency of revenue, the amount needed to meet the demand was taken from the priest's salary until four years ago; now it is taken from the funds of the church. The present value of school grounds is about \$4,000, of the school with appurtenances, \$4,500; and of the teachers' residence, \$3,500. The present reverend director is Rev. William Schmidt.

NEW CORYDON P. O., JAY COUNTY.

Holy Trinity School was erected in Jay county in 1881, at a cost of \$1,000, by Rev. Joseph Uphaus, priest of the Order of the Most Precious Blood. It is a two-story frame, 30 x 25 feet, one-half mile east of Holy Trinity church, near the convent of the Sisters of the Most Precious Blood. The accommodations furnished by the two well-equipped school-rooms soon drew to this little nursery of education 124 children, sixty-four of whom were boys. The history of the school has continued unaltered from its foundation, twelve years ago, to the present date. Two Sisters of the Most Precious Blood are in charge of the school, and its doors are open, free of charge, to all children of the parish. The annual average expense for each pupil is about \$4; and the outlay

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for keeping up repairs and teachers' salaries is \$400, which income is derived from pew rent. The present reverend director of the school is Rev. George Fleisch, C. PP. S.

NEW HAVEN, ALLEN COUNTY.

St. John the Baptist School.—The year 1865 saw the erection of the first Catholic school in New Haven, by Rev. W. Giedle. It is a one-story frame building, 22 x 34 feet, and was put up at a cost of \$500. This school-house served its purpose until 1872, when it became necessary to build, at a cost of \$8,000, a two-story brick structure, 40 x 50 feet, to furnish additional room and a dwelling for the Sisters. These two buildings, adjoining, give four rooms, three of which are in use, and have a seating capacity for 180 children. At present 128 pupils are in attendance, under the care of three Sisters of St. Agnes, from Fond du Lac, Wis. These religieuses took charge in 1871, before which time the school was taught by seculars. The average number of boys enrolled is seventy-three, while the enrolment of girls is only fifty-seven. The annual expenditure for the school, including the teachers' salaries, is \$750. Of this amount one-half is paid by the congregation and the other half is derived from society fees and a small rate of monthly tuition, from twenty-five cents to seventy-five cents, charged to pupils who are able to pay. The average annual expense for each pupil is \$5.50. The present value of the school-ground is \$500, and of the school-buildings, with appurtenances, \$9,000. The present reverend director is Rev. Bernard Wiedau.

OTIS, LAPORTE COUNTY.

Sacred Heart of Jesus School.—The first Catholic school in Otis was erected in 1877, through the zeal of Rev. Father Machdzicki, at a cost of \$2,500. It is a two-story frame structure, 40 x 40 feet, contains two large class-rooms, which have a seating capacity for 100 children, and a present attendance of seventy-two pupils. Many of the pupils have their homes in the country at a distance of from one to ten miles; children living this far from the school board in the building during the term, and are under the control of

the Sisters of St. Francis, two of whom are employed as teachers. The average annual outlay for the school, including the salary of teachers, is about \$900, which sum is made up of tuition fees at fifty cents a month, and funds taken from the church treasury. The average expense per pupil is about \$11.84 a year. The present value of the school-ground, including play ground, is \$1,000, and the value of the school building is \$3,500. Rev. Fr. Raskiewicz is the present reverend director of the school.

PERU, MIAMI COUNTY.

School of St. Charles Barromeo.—The first building intended for school purposes in St. Charles' parish was a frame structure put up in 1837, by Rev. H. J. Clarke, at a cost of \$1,000. This school-house having been sold, by Rev. Father Force, part of the first old church was used as a school-room from 1860 to 1865. Upon the completion of the new church, in 1865, Rev. B. Kroeger, then pastor, had the old church converted into school-rooms. This building was consumed by fire in 1874, and the present school-house was built. The first teacher employed in St. Charles' school was G. Volkert. He had as successors several lay teachers, among them Prince Bismarck's playmate, Dr. Rudolph Ladislav Miller, whose life reads like a connected series of romantic links. From the control of this man, the school passed into the hands of the Ursuline Nuns, who taught it until 1872 or 1873, when it was transferred to the Sisters of Providence, who are still in charge. Nine of these Sisters are now occupied in the school. The present building, 65 x 60 feet, is a solid brick structure, is three stories high, and was erected in 1874, at a cost of \$16,000, including the Sisters' residence, which adjoins. It contains six school-rooms, which have seating capacity for 300 children. At present there are 250 pupils in attendance, of whom 112 are boys. The average outlay for the school is \$277, taken from church funds. Of this amount \$200 are paid as salary, and the balance needed for the maintenance of the teachers is derived from what they collect as tuition fees at fifty cents a month. The average expense per pupil is \$5. The present value of the school-ground is \$2,000, and of the school-

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building, with appurtenances, \$10,000. The reverend director, at present, is Rev. H. Meissner.

PLYMOUTH, MARSHALL COUNTY.

St. Michael's School was erected in 1870 by the Sisters of the Holy Cross, at a cost of \$12,000, and is both a day and boarding school. The principal portion of the building is 50x40 feet, to which is attached a wing, 50x35 feet, that is used as dwelling apartments for the Sisters and the boarders. The main portion of the building contains two class-rooms which have a total seating capacity for 160 children, and three music rooms, one of which is reserved for instruction in vocal music. At present there are in attendance, including the boarding pupils, 116 children, under the control of three Sisters of the Holy Cross, one of whom is a music teacher.

Prior to 1870, the parochial school was conducted in an old frame dwelling, house. The teachers who preceded the Sisters in St. Michael's school began their work there in 1860, and were successively, Miss Dwyer, Miss Howard, Miss Buchanan, Miss Monahan, Miss Day, Mr. Weber, Mr. Stevens and Miss Kate Stokes.

The Sisters, having entire control of the school, collect from the pupils the revenue necessary for its maintenance. This consists of a tuition fee from seventy-five cents to \$1 a month, from pupils who are able to pay. Poor children are educated free of charge. The average annual expense per pupil is about \$5. The value of the school-ground is about \$1,500, and the value of the school-building, with its appurtenances, is \$15,000. Rev. Charles Lemper is the present reverend director of the school.

RENSSELAER, JASPER COUNTY.

St. Joseph's Indian Normal School.—This interesting school was erected in 1888, at cost of \$20,000, by the venerable Mother Catherine Drexel, for the exclusive use of Catholic Indian children of this northwestern territory. It consists of one main building, with workshop attached, and is a solid structure of stone and brick, in the form of a square, 80 x 85 feet. It rises three stories above a fine stone basement and affords accommodations for 100

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boys. At present there are sixty-four Indian boys in the institution under the care of four priests of the order of the Most Precious Blood, with Reverend Andrew Gietl as director. These boys are daily instructed in all the branches of a common English education, and at stated times, according to their age and progress in school, are taught useful trades in the adjoining workshops. The first teachers were Revs. Fr. Willard and Florian, Hahn, C. PP. S. The school is supposed by quarterly appropriations, per capita, from the United States government, and its doors are open to all Catholic Indian boys sent by the government.

ST. JOHN, LAKE COUNTY.

St. John's School.—The first Catholic school in this town was established over thirty-five years ago. The building is a two-story frame structure on the opposite side of the road from the church, directly east of it, and has its main entrance on the west side. It contains two well ventilated and well furnished school-rooms, and has seating capacity for 100 children. At present the enrolment is 140 pupils taught by four secular teachers. Many of the children live in the vicinity of the school, but several attend from a distance of three miles. The present reverend pastor of the congregation is Rev. A. Heitmann.

SCHERERVILLE, LAKE COUNTY.

St. Michael's School is a one-story frame building, 60 x 24 feet, was erected in 1868 at a cost of \$1,200, and contains two well furnished school-rooms, with a seating capacity for 100 children. The present enrolment of pupils is fifty-three, taught by two Sisters of the Sacred Heart. Many of the pupils live a distance of five miles from the school, while others have their homes in the immediate vicinity. The average yearly outlay for the school is about \$1,200, a part of which is taken from the church funds, the balance being supplied from the district school fund. The average cost per pupil is about \$12.50. The present reverend pastor and the people of St. Michael's parish hope to erect and to support a school of their own within a short time—a school that will be entirely Catholic. The value of the dwelling house now occupied

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by the Sisters is \$600. Rev. W. Berg is the present pastor of St. Michael's congregation.

SHELDON, ALLEN COUNTY.

St. Aloysius School is located in Pleasant township, about a mile and one-half northeast of the town of Sheldon, on the so-called Bluffton road, and is about ten miles south of Fort Wayne. It is built on a lot of ground containing four acres, of which one and one-fourth acres are in use for a graveyard, together with the church, pastoral residence and Sisters' dwelling house. The first school-house was a small frame building erected, in 1867, by Rev. William Woeste, and was used for school purposes only during two or three months of each year. It was then in charge of a secular teacher employed by the reverend Father who attended the mission.

On October 17, 1876, a regular parochial school was opened by Rev. F. Koerdt, with an attendance of thirty-eight pupils. This reverend Father, realizing that the school is the foundation of the church, gave himself with admirable self-sacrifice to the humble task of teaching it for two years. When called out of the school-room to attend to parochial work, he was replaced by Master Gottlieb Schmoll, a talented young boy of fourteen, from St. Paul's school, Fort Wayne.

In 1879, the school was taught by Joseph Kenning. During the next three years Robert Gruber had charge of it. In January, 1883, on the last day of the month, the school passed into the hands of the Sisters of St. Agnes, of Fond du Lac, Wis. The present new school-house was erected in 1882, at a cost of \$3,000. The corner-stone was laid on August 10th and it was dedicated November 6th of the same year, Right Rev. Mgr. Benoit, vicar-general of the diocese, performing the ceremony. It is a two-story stone and brick structure, 30x40 feet, and contains two large rooms, the one on the second floor being used as a hall for sodality and other parochial meetings. The school would accommodate 150 pupils, but the parish being small, forty families, the pupils enrolled number thirty-eight boys and thirty-three girls, but bad roads and distance from school frequently cause absence. The

old building was remodeled in the fall of 1882, and is now a cozy dwelling house for the teachers, of whom there are three. Their revenue is derived from pew rent and from the contributions of St. Joseph's society, whose members pay \$4 per year as fee of membership. This arrangement makes the school free to all children of the parish. The school-house is worth \$4,000, the teachers' dwelling is valued at \$800, and the one acre of ground at \$100. R. J. Denk is the present reverend director of the school.

SOUTH BEND, ST. JOSEPH COUNTY.

St. Joseph's School.—The first school-house erected in St. Joseph's parish was built in 1852 by Very Rev. Father Sorin, C. S. C., at a cost of about \$1,800. The first teachers were Sister Misericorde, Sister Peter, Sister St. John, Sister Eleanora and Sister Faustina for the girls, and Brothers Raymond, Daniel, Romuald and Philip for the boys. All these religieuses were members of the Holy Cross order. Up to 1868 there were two separate schools, one for boys and one for girls. In that year the schools were united and taught by the Sisters. In 1881 another attempt was made to have a separate school for boys, but after a few years the project was abandoned. The present school-house is a two-story brick building, 55 x 55 feet, erected in 1885 at a cost of \$5,500, and later an addition 28 x 32 feet was built. This school-house contains four school-rooms with a total seating capacity for 270 children, but the present enrolment is 156 boys and 166 girls, under Sisters of the Holy Cross. The building is held in trust by the Sisters and kept in order by them. Rev. Nicholas J. Stoffel, C. S. C., is the present reverend director of the school.

St. Mary's School.—The first school in St. Mary's parish was opened by Miss Hannah Jaminet, in the little room that now serves as the sacristy of the church. In 1888 a frame building 28 x 50 feet was erected; in 1891 a second story was added, which gave two additional school-rooms. In 1884 the school was placed in charge of the Sisters of the Holy Cross, and since that time the number of pupils has increased from twenty-seven to an attendance of 246 children, and four Sisters are constantly occupied in the

school. The seating capacity is for 250 children. The expenses are derived from tuition fees of fifty cents a month, supplemented by funds from the church. The present value of the school-ground, including the play-ground, is \$2,000, and of the building, with appurtenances, \$3,500. The present reverend director of the school is the worthy priest who built it, the Rev. P. Johannes, C. S. C.

St. Patrick's School for Boys—The girls of this parish have always attended St. Joseph's academy, conducted by the Sisters of the Holy Cross. In 1865 a separate school for boys was opened by the Rev. Father Cooney, C. S. C., in the wing of the old church. In 1872 Rev. D. J. Spillard, C. S. C., who had succeeded Rev. Father Cooney as pastor of the congregation, erected a new frame school-house at a cost of \$1,600. This building was removed in 1888 to its present location on South Scott street, 260 feet west of the church, but within the same inclosure. It is a two-story frame structure, 28 x 30 feet, fronting Scott street, and contains two class-rooms, which have a total seating capacity for 100 children. At present there are eighty boys in attendance, under the control of two teachers. The small boys are taught by Miss Sarah O'Neill and the older boys by Brother Romanus, C. S. C. This Brother was preceded in the school by Brothers Aloysius, Hilarian, Hilary, Theogine, Justin, Emanuel, Benjamin, Daniel, Raymond, Urban and Hubert. The average annual expense for maintaining the school is about \$700, paid from the revenue of the church. The annual expense per pupil is nearly \$9. At present the value of the school-ground is about \$800, and the value of the school-building with its appurtenances is about \$2,000. Rev. J. W. Clarke, C. S. C., is the present reverend director of the school. A new three-story brick school is now in the course of erection, to cost about \$14,000.

St. Hedwig's School.—The first school-house built in this parish was a frame structure put up in 1877 by Rev. Val. Czyzewski, C. S. C., at a cost of \$600. Two years later this building was demolished by a storm. Afterward the present site on Napier

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street was purchased and a one-story frame school, 90 x 32 feet, was built. This gave three rooms, which are still in use. In 1877 the parish had greatly increased, and to meet the demand for more room, a two-story brick school-house, 64 x 44 feet, was erected at a cost of \$7,000. It contains ten class-rooms, and the total seating capacity was 760. Since then this congregation erected a spacious three-story brick structure, 127½ x 61 feet, with basement, at a cost of about \$20,000. The basement has six rooms; the first and second floors have seven rooms each. Of the latter twelve are used as class rooms and two as library and directors' office, respectively. The third floor affords a parish hall with seating capacity for 1,000 persons and contains a beautiful stage. Besides this the schools occupy three rooms in the old frame school. The number of teachers has increased from twelve to fifteen, and the pupils from 721 to 1,017. This rapidly growing school is under the direction of Rev. A. Zubowicz.

TERRE COUPEE, ST. JOSEPH COUNTY.

St. Stanislaus School.—This congregation is small, composed mainly of poor people. The want of means prevents the erection of a school-house. Knowing, however, the value of Christian education, the pastor, Rev. George Kolesinski, employs a lay teacher and pro tempore has the children taught in the parish church. The children pay a monthly tuition fee. The school is attended by fifty children, thirty boys and twenty girls. The pastor hopes that it may not be many years before the means may be obtained to erect a proper structure that may accommodate the little ones of this rural district.

TIPTON, TIPTON COUNTY.

St. John's School, erected in 1885 at a cost of \$4,500, is a two-story brick edifice, and consists of a main portion, 65 x 35 feet, and a wing, 34 x 24 feet, extending to the rear. It contains three class-rooms and a hall, 65 x 35 feet. The school has a seating capacity for 200 children, and the present number of pupils in attendance is 168, and these are under the instruction of six Sisters of St. Joseph. Many of these children live in the vicinity of

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the school, but some attend from a distance of five miles. The rate of tuition is sixty-five cents a month. The present value of the school-ground, including play-ground is \$7,000, and of the school, with its appurtenances \$5,500. At present the reverend director of the school is Rev. A. J. Kroeger.

TURKEY CREEK, LOTTAVILLE P. O., LAKE COUNTY.

This parish has not a school of its own. The children in the vicinity are all Catholic and a Catholic lay teacher is employed. The pastor manages to teach Christian doctrine by calling it German or Bible reading. The teacher must use the public-school books, and follow the public-school program and system in teaching. There are at present forty-six children, twenty-six boys and twenty girls, attending this school. The pastor greatly regrets this deplorable condition, but cannot carry on an entire Catholic school with only forty families, as long as other larger parishes are satisfied with such schools. Rev. Charles V. Stetter, D. D., is the present reverend director.

UNION CITY, RANDOLPH COUNTY.

St. Mary's School was erected, in 1875, by Rev. J. H. Quinlan, at a cost of \$3,000. It is a two-story brick structure, 70 x 40 feet, with two class-rooms which have a seating capacity for 170 children. In addition to other appurtenances, the school is in possession of a valuable library of 400 volumes, which the pupils may use as books of reference or supplementary reading. The school has been in charge of Sisters of the Holy Cross since its establishment, and at present three of these religious are occupied there in teaching ninety-two pupils, of whom forty-one are boys. The annual expense per pupil is about \$7.70. At present the chief source of income for the school is an endowment of \$5,000, which yields a yearly interest of \$400; the balance required to complete the amount of expenditure is taken from the church funds, the school being free.

The present value of the school-ground, including a spacious play-ground, is about \$1,000. The value of the school building, with its appurtenances, is \$4,000; and the value of the teachers'

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residence, erected by the congregation, is \$1,200. Rev. F. A. King is the present reverend director of the school.

VALPARAISO, PORTER COUNTY.

St. Paul's School was erected in 1864 or 1865, by Rev. M. O'Reilly, at a cost of about \$3,000. It is a two-story brick building, 40x60 feet, and when first opened was taught by Mrs. K. Harrold and Prof. Murphy. They were succeeded by Miss E. A. Collins and Mr. Noll, afterwards Rev. Father Noll, who died in 1880, pastor of St. Mary's church, LaFayette.

In 1872 the school for girls and the primary class of boys were placed in charge of the Sisters of Providence. For a number of years the boys' grammar school was taught by Prof. Sullivan, but within the past few years the entire charge of the school has been transferred to the Sisters.

The building contains four class-rooms, and has seating capacity for 200 children. Owing to the removal of families from Valparaiso, the number of pupils attending the school is not so large as formerly. The present enrolment is forty-five boys and eighty-five girls, taught by five Sisters of Providence. The expenses are derived from tuition fees from the pupils, at an average rate of fifty cents a month, from those who can pay. The present value of the school-ground, including play-ground, is \$1,800, and of the school-building, with appurtenances, \$3,600. The house occupied by the Sisters belongs to them. The present reverend director of the school is Very Rev. Louis A. Moench.

WANATAH, LAPORTE COUNTY.

Holy Guardian Angel School is a two-story frame school-house, 20x24 feet, and was erected, in 1890, by Rev. Dominic Shunk, C. PP. S., at a cost of \$1,000. Although small, it is a neat building, of two rooms, with seating capacity for sixty children. At present but one room is in use, as the number of pupils does not exceed forty—equally divided, twenty boys and twenty girls—under the tuition of one Sister of the Most Precious Blood.

A remarkable feature of this school is that, when it was first opened, it was attended mostly by non-Catholic children, who

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have since embraced our holy faith with an ardor that promises a pious Catholic life in later years. After first holy communion the pupils are not retained, as there are no boarding accommodations for them in the building, and many of the children drive to school every day from a distance of eight miles. The average annual outlay for this school is about \$500, which amount is taken from the funds of the church, the school being free to the children of pew holders; others are charged a tuition fee of fifty cents a month. The average expense per pupil is \$12.50 a year. The present value of the ground, one acre, used for school purposes, is \$2,000, and the value of the building, with its appurtenances, is \$3,000. The house occupied by the Sisters belongs to the congregation, and is worth \$600. Rev. Adam Buchheit is the present reverend director of the school.

WHITING, LAKE COUNTY.

St. Michael's School is conducted under the auspices of the church of the Sacred Heart, of which Rev. M. J. Byrne was the pastor. Two years ago a residence was built for Sisters, including one large class-room for advanced scholars at a cost of \$2,000. Fire having destroyed the old frame school-building April, 1897, a new two-story brick structure, 72 x 38, was erected, at a cost of \$3,500. On the first floor this building contains three large class-rooms and corridor, furnished with all modern improvements. A large exhibition hall on the second floor is used for entertainments at present, but will be converted into class-rooms as soon as needed. Five teachers of the order of the Sisters of Providence daily impart knowledge to 204 pupils, 103 boys and 101 girls. The school is in admirable working order, and while not quite self-supporting is nearly so. Support is raised by a monthly tuition fee. Father M. J. Byrne was the reverend director until transferred to the cathedral last August (1898), when he was replaced by Rev. Charles H. Thiele.

WINAMAC, PULASKI COUNTY.

St. Peter's School is a one-story frame building, 40 x 28 feet. It was built in 1872 by Rev. T. Wittmer, C. PP. S., and contains

but one school-room, with a seating capacity of sixty children, although at present its enrolment numbers seventy-two. Sisters of the Most Precious Blood have had charge of the school since its organization in 1872, and at present two Sisters are engaged in the class-room.

The annual outlay for the school, including the salary of its teachers, is \$450, which amount is furnished by the congregation, the school being free; and the average annual expense for each pupil is \$5.50. The present value of the school-ground is \$200 and of the building, \$800. The house occupied by the teachers is their own property. The present reverend director of the school is Rev. J. Uphaus.

CHAPTER XV.

THE HIGHER ORDER OF CATHOLIC EDUCATIONAL INSTITUTIONS OF
INDIANA—ACADEMIES—COLLEGES—UNIVERSITIES, ETC.

IN order to preserve the typographical consistency of this work on Catholicity in Indiana, the higher class of Catholic educational institutions in Indiana are arranged here in the same manner in which are arranged the parochial schools in the preceding chapter.

INDIANAPOLIS, MARION COUNTY.

St. Mary's Academy, at Indianapolis, Ind., is situated on East Maryland street, No. 113, between Pennsylvania and Delaware streets, about three squares from the Union depot. This location makes it convenient of access, and is still so far removed from the business part of the city as to possess the quiet requisite for a place of its kind. The building is new and commodious, and well adapted for educational purposes. It is also spacious and affords ample accommodations for fifty boarders and 300 day scholars.

The utmost care and attention are devoted to health and comfort. In case of sickness, parents or guardians are immediately informed, a physician is summoned, and every alleviation which kindness can suggest bestowed.

The academy being under the charge of the Sisters of St. Francis, the moral and religious training of the youthful minds confided to them is of paramount importance. Difference of creed forms no obstacle of admission, but, to maintain order, all the pupils are required to be present at the public religious exercises. The religious opinions of non-Catholic pupils are not interfered with; their normal training alone is taken into consideration. The discipline is mild, but vigilant and energetic, and every effort is

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made to qualify the pupil to occupy, in after life, the respective stations assigned them by the Divine Controller of human destinies in such a manner as to secure personal happiness and the comfort of those by whom they are surrounded, and above all, to win the approbation of the Omnipotent Judge and Rewarder. General deportment is the subject of unremitting care. The pupils are taught to avoid all that is rude, and if found insubordinate, untruthful and disrespectful to teachers, and remain incorrigible after due admonition, become liable to expulsion from the academy. The course of study is thorough, comprehensive and practical, embracing all the branches of a solid and accomplished education. All who enter the academy are expected to take the regular academic, business, musical or artistic course, unless for cogent reasons the partial course, consisting of special studies, be desired. The classes are so arranged that pupils advanced in some, but deficient in other branches, may perfect themselves in whatever they are defective without losing their rank in the grade to which their general scholarship entitles them.

St. Mary's is certainly well deserving of the patronage of the public, Catholic and non-Catholic, and parents and guardians can rest assured that all pupils placed in this institution will be graduated pure in spirit and fitted for the practical duties of life, as well as for the adornment of society.

LAFAYETTE, TIPPECANOE COUNTY.

St. Ignatius Academy.—This is a beautiful three-story brick structure adjoining St. Mary's church on the west. It occupies a commanding situation in tastefully laid out grounds, and has all the latest improvements for the successful prosecution of educational work. Besides an academy for advanced grades, it also contains the classes of the parochial school for girls. To summarize:

Grades, eleven; pupils, 135; average daily attendance, 115; teachers, Sisters of Providence; time of school, ten months in the year; terms in year, four; free days (exclusive of Saturdays and holy days of obligation), Thanksgiving day, Washington's birthday, St. Patrick's day and Decoration day; course of instruction:

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Christian doctrine, sacred history, singing, penmanship, spelling, reading, geography, United States history, grammar, bookkeeping, church history, physiology, arithmetic, algebra, geometry, ancient history, modern history, physical geography, natural philosophy. The volumes in the library number 165.

LOGANSPORT, CASS COUNTY.

In 1863 Rev. George Hamilton, pastor of St. Vincent de Paul's church, Logansport, applied to the mother-house of the Sisters of Holy Cross, Notre Dame, Ind., for Sisters to open a boarding and day school in a large brick building, situated on the corner of Market and Second streets.

The first Sisters who came here were Sister Alphonsus, superior, accompanied by Sisters Mildred, Colette and Felicity. They opened with a good school, boys and girls being taught in the same building. They were not here long until the parents of the children began to appreciate the good work that was being accomplished in the minds and souls of the little ones, and their grateful hearts went out in sympathy to pastor and teachers.

In 1871 the Sisters purchased a beautiful building on the corner of Ninth street and Broadway; said building was the beginning of the Holy Angels' academy, which opened September 4, 1871. This institution comprises four departments, primary, junior, preparatory and senior.

The course of study combines the solidity of the scientific and literary pursuits, with those light and more graceful accomplishments which throw a charm over domestic life and contribute so essentially to elevate the form of society at large.

Many of the Sisters who came to Logansport in the 'sixties have passed to their eternal reward, but the good work they began goes nobly on, and Holy Angels' academy sends forth from her secluded halls young ladies of every denomination, whose talents and virtues speaks volumes for their alma mater, and for the successful efforts of the Sisters of the Holy Cross, who were the pioneer teachers and prime movers in educational matters in northern Indiana, beginning far back in the 'forties, and to-day Holy Angels' academy holds the position of being one of the leading



UNIVERSITY OF NOTRE DAME, I.



UNIVERSITY OF NOTRE DAME,
NOTRE DAME, IND.

academies in the state teaching within her halls everything taught in the best high schools.

NOTRE DAME, ST. JOSEPH COUNTY.

The University of Notre Dame du Lac in St. Joseph county, Ind., is so vast in its scope as an institution of learning, both in its curriculum and its architectural adjuncts and adornments, that but a meager description can be offered to the reader in so compendious a work as the History of Catholicity in Indiana, and, therefore, the following paragraphs will consist of matter statistical and chronological rather than descriptive or didactic.

The congregation of the Holy Cross had its origin in the city of Mans, France, and was founded by the Abbe Moreau, who soon afterward absorbed the society known as the Brothers of St. Joseph, which had been founded by Father Dujarier, a survivor of the French revolution. Father Edward Sorin, who was born near Laval, France, February 6, 1814, became one of the earliest members of the new congregation of the Holy Cross (C. S. C.); he had listened to the burning words of the sainted Bruté, later the first bishop of Vincennes, when that divine was on a visit to France, appealing for missionary aid for the wilds of Indiana, and, accordingly, when Bishop Hailandiere, the successor of Bishop Bruté, made an application to Father Moreau for volunteers for the Indiana missions, Father Sorin at once offered himself. With him four professed Brothers and two novices also volunteered. This band of seven left the mother house at Mans, August 5, 1841; on the 8th left Havre, as steerage passengers, to practice evangelical poverty and to save money for the new mission, and September 13 entered the bay of New York. The venerable Bishop Dubois, of New York, received the little band with fatherly affection, and after it had rested three days it started for Vincennes, and, after a journey of twenty-five days, reached its destination on the second Sunday in October. For over a year the community was located at St. Peter's, about twenty-seven miles from Vincennes, in Daviess county, and within this time eight accessions were made to the order. It had been in contemplation to erect a college at this point, but, as there was already a Catholic college at Vincennes,

the bishop demurred and offered the community a tract of land he owned on the St. Joseph river, provided a college should be erected thereon within two years. After due consideration of the proposal the Brothers decided to accept, and November 16, 1842, Father Sorin, with seven of the Brothers, set out for the new location; after traveling through the wilderness, in bitterly cold weather, they stood on the ice-bound shore of lake St. Mary, November 26, enchanted with the marvelous beauties of the scene of their future labors. The ground was historic. Here had labored a Badin, a Deseille, a Petit; and over 200 years prior to the arrival of Father Sorin hundreds of Indians had been converted to the Catholic faith, and of the descendants of these Christianized aborigines hundreds were found still living in the St. Joseph region at the time of the arrival of Father Sorin.

The total amount of money at the command of the young community, on its arrival at the lakes, was \$1,500. A plan had been prepared, under Bishop de la Hailandiere, for the erection of a brick building, 40 x 160 feet, in shape like the letter H, and 60,000 feet of lumber, 250,000 brick, and the necessary lime, were ordered, to be on the spot in the spring; but the urgent need was a building for immediate use. Accordingly, material and labor were volunteered and a log structure, 24 x 46 feet, was erected, in December, but was not blessed until St. Joseph's day, March 19, 1843. But this building was needed for other purposes than a chapel, and a second story was added as a dormitory for the Sisters, who were expected to arrive from France the same spring, to take charge of the domestic department of the university, and a little Indian chapel, erected by Father Badin about 1830, was utilized as a dormitory for the Brothers—but these improvements depleted the exchequer of the community to the extent of \$200. The winter of 1842 was the most severe that had ever been experienced in the United States, and the succeeding building season was allowed to pass away by the architect without his attempting to fulfill his contract. The outlay for material, and the expenses for the support of the community, had now completely exhausted the exchequer, but it was determined upon that the erection of some kind of a brick building must be made, and the result was a square house, now known as

the Farm house, at the edge of the lake. This served for collegiate purposes for nearly a year, the first pupil being Alexis Coquilard, afterward the wealthy wagonmaker of South Bend. The terms per quarter for students were fixed at \$18, for tuition, board, washing and mending.

The second colony of the Congregation of the Holy Cross sailed from France June 6, 1843, under the charge of Rev. Francis Cointet, and with him Fathers Marivault and Gouesse, and one Brother and four Sisters. The time of Father Cointet was about equally divided between his classes and his labors with the Indians, and as an illustration of the simple manners and the poverty of the Fathers in that day, it may be mentioned that Fathers Sorin and Cointet had but one hat and one pair of boots between them. But their souls were in the work, and their constancy never weakened. Father Cointet, however, perished in the cholera epidemic of 1854.

August 24, 1843, the architect and two workmen arrived from Vincennes, but, as funds had been exhausted, the question of commencing work on the college-building proper was a question of serious debate. However, Father Marivault offered to draw for \$1,200 due him from his family in France; Samuel Byerley, a merchant at South Bend, offered a credit of \$2,000 at his store, beside a loan of \$500 in cash, and, thus encouraged, the work was begun. August 28, 1843, the corner-stone was laid, and by December 20 the walls were up and the building under cover. The next season the interior work was finished. This building was the cross-mark in the ground-plan of the letter H, or the handle of a "double headed hammer," was four stories high, 80 x 36 feet, and was all the community could afford to build from the original design. To this new edifice the students were at once removed from the structure on the lake shore, and in August following (1844) the closing exercises of the first year took place. In January, 1844, Hon. John D. Defrees, member of the legislature from St. Joseph county, secured a charter for the university, enabling it to confer the usual degrees upon its graduates, and thus the university of Notre Dame, now one of the most famous institutions of learning in the Union, became a legal entity.

In May, 1844, the corner-stone of the Chapel of the Novitiate on the "Island" was laid and blessed, and at its completion was consecrated December 8, and on the same day the Arch Confraternity, the oldest religious society at Notre Dame, was solemnly established. The chapel served as the sanctuary of the community until 1848, when a new brick church was consecrated. In September, 1844, the annual course of study in the college proper may be said to have begun, and August 1, 1845, at the commencement, a poor orphan boy, of Philadelphia, named Haquin, carried off first honors, thus showing the impartiality of the faculty, who gave no consideration to the financial standing of the students, but rewarded merit alone. The faculty comprised Father Sorin, president; Father Alexis Granger, vice-president; Father Cointet, professor of ancient languages; Father Gouesse, music; Brother Gatien, mathematics; Rev. E. Shawe, rhetoric; Gardner Jones, English composition; Denis O'Leary, Brother Basil, Father Shortis, Prof. Girac and Prof. Burns, general tutors. The first catalogue of students was issued in 1848, and the commencement took place July 4. Among the premiums awarded on that occasion was one to Thomas Lafontaine, of Huntington, Ind., a son of the chief of the Miamis, and among the students were the names of attendants from Indiana, Michigan, Missouri, New York, Ohio and Pennsylvania. At the commencement of 1849 was graduated the first bachelor of arts—Neal H. Gillespie, who was ordained priest in 1856. The second catalogue was printed in 1850, at South Bend, and bore on its title-page the imprint of S. Colfax—the Schuyler Colfax who afterward became speaker of the national house of representatives and later vice-president of the United States.

The manual labor school of the college was also chartered by the legislature in 1844, and was secured through the kindly offices of Representative Defrees, and in this were and are given lessons in carpentry, cabinetmaking, blacksmithing, shoemaking, tailoring, bricklaying, gardening, farming and various other industries. The dense forest within the grounds of the original college tract has been cleared away by the Brothers, save on the margin of the lakes, where the native groves are preserved, the cleared space

being now devoted to agriculture and ornamented pleasure grounds. In the meadow between the lakes rises the island, of early days, now called Mount St. Vincent, and here stands the hospital and the normal school for the Brothers of the community, on the site of the former novitiate. A continuous native grove embraces both lakes, with the meadow and Mount St. Vincent between, and within this grove is nestled Holy Cross seminary.

In 1851, the Lake Shore railroad was completed to South Bend, and soon afterward to Chicago, and to-day no less than five trunk lines connect, via South Bend, the university with the outside world, facilitating the coming and going of the constantly increasing number of students at this now classical university. In 1851, also, Notre Dame was given a post-office through the kind interposition of the then great statesman, Henry Clay.

In 1853, the number of students had so increased that it became necessary to complete the two wings of the "double hammer," as planned by the original Vincennes architect. These, it was thought, with the connecting college building, would be commodious enough for a generation to come. But about this time, cholera devastated many parts of the west, and in the summer of 1854 many of the community were attacked by the fell disease, and among the first to succumb was the holy priest, Father Coin-tet. He was followed to the grave by Father Curley, who had been ordained only the year previous, and by about twenty of the community. In September, when the absent students returned from their vacation, the surviving professors had not recovered from their prostration, and, as the college had been used as a hospital, it had to be renovated from top to bottom and disinfected, and this work had to be done by the weakened Brothers, who were, in fact, convalescent only. But at last all difficulties were overcome. A strip of land between the lakes and the river, through which the outlets of the lake found their way, and was consequently marshy and malarious and the cause of much sickness, was now purchased by the Brothers from the man who had heretofore refused to sell on better terms, and this strip was drained, the lakes lowered, and the site of the university made one of the most healthy and beautiful in the world.

Father Sorin had proposed to establish, near the university, a young ladies' academy, to be conducted by the Sisters of the Holy Cross, but met with the opposition of his bishop, and in consequence this school was fixed in another diocese at Bertrand, Mich., six miles north of Notre Dame, and was completed in 1846. This school later came under the charge of Mother Angela, known to the world as Miss Elize Maria Gillespie, of Washington, D. C., a relative of Hon. Thomas Ewing, secretary of state under President W. H. Harrison. Miss Gillespie was also a sister of Father Gillespie, of Notre Dame, but had retired from the vanities of capitoline life, to enter the novitiate of the Sisters of Mercy at Chicago; had stopped at Notre Dame to bid her brother farewell, but was induced to go to France and prepare herself for the charge of the infant community at Bertrand, and after her return was made its superior under the name of Mother Angela. In 1855, the mother house of the Sisters was removed from Bertrand to Notre Dame, one mile west of the university, and from St. Mary's academy, as well as from Notre Dame university, schools have been established throughout the country, from Washington, in the east, to San Francisco, in the west.

Although bells have always been in use at Notre Dame (the first one is now in the Bishops' Memorial Hall), it was not until 1856 that the present chime of twenty-three bells arrived from France. These bells weigh from fourteen pounds to 1,400 pounds each, and are rung by clock-work. Their position is in the new church of the Sacred Heart, over 100 feet from the earth's surface, and beneath them, in the same tower, swings the great bell, which weighs 17,000 pounds, the sound of which can be heard at a distance of twenty-five miles.

In 1858 the northern part of Indiana was erected as a separate diocese—that of Fort Wayne—and soon after his consecration, the first bishop, Right Rev. John Henry Luers, made a visit to Notre Dame, to the great delight of the community.

During the late Civil war, there was not, perhaps, a battle field on which the blood of Notre Dame students was not shed in the Union cause. Numbers of Sisters, led by Mother Angela, served in the hospitals of the south and west, and no less than

seven priests went as chaplains in the army, viz: Fathers William Corby, Peter P. Cooney, Joseph C. Carrier, Paul Gillen, James Dillon, Joseph Leveque and Bourget. Father Sorin had always encouraged military exercises, and in 1859 a company was formed, composed of students, denominated the Continental cadets, under William F. Lynch, an excellent tactician, as well as a company of junior students, called the Washington cadets. Almost every member of the Continentals took part in the war. Capt. Lynch became colonel of the Fifty-eighth Illinois infantry, and afterward a brigadier-general, was wounded while in command in the southwest, and died from his injury a few years later. Robert W. Healey, another soldier-student, also attained the rank of general.

November 3, 1863, there was great rejoicing at Notre Dame, as 230 students had registered. When the enlarged college-edifice of 1853 had been erected, to accommodate 200 students, it was thought it would serve for many years to come; but now, ten years later, were 230. Later 300, 400, and even 500, pressed for admission; every inch of space in the college and its adjunctive buildings, including Washington hall, was utilized for tuition purposes, and accordingly, in 1865, preparations were made to demolish the old and to erect a new college, a full description of which will be given in paragraphs yet to follow, as it is here necessary to interject a few words relative to the second president of the university—Father Patrick Dillon. A young man of twenty-six years, Father Patrick (as he was called, in order to distinguish him from his brother, Father James, mentioned above as a chaplain afterward in the army), became vice-president of the university in 1858, and in 1865 Father Sorin was well content to leave the management of affairs in hands so capable; consequently Father Dillon became the second president of the university. Aided by Prof. Lucius G. Tong and Prof. J. A. Lyons, he first developed, or added, the commercial to the classical course of the college, and, later, with the aid of Rev. Joseph C. Carrier, he established the scientific course, and supplemented the degrees in arts with the degree of bachelor of science and master of science—the first graduate with the degree of bachelor of science, in 1865,

being John Cassidy, afterward prominent as a physician of South Bend. The study of medicine, at this time, was also introduced, Rev. Father Neyron, who had been a surgeon in Napoleon's army before he became a priest, being placed at the head of this department.

Reverting, now, to the new college-building, let it be said that President Dillon, in June, 1865, demolished most of the old and finished the new in May following. The new building, 80 x 160 feet, and six stories in height, was dedicated May 31, by Archbishop Spalding, of Baltimore, assisted by five bishops and numerous priests. Father Dillon, soon after the dedication, went to France, where he passed two years, and on his return to America filled for a short time the pastorate of St. Patrick's church in Chicago, and died, after a short illness, November 15, 1868.

Following Father Dillon, in August, 1872, came Father William Corby, as president, and Father Augustus Lemonnier, as vice-president, of Notre Dame university—the latter being a nephew of Father Sorin and both having been prefects of discipline under Father Dillon. Father Corby, the apostle of the field of Gettysburg, whose absolution was given to thousands who found but a few hours later their habiliments of war their winding-sheets, was decorated in 1893 with a medal of honor by the state of New York as a Gettysburg veteran. During his administration the number of students increased and the courses of study were re-arranged and placed on a par with those of the oldest eastern colleges.

June 27, 1868, saw the adoption of the constitution and by-laws of the society of the Alumni of Notre Dame, first suggested by Francis C. Bigelow, a graduate of 1862. The officers elected were: President, Rev. Neil H. Gillespie; first vice-president, Francis C. Bigelow, of Dayton, Ohio; second vice-president, James B. Runnion, of Chicago; treasurer, Prof. Joseph A. Lyons; secretary, Prof. Michael T. Corby; orator, Edmund B. Kilroy, of Port Sarnia, Ontario; alternate orator, James O'Brien, of Galena, Ill.; poet, Prof. Timothy E. Howard; alternate poet, Prof. Arthur J. Stace.

In April, 1869, the local alumni committee resolved that a

memorial of the silver jubilee, to be celebrated the following June, should be prepared, and to Father Gillespie was assigned the task of writing a history of Notre Dame up to date; Father Brown, to write biographies; Prof. Stace, sketches of the societies; and to Prof. Lyons was assigned the task of publishing. Not one of these literary gentlemen lived to see the golden jubilee of 1895. During the silver jubilee three preliminary celebrations were had, viz: The first, October 13, 1868, was that of the patronal feast of Father Sorin, who had been elevated at Rome, in 1868, to the office of superior general of the congregation of the Holy Cross—the first American to attain such dignity; the second, April 27, 1869, was a musical, allegorical and humorous entertainment, and the third, May 22, 1869, was on the occasion of the return of Father Sorin from France.

Literature and oratory had been cultivated at Notre Dame from the beginning, dramatic and debating clubs were formed, and the St. Aloysius Philodemic, the St. Edward Literary and the St. Cecilia Philomathean societies were the chief nurseries of the embryo authors and orators. The first publication by the students was the Notre Dame Literary Gazette, the manuscript of which was destroyed by the misunderstanding of a prefect, and the second undertaking in the way of journalism was the Progress, also a manuscript paper, and originated by John Collins, Francis C. Bigelow, Benjamin B. Barron and John H. Fleming. The only printed copy of this journal was read at the commencement of 1860, but when Father Gillespie, the censor, was sent to France, in 1863, the paper gradually languished, and its place was occasionally supplied with such manuscript sheets as the Olympic Gazette, the Weekly Bee, the Two-penny Gazette and others. In May, 1865, Father Sorin established the magazine, Ave Maria, the first two numbers of which were printed in Chicago, and then a new printing-press and type were brought to Notre Dame. This magazine, edited by Father Sorin, attained a circulation of over 20,000 weekly and was distributed over every portion of the world where the English language is spoken. On the return of Father Gillespie from France, in 1866, he was placed in editorial charge and held the position until his lamented death in 1874, when he

was succeeded by Rev. Daniel E. Hudson, who has made the *Ave Maria* the most literary of all our Catholic publications. September 7, 1867, by order of Father Corby, the first number of the *Scholastic Year* was published, the idea being that it should be printed between the months of September and June only—the scholastic year. The plan was, that a select corps of students, under the supervision of Father Gillespie, was to prepare the matter for the publication, and the first number was in size a little more than a fly leaf to the *Ave Maria*, to which magazine it was attached. In March, 1868, the editorial supervision was passed to Father Lemonnier, and in August it was detached from the *Ave Maria* and published as an independent journal. In 1869 the name was changed to that of the *Notre Dame Scholastic*, was modified, in September, 1872, to the *Scholastic*, and in September, 1875, restored to its local significant name of the *Notre Dame Scholastic*—the name it still bears. So excellent were some of the contributions to the *Scholastic* that many were selected to appear in an annual, which was conducted from 1876 until 1888 by Prof. Lyons, whose death occurred in the year last named.

The scientific department of *Notre Dame* was virtually established during the presidency of Father Dillon, but it was not until the incumbencies of Presidents Corby and Lemonnier that it became of any great importance. In 1860 the library contained barely 2,000 volumes, chiefly in French and Latin, and the museum contained a small collection of stuffed animals and birds and a few eggs, but these were stored in an ill-lighted hall; there was, however, in this museum, a herbarium of great value, in a scientific point of view, which had been presented by the eminent French botanist, De Cauvin, in 1855. In the spring of 1866 Father Carrier was sent to France on university business, and was commissioned to purchase, amongst other things, instruments for the cabinet of physics, chemicals for the laboratory and objects of natural history for the museum. The result was that twenty large boxes were received at *Notre Dame* from Paris, but the contents were not all purchases, as amongst them was a six-inch telescope, presented by Napoleon III, 200 volumes presented by the French government, and numerous church ornaments and sacred vessels

presented by the emperor, empress and prince imperial. Father Carrier, on his return, spent months in arranging the library, museum, etc.; an observatory was built, a class in botany was organized, a corps of five professors secured, and instruction given in the natural and physical sciences, chemistry, zoology, botany, mineralogy, geology, physiology and comparative anatomy. Early in the 'seventies a thorough course in civil engineering was established and a partial course in medicine; later, during the 'eighties, Father Walsh, assisted by Fathers Zahm and Kirsch, added courses in applied electricity, mechanical engineering and biology. In February, 1869, Father Corby founded a law department, which was formally opened under the direction of Prof. Colovin, who was assisted, later, by Peter Foote, a lawyer of Chicago, Ill., Francis C. Bigelow, of Dayton, Ohio, and Hon. Lucius G. Tong. In 1883 Prof. William Hoynes was placed in charge and the course of study fixed at three years. Moot cases were tried each week and all the formalities of a regular court followed in detail.

In 1872 Father Lemonnier, a man of most superior abilities and excellent literary tastes, was selected as the fourth president of Notre Dame university. The most signal feature of his incumbency was the perfecting of the courses already established and the founding of a school of painting under the celebrated Roman artist, Gregori, and the creation of a circulating library, which now bears his name. He had plans for making Notre Dame the Catholic university of America, but his administration lasted two years only, as his lamented death took place October 29, 1874.

Rev. Patrick J. Colovin, vice-president of the university under Father Lemonnier, during the latter's last sickness, acted as president and director of studies. He then became the fifth president and held the position until 1877. He was a ripe scholar and a most eloquent speaker. In 1877 Father Colovin and Father Corby changed places, the former taking charge of Watertown, Wis., where Father Corby had officiated for five years, during which time he founded the college of the Sacred Heart and built a large brick church, and thus Father Corby again became president, with Rev. Thomas E. Walsh as vice-president and director of studies. One of the first cares of the new administration was to

improve the facilities for athletic exercises, which had, however, been carefully cultivated from a very early day, although the first boat-club race inaugurated by Father Lemonnier did not take place until 1870. Baseball and football were also introduced, and now a campus of twenty-five or thirty acres is set apart for these games.

A terrible disaster befell the college on the morning of Wednesday, April 23, 1879, when about eleven o'clock fire was discovered issuing from the roof of the administration hall, and so rapid was its progress that five other buildings in connection with the institution were destroyed, each with its priceless treasures—the unfinished church of the Sacred Heart, the old frame printing-office, Washington hall, and the domestic departments alone escaping. The fire department from South Bend, as well as many citizens, were at the scene as quickly as possible, but could only aid in removing many articles of furniture, paintings, valuable papers, etc., from the rooms of the professors, but the buildings were doomed. The cause of this disaster was never satisfactorily accounted for.

The venerable Father Sorin, now in his sixty-sixth year, was at or near Montral, Canada, preparing to cross the Atlantic ocean for about the fifteenth time. Father Corby, fearing that the evil news would prove fatal to the venerable founder, telegraphed to the superiors in Canada to keep it from him until the arrival of Professor Edwards, who would break it to him with gentleness and diplomacy. With all the care taken the shock was almost more than Father Sorin could bear. He instantly returned to his beloved institution. On the way home his mind was diverted from the calamity to future improvements. He commenced to draw plans, and when he saw the great work to be done he seemed to recover his youth again. Uninterrupted activity that seized upon every source of aid actuated him. Before the coming September President Corby, according to a promise made by him to the students, had erected upon the ruins a building far superior to the old one. The present edifice is of the neogothic style of architecture, four stories high, in shape like the letter T, and surmounted with a magnificent dome. The interior is decorated by

Luigi Gregori, an Italian artist, with frescoes illustrating the life of Columbus, and the vestibule with full-length figures of Columbus and Queen Isabella, from authentic portraits, as well as other historic characters and scenes. The inner surface of the dome is also decorated allegorically by the hand of Gregori. The paintings were completed and the dome opened with appropriate ceremonies, May 29, 1890, Bishop Keane delivering a masterly oration. The building is supplied with every modern convenience, and rooms and halls assigned to every department of knowledge known to the higher class of universities, with every appliance and apparatus necessary for the successful prosecution of each and every study.

To return to the chronological continuity of the presidential succession at Notre Dame, it is necessary to explain that Rev. Thomas E. Walsh, the sixth president, assumed the functions of this high office in 1881. He had been vice-president and director of studies during the last term of President Corby, and was barely past twenty-eight years of age when he became president. He was a ripe scholar, a gentleman of superior natural endowments, and possessed of broad views and a comprehensive scope of mind. During his administration two small wings were added to the principal college-building, and in 1882 St. Edward's hall, for the use of the minors, was erected. June 30, 1883, the corner-stone of Science hall was laid by the Right Rev. John Watterson, bishop of Columbus. This corner-stone is a mineral curiosity, being a conglomerate, containing lucid and colored quartz pebbles, was procured in northern Michigan, and was donated by Dr. John Cassidy, the first graduate from the university in the scientific course. Under President Walsh, also, were erected in the front of Soren hall a dormitory for advanced students, the Mechanics' hall, or institute of technology, and astronomical observatory. Mention may here be made of the dimensions and finish of the principal buildings completed under the direction of Father Corby and Father Walsh. The main building is 320x155 feet, is constructed of cream-colored brick, and the dome is gilded with pure gold-leaf, surmounted with a massive statue of the Blessed Virgin, the head of which is crowned with electric-light stars—207 feet above the face of the earth. Music hall, or academy of music, with its Washington

hall, is 170 x 100 feet, and is a little over 100 feet in height. It is octagonal in form, the acoustic properties are unusually good, the gallery seats 500, and the parterre 700 persons, and the stage is ample for all purposes, the whole being lighted by electricity. Sorin hall is 144 x 112 feet, and is the residence of the advanced classes, who have private rooms without additional cost, and also contains the law lecture room, court room, law library, etc. Science hall, 104 x 131 feet, divided into two compartments, is replete with every accessory, and Mechanics' hall equipped in full with all implements and tools necessary to the acquirement of technology. The astronomical observatory comprises a revolving dome, with a transit instrument and computing rooms in which are smaller instruments, works of reference, etc., and in the second floor a complete gymnasium. The infirmary is a building 200 x 45 feet, and is properly supplied with physicians, nurses, medicines, etc., and the whole group of buildings is so arranged as to form a harmonious front.

Since 1883 Prof. J. F. Edwards, the director of the Bishops' Memorial hall, has been exerting his best energies towards founding the Catholic archives of America, and building a Catholic reference library, with what success, the whole country knows. Thousands of volumes, thousands of pamphlets and thousands of precious manuscripts have already been collected and placed on the shelves and in the vaults of one of the finest historical collections in America. Connected with the Bishops' Memorial hall is a magnificent museum, containing many thousands of precious souvenirs and relics of historic interest, besides a gallery of historical portraits unequaled this side of the Atlantic. All these articles have already found a fitting home in the magnificent collection of apartments known as the Bishops' Memorial hall. Thousands of dollars have been spent for oil-paintings, manuscripts, books, frames for pictures, etc., etc., and valuable contributions of relics and documents have been received from nearly all the distinguished prelates, priests and laymen of America.

The year 1888 was made memorable by the celebration of the fiftieth anniversary of the ordination of Father Sorin to the priesthood, but the ceremonies were too elaborate for description in this

volume. In May, 1891, he made his last trip to Europe, accompanied by Father Zahm, but his visit was of short duration. In 1892 he took a trip to the Atlantic coast for the benefit of his failing health. February 6, 1893, he entered upon the eightieth year of his holy life. In the spring of the same year President Walsh visited Texas, partly on business and partly for the improvement of his health, which a trip to France had failed to restore, but on his return from the south his health was still impaired. At the close of the season he went to Wisconsin to seek relief, and found it, alas ! at the hand of death, July 17th, and in October following Father Sorin also passed away.

In accordance with the expressed wish of Father Walsh, Rev. Andrew Morrissey was named as his successor, and, with the sanction of the venerable founder, became the seventh president of Notre Dame, and no choice for the office could have better pleased the inmates. He had been at the university since the twelfth year of his age and was thoroughly imbued with the spirit of its founder. The following list completes the roster of presidents of this noble institution to date: Father Edward Sorin, founder, from 1842 to 1865; Father Patrick Dillon, from 1865 to 1866; Father William Corby, from 1866 to 1872; Father Augustus Lemonnier, from 1872 to 1874; Father Patrick J. Colovin, from 1874 to 1877; Father William Corby, again, from 1877 to 1881; Father Thomas E. Walsh, from 1881 to 1893; Father Andrew Morrissey, from 1893 to the present time (1898).

During the same time, the vice-presidents and directors of study have been as follows: Father Alexis Granger, from 1844 to 1851; Father Francis Cointet, from 1851 to 1852; Father Richard Shortis, from 1852 to 1856; Father Neil H. Gillespie, from 1856 to 1858; Father Patrick Dillon, from 1858 to 1859; Father James M. Dillon, from 1859 to 1860; Father Neil H. Gillespie, again, from 1860 to 1863; Father Patrick Dillon, again, from 1863 to 1865; Father William Corby, from 1865 to 1866; Father Augustus Lemonnier, from 1866 to 1872; Father Michael B. Brown, from 1872 to 1874; Fathers J. M. Toohey and P. J. Colovin, from 1874 to 1875; Father John A. O'Connell, from 1875 to 1876; Father John A. Zahm (present provincial, of whom a personal sketch is

given in Vol. II, page 1426), from 1876 to 1877; Father Thomas E. Walsh, from 1877 to 1881; Father J. M. Toohey, from 1881 to 1885; Father John A. Zahm, again, from 1885 to 1886; Father Andrew Morrissey, from 1886 to 1887; Father John A. Zahm, again, from 1887 to 1891; Father Andrew Morrissey, again, from 1891 to 1893; Father James French, from 1893 up to the present.

Many times has Notre Dame been called upon to mourn for the loss of her gifted priests and brothers: In 1854, when Father Cointet and nearly twenty other members of the order died; in 1868, when Father Patrick and Father James M. Dillon died; in 1874, when Father Lemonnier and Father Gillespie died; and finally, in 1893, when Father Walsh, Father Granger and the venerable founder himself, Father Sorin, died. Thanks, however, to the gracious protection of Heaven, the congregation and the university, so well planned, so wisely guarded and guided, continued to flourish as before. The works of man perish; those of God endure. So is it with Notre Dame, under the guardian care of Father Morrissey, president of the university; and so will it ever be so long as the spirit of the holy founder continues to guide the counsels of Notre Dame.

Under Father Morrissey's administration the completion of the work laid out by his predecessors goes on. Washington hall has been beautifully frescoed, wings have been added to Sorin hall and a magnificent gymnasium, 240 feet long by 100 wide, completed. Measures have been taken to revise and still further improve the course of studies, and the corps of teachers is kept up to the highest standard. Father Morrissey is now making plans for building a large fire-proof library building and another hall for students' rooms. The friends of Notre Dame, everywhere, are gratified to find that the noble work here inaugurated shows no sign of weakening; but, on the contrary, in everything are shown signs of advancement towards the highest goal of excellence. The determination was never stronger to keep Our Lady's college in the place to which she has attained—in the van of the higher educational institutions of the land.

In the summer of 1894 Notre Dame was honored by the presence of the first American Eucharistic congress within its halls.

This great sacerdotal confraternity, numbering so many devoted members of the bishops and priests of Europe and America, has undoubtedly done much good in increasing devotion to the Blessed Sacrament. The first congress, as held here, was most successful and satisfactory to the numerous clergy present; and Notre Dame was greatly honored and edified by its presence. To be selected as the place where so great a work as that of the Eucharistic congress was inaugurated is, indeed, a mark of God's blessing. Not since the assembling of the Third Plenary council at Baltimore has there anywhere assembled so numerous and distinguished a body of Catholic priests and prelates.

It is needless to say that, notwithstanding the year 1893 was a year of sorrow, yet Notre Dame could not fail to take the keenest interest in an exhibition so dear to the Catholic heart as the four hundredth anniversary of the discovery of our country by the great Catholic navigator. The fine Columbian paintings on the walls of the main entrance to the university, which have been already described, sufficiently attest this interest.

Notre Dame's exhibit at the world's fair, under the direction of Prof. Edwards, was enclosed in four departments, centrally located in the manufactures and liberal arts building. The first booth was twenty feet square and contained Gregori's life-size, full-length portrait of the founder of the university, together with specimens of the work of the pupils of Gregori and of Prof. Ackerman. Here also were shown a map of the grounds and buildings of the university, made by the pupils of Prof. McCue's surveying classes; several specimens of mechanical engineering work in wood and iron; blue tints from the institute of technology; 120 views of Notre Dame taken by Father Kirsch's class in photography; a complete set, twenty-five volumes, of the Notre Dame Scholastic, illustrating the literary work of the students; copies of various books written and published at Notre Dame; objects of historical interest; photographs and paintings.

In the second booth, also twenty feet square, was a small but rich selection from the precious historical treasury of Bishops' Memorial hall. Among these treasures were many rare old Bibles published in the German language long before the birth of Luther.

In the third booth were numerous precious manuscripts, mementos of distinguished lay men and women, and various other articles of interest shown in glass cases, including precious books and early Catholic newspapers, intended to represent the Catholic Reference library of America located at Notre Dame.

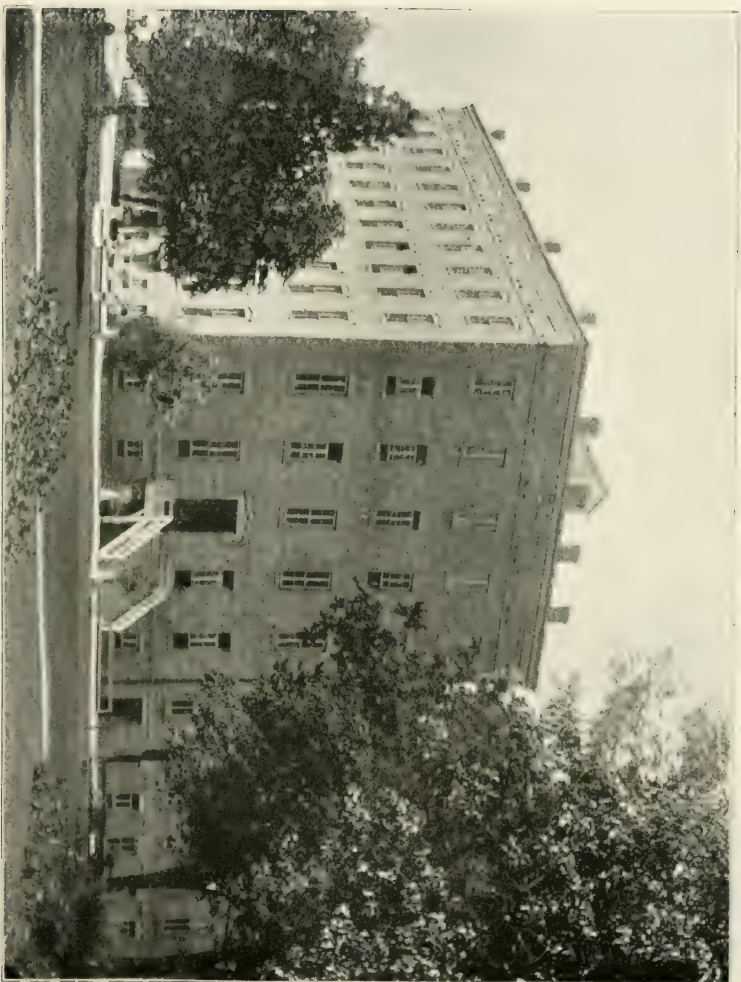
A history as full as that of the university itself might be written of the various churches erected at Notre Dame, culminating in the present beautiful edifice—the church of the Sacred Heart. Father Sorin found here the small “upper room” of the little log house built on the banks of St. Mary’s lake by the poor Indians for the use of their revered Black Robe, the proto-priest, Father Stephen T. Badin, in 1830. In 1843, Father Sorin erected that other log structure, a little higher up from the lake, in whose upper chamber the inmates and the Catholics of the mission long continued to worship. The precious relic, alas, perished by fire in 1852. Before this, in 1848, the first brick church was erected, east of the lake, upon ground now occupied by the rear of the present church. This church of 1848 was at first a little oblong building; in time additions were made to it, including wooden towers, in which was placed the exquisite chime of bells that still make music for Notre Dame. When the first great organ was obtained, an extension was made to the rear of the old church to receive it. The church so completed served until the erection of the present edifice.

The foundations of the new church of the Sacred Heart were begun by Father Sorin on the 8th day of December, 1868, the very day on which the Vatican Council was opened by Pius IX. It was also the twenty-fourth anniversary of the blessing of the well beloved “chapel of the Novitiate,” erected upon the “Island” in 1844, and so long the center of the religious devotion of the poor little community. It was on the same day, December 8, 1844, that the Arch Confraternity was solemnly established in the same chapel, the most blessed society ever established at Notre Dame.

Slowly, from 1869 until Father Sorin’s jubilee, in 1888, the church of the Sacred Heart went on to completion, year by year, until its solemn consecration, when it appeared to the world as perhaps the most beautiful church in America. That there should be sacred shrines at Notre Dame might be expected. No churches



ST. MARY'S CHAPPEL,
NOTRE DAME, IND.



ST. MARY'S ACADEMY,
NOTRE DAME, IND.

nor chapels in America, and few in any part of the world, are more blessed with special blessings. All the indulgences of the portuincula of St. Francis are attached to the church of the Sacred Heart; and there, on the 2d of August, each year, pious people come in great numbers. To the same church, on the 15th of August, comes a yearly pilgrimage from St. Augustine's parish in Kalamazoo, and from other towns in Michigan. On rosary Sunday in October a pious throng come reverently from St. Joseph's parish in Mishawaka, and from the churches of South Bend and elsewhere. The blessings of Marquette, of Allouez, of Babin, of De Seille, of Petit, and, may we not now say, of Sorin, are upon the land. From a brief history of the university of Notre Dame du Lac, prepared for the golden jubilee, June, 1895, this closing paragraph is extracted:

While it would have seemed fitting that the golden jubilee of Notre Dame should have been celebrated in 1892, fifty years from the date of her founding, yet our readers will, perhaps, now see why this was not done. Sorrow was brooding over Alma Mater, and she could not then, nor even in the succeeding years, until now, lay aside the habiliments of mourning. But she has remembered that although Father Sorin, as well as Father Granger and Father Walsh, would have been delighted to be with us, yet that they would be grieved if we were to remain in sorrow. Their wish is that we should go forward and rejoice in the work which they and their co-laborers have accomplished, and which they charge us to maintain and extend as they would have done if they had remained with us. We go forward in joy, then, and in thanksgiving to celebrate the golden jubilee of Notre Dame, trusting that those who come after us, in 1942, will find that we, too, have done our work well; that we have not buried the five talents given us, but have carried on with still increasing success the work of Christian education begun a hundred years before by Father Sorin and his brethren of the Holy Cross.

St. Mary's Academy, Notre Dame, St. Joseph county.—The development of material resources which meet the demands of the changing epochs is matter for wonder, as well as for gratitude, to the all-seeing, all-loving Providence which ordereth all things sweetly. But in no phase of the economy of the universe is the hand of God more clearly visible than in the rise and progress of religious communities.

Each period of the church's growth developed special needs, and those needs were met by the establishment of orders devoted to the particular line of work called for by the exigencies of the

times. The mere suggestion of this thought brings before the mind examples in proof of it: Saint Benedict and his followers, Saint Dominick and his preachers, Saint Francis of Assisi and his brothers of poverty, Saint Ignatius and his soldier priests.

And as in the church every agency for good is accounted worthy, so the minor congregations and communities—lesser branches of the great tree of religious orders—are allotted a fixed place in the vineyard of the Lord, where they serve to further the cause of Christ.

Among the congregations founded in this century, we find some devoted to the work of education; others are dedicated to the service of the sick; others again care for the bereaved little ones of the fold—the orphans. These three noble works united form the objects of the Sisters of the Holy Cross, a congregation privileged by God to become a strong factor in the work of the Catholic church in America.

This congregation, founded in Le Mans, France, in 1841, by the saintly Abbe Moreau, was established in this country at Bertrand, Mich., in July, 1844, by Very Rev. E. Sorin, one of Father Moreau's earliest associates; and in September of the same year, the habit of the congregation was given for the first time in America.

That to the high vocation of the religious teacher was added the apostolic spirit, is evident from the early annals, wherein it is recorded that the Sisters—even though the number to be spared from the Bertrand school was small—were sent to Pokagon, Mich., where 300 Pottowatamie Indians were instructed in the saving truths of our holy religion.

The first decade of growth was attended with the vicissitudes wherewith God strengthens his elect, but by 1855 houses in New Orleans, New York, Mishawaka and Lowell, testified to the zeal and activity of the mother-house, which bravely surmounted difficulties which to less courageous souls would have seemed insurmountable.

In 1855 the community moved from Bertrand to St. Mary's, St. Joseph county, Ind., the present site of the mother-house of the Sisters of the Holy Cross. In 1857, the union of temporal

interests between Notre Dame and Saint Mary's was severed, and a separate administration has been maintained ever since, though by special privilege of His Holiness, Pius IX (a grant lately confirmed by Leo XIII), Very Rev. E. Sorin was allowed to act as ecclesiastical superior over both congregations—that composed of the priests and brothers, and that of the Sisters of the Holy Cross.

About this time Mother M. Angela, a woman imbued with the highest religious aspirations, and endowed with rare mental gifts, was elected provincial, and until her death, in 1887, it was her lot never to be without the burden of office.

From 1855 to 1865 were years of trial and of growth. Foundations were made in Chicago, Laporte, Michigan City, Philadelphia, Washington, D. C., Morris, Baltimore, South Bend, Crawfordsville, Joliet and other places. The four eventful years of this decade were, of course, the years of war, and Mother Angela, with a corps of devoted Sisters, some of whom are still living, spent their best energies in caring for the sick and wounded soldiers until peace was proclaimed. The services of the Sisters of the Holy Cross were given at Cairo, Mound City, Memphis, Louisville, Paducah, Jefferson and Washington; and everywhere was grateful recognition accorded their devoted efforts.

The three decades following developed the congregation along broad lines leading ever to nobler heights of achievement, and the epoch of greatest advancement dawned when Pope Pius sanctioned the separation of the Sisters of the Congregation of the Holy Cross from France, thus changing St. Mary's from a provincial-house to the mother-house of the Sisters of the Holy Cross in America.

The death of Mother Angela, in 1887, the failing health of Father Sorin, and his death in 1893, were the dark shadows over the path of peace along which God was pleased to lead the congregation; and yet the shadows but made those who mourned their loss look at the light shining beyond—a light which whispers of hope to the spiritual children of a devoted father and founder and his zealous, self-sacrificing co-laborer.

St. Mary's Academy is situated about eighty miles east of

Chicago, Ill., and two miles from South Bend, Ind., and can be easily reached by railroad from any part of the United States or Canada. The views herewith presented of the academy and its chapel (Our Lady of Loreto) will give the reader some idea of their rare architectural beauty. The academy buildings are healthfully located on an eminence overlooking the St. Joseph river, along whose picturesque banks magnificent forest trees still stand in their native grandeur.

The academy buildings, of cream-colored brick with stone trimmings, are spacious, comfortable and commodious—admirably adapted in every respect to the object in view at their erection. The institution is heated by steam, no fire being used in any part of the academy. Bath rooms, supplied with hot and cold water, communicate with the sleeping apartments. The study-halls, dormitories and class-rooms are well lighted and thoroughly ventilated. In addition to the system of water works in the interior—water from artesian wells being driven to all parts of the building through iron pipes, with hose attachment on each floor—iron balconies and outside fire escapes have been erected on all the academy buildings.

The chapel of Our Lady of Loreto, designed by the late Very Rev. Edward Sorin, C. S. C., is a matchless piece of architecture, Romanesque in style and unique in plan. The stained glass windows, which are marvels of artistic beauty, are from Le Mans, France. The dome of the chapel is fitly crowned with the symbol of our Redemption, the distinctive mark of the order of the Holy Cross.

Among the many attractions at St. Mary's, not the least, in point of usefulness and architectural beauty, is St. Angela's hall, which is designed especially for lectures, concerts and musicales throughout the year, and for commencement exercises. Its seating capacity is 800.

In Science hall, the degree of excellence attained at St. Mary's in the musical and art departments has long been recognized by the friends of the institution, and many visitors to the music halls and studios have given expression to surprise at the proficiency shown by the pupils. But while special attention is paid

to the fine arts, they are not cultivated to the neglect of the practical sciences, as a visit to the classes of natural philosophy and chemistry would fully demonstrate. No pains have been spared to secure a physical cabinet worthy the name, and, as a result, the academy has a collection of instruments, from the best known manufacturing establishments of Europe, for illustrating the laws of sound, light, electricity, heat and magnetism, as well as the principles of mechanics.

The course of studies is as extensive and thorough as long experience in teaching and a large and capable staff of teachers can make it. The best systems of instruction are adopted in the various departments, and the best authors selected for each branch. If the student begins in the junior class, four years will be required to complete a full academic course; if in the preparatory, seven years will be required for a full course.

And to-day, after a life of fifty-four years in the new world, the congregation of the Sisters of the Holy Cross, fully approved by the church, numbers over 800 members, having under their care schools, hospitals and orphans' asylums in twelve different states; over 6,000 day pupils are taught annually in their parochial schools, and more than 600 in the boarding schools, while over 2,000 patients in the various hospitals are ministered to yearly by the Sisters of the Holy Cross.

Those who have studied the congregation in its workings give zeal and devotedness as its characteristics. Added to this is a spirit of rational progress, which uses every means to make the congregation better fitted to meet its threefold end—the care of the orphan, the amelioration of the sufferings of the sick and the education of children, as well as that higher, fuller training of young women, which yields to college degrees and through all avenues of advancement to wide fields of usefulness.

Judging from its past and its present, the congregation of the Sisters of the Holy Cross has every reason to look to a future blessed by God with increased powers of furthering His interests, thereby drawing down new blessings and becoming, day by day, a stronger influence in Catholic educational and charitable work.

A HISTORY OF CATHOLICITY

RENSSELAER, JASPER COUNTY.

St. Joseph College, conducted by the Fathers of the Precious Blood, was opened in September, 1891, and is located one mile south of Rensselaer, on the site formerly occupied by the orphan asylum. The children cared for here were transferred to LaFayette and Fort Wayne institutions, the property was neglected, and the building destroyed by fire. Thus, in 1890, Rt. Rev. Bishop Dwenger transferred the land (300 acres) to the Fathers of the Precious Blood, who at once began the work for founding St. Joseph college. Father Anthony Dick had charge of the parish at Rensselaer, and superintended the construction of the college-building until January, 1891, when Rev. Augustine Seifert, C. PP. S., took charge and completed the structure. The school opened in September, with Rev. Augustine Seifert, C. PP. S., as rector. Only fifty-four students were enrolled during the first year, and the faculty consisted of five Fathers and one lay teacher. The institution had a healthy growth, and during the year 1892-93, eighty-six students were enrolled and the faculty increased to nine. An addition was now built doubling the size of the college building making it 228 feet frontage and accommodation for 200 students, but the attendance in 1893-94 was 115 students.

In the basement of the building there is a large recreation hall, bath-rooms and dining room. On the first floor are the study-hall, library, parlor, private room, Collegeville post-office (established May 9, 1893) and class rooms. The second floor is occupied by the chapel and priests' rooms, and the third floor is devoted to the entertainment hall, one dormitory, etc. The building has steam heat, gas light and other modern improvements, which make it safe and convenient. The campus is well improved, has an artificial lake and good facilities for athletic sports and exercise. In 1897 an additional building was erected as a minim and music department. The attendance is largely from Ohio, Indiana, Illinois, Missouri and Michigan, but some other states are also represented. The classic course is six years; commercial course three years, and the normal course three years; the latter, however, is to be extended. The students are all cared for at the college and

are thus continually under the watchful care of the Fathers; the large farm is carried on by Brothers and lay members, and Catholic boys are only admitted. The institution is now practically self-sustaining, the attendance in 1897-98 being 140 students.

ST. MEINRAD'S, SPENCER COUNTY.

St. Meinrad College and Seminary.—The famous Benedictine order—an order that for fourteen centuries has labored most devotedly and successfully in christianizing, educating and elevating mankind—established as early as 1853 a branch house at a place they have named St. Meinrad, in Harrison township, Spencer county, Ind.

It was at the urgent request of the late Bishop de St. Palais, expressed through his vicar-general, the late Very Rev. Joseph Kundeck, pastor at Jasper, Ind., that this great boon was granted by the Benedictine authorities to the Catholic people of Indiana.

The pioneers of the Benedictine order in Indiana were Rev. P. Bede O'Connor and Rev. P. Ulrich Christen, who were sent from the celebrated abbey at Einsiedeln, Switzerland, by vote of the chapter, and who were blessed by the then reigning Pontiff, Pius IX. The names of these good priests will always be lovingly linked with St. Meinrad abbey and also with the old diocese of Vincennes, now the diocese of Indianapolis.

St. Meinrad began as a simple convent in 1853, but Pius IX, in 1869, conferred upon it the rank and distinction of an independent abbey. Right Rev. Martin Marty, in 1871, was consecrated the first abbot, but later on he became bishop of St. Cloud, Minn. The second was Right Rev. Fintan Mundwiler, who was consecrated in 1880. The third and present abbot is Right Rev. Athanasius Schmitt, a sketch and excellent portrait of whom will be found on pages 906 and 907, Vol. II.

From a small beginning in 1853—a log cabin situated on a tract of land of 160 acres that cost just \$2,650—St. Meinrad abbey grew in dimensions and in favor among the people until, in 1857, it was sufficiently prepared to throw open its doors for the reception of students. Its lands have increased from 160 acres to more than ten times that number, and its splendid buildings, although

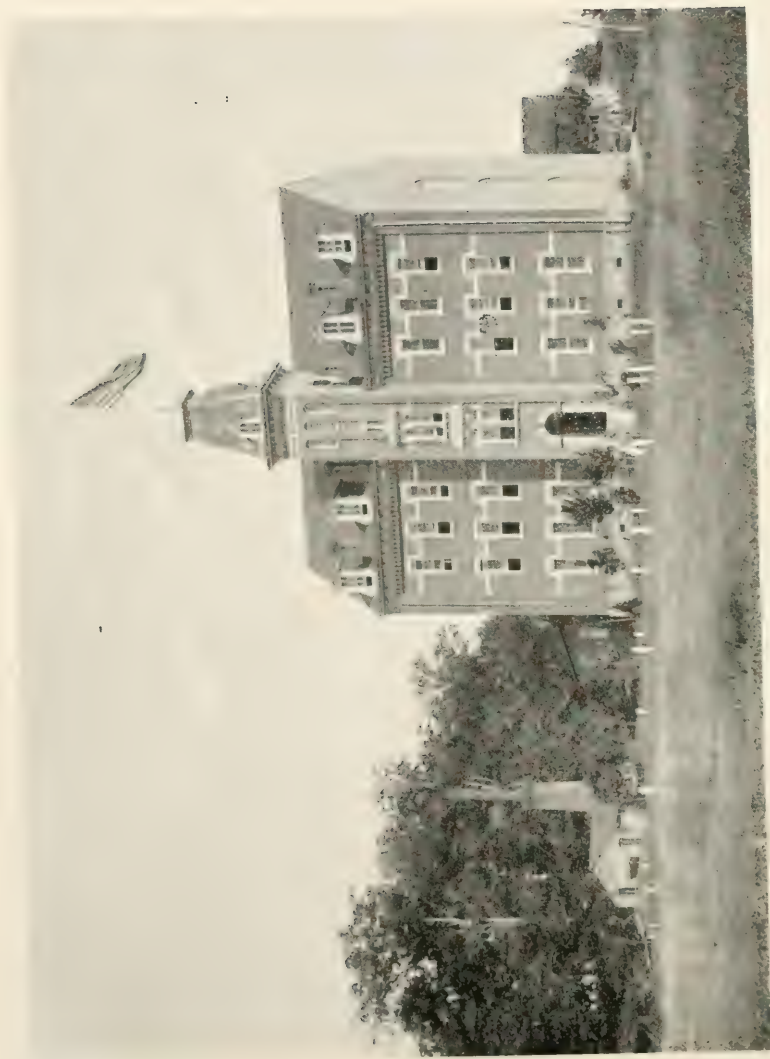
almost completely destroyed by the disastrous fire of 1887, have been renewed in their imposing and majestic proportions. Excellent views of both St. Meinrad abbey and Jasper college are given in this work. These structures need no further description here other than to say that they are modern in their appointments and aptly designed for the purposes to which they are devoted.

As institutions of learning, both sacred and secular, they comprise three departments: Theological, classical, commercial and scientific. The first two are for ecclesiastical students only, and are maintained at St. Meinrad; the last-named department receives special attention at Jasper college. These departments are ably and successfully conducted, and the proofs citable are the great number of learned and exemplary priests in this and other dioceses and the numerous company of lay scholars who point with pride to these institutions as their alma mater.

The site of St. Meinrad college and seminary is the delightful rolling—in fact, hilly—country of southern Indiana. It is fifteen miles north of the Ohio river and is thirteen miles from the railroad station at Ferdinand, on the Louisville, Evansville & St. Louis railroad. A beautiful eminence is the chosen nestling-spot for the abbey buildings, and from this high perch can be viewed the broad stretches of valley, the sweep of the neighboring hills, and the picturesqueness of wood and dell and stream. The healthfulness of the climate, coupled with the substantial fare provided and the regularity of habits there inculcated, has the effect of benefiting not only the physical but also the mental and the moral health of the students.

A consideration of great consequence might be mentioned in this connection—the fact that the charge each session for students, including tuition, board, bedding, mending of linens, etc., is but the small sum of \$75. This alone ought to induce students to patronize St. Meinrad's.

Rt. Rev. Athanasius Schmitt, O. S. B., abbot, is president of the board of trustees and also of the officers' board of the abbey. He is rector of the seminary and professor of moral theology and liturgy. Rev. Gregory Bechtold, O. S. B., is assistant rector of the seminary, and professor of dogmatic theology, philology and



JASPER COLLEGE,
JASPER, IND.

canon law. Rev. Bede Maler, O. S. B., is professor of exegesis and church history. Rev. Dominick Barthel, O. S. B., is rector of the college and professor of English literature, oratory, elocution and homiletics. Rev. Laurence Faller, O. S. B., is professor of philosophy. Rev. Andrew Bauer, O. S. B., is professor of Latin, Greek, German, literature, Christian doctrine and liturgy. Very Rev. Alphonse Leute, O. S. B., is professor of Hebrew, homiletics and pastoral and moral theology. Rev. Kaspar Seiler is professor of moral theology and philology.

Among the professors who are members of the faculty and hold chairs in the classical department might be mentioned Rev. Othmar Schneeberger, O. S. B.; Rev. Odildo Witt, O. S. B.; Rev. Marcus Meyer, O. S. B.; Rev. Vincent Wagner, O. S. B.; Rev. Eugene Spiess, O. S. B.; Rev. Francis Schoeppner, O. S. B.; Rev. Mauer Helfrich, O. S. B.; Ven. J. Chrysostom Coons, O. S. B.; and Ven. Philip Bauer, O. S. B.

While a large share of material prosperity would appear to attend upon every effort of the monks of St. Meinrad—so much so as to enable them to acquire additional lands, to push toward completion their abbey buildings according to the original plans, and to even undertake the erection of a grand new church, which is to be 200x75 feet, ground plan, and for which excavations are now being made—it is yet evident, from the above passing glance at facts, that the intellectual and the moral are not only not neglected but are made the special study and aim of the entire community. If, in a tangible way, prosperity's sun shines on the Sons of St. Benedict at St. Meinrad's abbey, its rays are dimmed by the bright light of that spiritual sun whose effulgence and warmth continually energize these good men in the fulfillment of their mission in the spread of education, religion and truth, ut in omnibus glorificetur Deus—"that in all things God may be glorified."

JASPER, DUBOIS COUNTY.

Jasper College, at Jasper, Dubois county, was founded in 1889, was opened for the reception of students September 12, that year, and was incorporated in January, 1890, under the laws of the state, in conjunction with St. Meinrad's college, and empowered to

confer the usual academic degrees. The institution is under the supervision of the Benedictine Fathers of St. Meinrad's abbey, but is open to all, irrespective of religious persuasion. The course of study comprises from three to five years, during which solid instruction is given in commercial and scientific knowledge and thorough preparation for entrance to more advanced institutions of learning.

The college buildings are situated on the outskirts of Jasper, on a broad and prominent eminence, from which they command a fine view of the surrounding country for miles around, and this is one of the most healthy and beautiful sites in southern Indiana. The buildings are substantially built of brick and sandstone, with Bedford and Lake Superior sandstone trimmings. The kitchen, refectory and boiler-room are located in separate buildings especially constructed for that purpose, at a distance of several yards from the main structure. This separation was made in order to avoid divers difficulties and hindrances, which, experience teaches, cannot be obviated without such precaution. All the halls, rooms and corridors in each building are well lighted and ventilated, heated by an excellent system of steam-heating, and furnished with water-pipes and appurtenances. The lavatory and bath-rooms, supplied with hot and cold water, have been fitted out with modern improvements. For cleanliness and convenience they are most perfect. The absence of stoves, the convenience of fire plugs and hose, the caution taken to have every wall and partition built of brick, all tend to make the structure safe against conflagrations. Every appliance has been carefully and tastefully selected with a view of giving the newly-built college the advantages of a beautiful, commodious and healthfully-arranged edifice.

The college possesses extensive and suitable play grounds for games of baseball, and many outdoor and indoor appliances so useful for the physical culture as well as the mental and moral advancement of the student.

The proximity of a river that affords splendid opportunities for river sports, such as boating, fishing and swimming in summer, and skating in winter, adds considerably to the desirableness of the site chosen for Jasper college.

The faculty and officers of the institution are at present the following: Right Rev. Athanasius Schmitt, O. S. B., president; Rev. Bernard Heichelbech, O. S. B., rector, treasurer and professor; Rev. Martin Hoppenjans, O. S. B., secretary and professor; Rev. Robert Glassmeyer, O. S. B., professor; Rev. Æmilian Kurre, O. S. B., professor; Rev. Simon Barber, O. S. B., professor; Conrad Kremp, professor, and E. J. Kempf, M. D., physician.

VIGO COUNTY.

St. Mary's Academic Institute, in Vigo county, now one of the foremost educational auxiliaries of the Catholic church in the state, was founded by the Sisters of Providence of Ruille-sur-Loir, France, of which order six heroic sisters, under the leadership of Mlle. Guerin, arrived on the site of the present edifice October 22, 1840, and here they found a small log cabin, already erected, inclosing one room, 14 x 12 feet, which served the purposes of chapel, dormitory, priest's room, and all other requirements of shelter and utility for the postulants, and this humble chapel was the germ of the magnificent structure now known as St. Mary's of the Woods.

Mother Theodore, as Mlle. Guerin was known to the church and the Sisters of Providence, was born in Brittany, France, in 1798, early became imbued with the spirit of the Holy Ghost and in 1823 was admitted to the convent of Ruille-sur-Loir. She was a woman of no ordinary powers and soon rose to prominence in the sisterhood. On reaching Vigo county, Ind., she and her companions found shelter in the home of the good farmer Thrall, which home the good mother subsequently purchased, and November 27, 1840, converted into a convent, having used, in the meantime, the little log cabin as a chapel and the farmer's house as a dormitory.

The funds for the purchase of this farmhouse and for making the necessary improvements were furnished by Frances F. Ragor. Not far from this odd convent Bishop Bruté had commenced the erection of another building, which was destined to become the first academy proper of St. Mary's of the Woods. It was of brick, 46 x 25 feet, two stories high, and the corner-stone

was blessed August 17, 1840, and the academy opened for the reception of pupils in the spring of 1841. The 7th day of November, in the same year, brought to the academy, from France, as an assistant to Mother Theodore, the accomplished artist, Sister Frances Xavier, *née* Mlle. Irma le Fer de la Motte, and in her was found a valuable auxiliary in the initiation of the higher class of secular education.

The academy continued to prosper and the pupils so increased in number that Mother Theodore found it necessary to take steps for the enlargement of the school accommodations, and decided to go to France in search of aid. Therefore, accompanied by Sister M. Cecilia, a young American novice, she started May 1, 1843, for her native land as a postulant, secured the required assistance, and on her return erected St. Ann's chapel, but it was not until 1845 that the work of enlarging the academy proper was begun. Two wings, each two stories high, were added to the academy building and branch schools established in various parts of the state, and the same year the institute was legally incorporated. In 1852 work was begun on a new edifice. August 6, 1854, the Sisters moved into their new Providence, and here, on March 17, 1856, the sainted Theodore was called to her eternal rest.

In the summer of 1856 Sister Mary Cecilia, first assistant of the academy, was elected to succeed Mother Theodore. The fame of the institution, under her wise administration, continued to spread, and although apartment after apartment in the new Providence was appropriated to the use of the augmenting pupils, the accommodations became so overcrowded that the want of a new academy made itself too obvious. Accordingly, on August 15, 1860, the corner-stone of the present edifice was laid by Right Rev. Bishop de St. Palais, assisted by Rev. Bede O'Connor, the Very Rev. John B. Corbe, Rev. Father Vanhulst and Revs. Beckwick, Hortsmann and Chassé. Work was proceeded with throughout the wild period of the Civil war, and at its close the present group of noble buildings marked the present site of St. Mary's of the Woods, with its academic institute. The community of the Sisters of Providence numbers 637, the Sisters number 133, the novices sixty-one and the postulants thirteen, and the pupils

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attendant at the academy number 170. This institution is to-day numbered among the best schools in the United States, and is a monument indestructible to the patience and perseverance of the humble Sisters who brought it into existence.

Herewith is appended a tabulated statement, derived from authentic sources, such as the diocesan report of parochial schools of the school board of Fort Wayne for 1893-98, reports from various pastors and officials in the diocese of Indianapolis, and gleanings from papers furnished by private individuals, the whole being compiled in such a manner as to show at a glance the number of pupils attending each parochial school in the state, as far as it has been possible, at the close of 1898, to get at the statistics. Although incomplete, it will yet convey a general idea of the progress made in the education of Catholic children without cost to the state.

DIOCESE OF VINCENNES.

<i>Schools.</i>	<i>No. of Pupils.</i>	<i>Schools.</i>	<i>No. of Pupils.</i>
Vincennes—St. Francis Xavier		St. Boniface's.....	267
for boys.....	120	St. Anthony's.....	433
for girls.....	91	Eerdinand—St. Ferdinand's	266
St. John the Baptist.....	236	Floyd Knobs—St. Mary's of the	
Aurora—Immaculate Conception.	267	Assumption.....	130
Batesville—St. Louis.....	240	Frenchtown—St. Bernard's.....	55
Bluffton—St. Joseph's.....	33	Fulda—St. Boniface's.....	133
Bradford—St. Michael's.....	80	Greencastle—St. Paul's.....	107
Brazil—Annunciation of the B.		Greensburg—St. Mary's.....	80
V. M.....	240	Hamburg—St. Ann's.....	110
Brookville—St. Michael's.....	200	Haubstadt—SS. Peter and Paul's.	130
Cannelton—St. Michael's (Ger-		Huntingburg—Visitation of the B.	
man).....	139	V. M.....	133
Cedar Grove—Holy Guardian An-		Indianapolis — SS. Peter and	
gels.....	107	Paul's.....	100
Celestine—St. Celestine's.....	147	Assumption.....	253
Columbus—St. Bartholomew's...	107	St. Bridget's.....	266
Connersville—St. Gabriel's.....	187	St. Ann's (colored)	60
Dover—St. John the Baptist.....	116	Holy Cross.....	266
Enochsburg—St. John the Evan-		St. John's.....	573
gelist's.....	65	St. Joseph's.....	306
Evansville—Assumption.....	240	St. Mary's (German).....	350
Holy Trinity.....	506	St. Patrick's.....	387
St. Mary's (German)	400	Sacred Heart of Jesus.....	666

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<i>Schools.</i>	<i>No. of Pupils.</i>
St. Anthony's.....	150
Ireland—St. Mary's.....	30
Jasper—St. Joseph's.....	350
Jeffersonville—St. Augustine's...	275
Lanesville—St. Mary's.....	110
Lawrenceburg—St. Lawrence's...	240
Loogootee—St. John's.....	180
Madison—St. Michael's.....	180
St. Mary's (German).	180
Mariah Hill—Help of Christians, 160	
Millhousen—Immaculate Concep-	
tion.....	200
Montgomery—St. Peter's.....	152
Morris—St. Anthony's.....	180
Mourt Vernon—St. Matthew's... 133	
Napoleon—St. Maurice's.....	47
New Albany—Holy Trinity.....	400
Annunciation.....	429
New Alsace—St. Paul's.....	146
North Madison—St. Patrick's....	40
North Vernon—Nativity B. V. M..	167
Obertville—St. Bernard's... ..	28
Oldenburg—Holy Family.....	286
Poseyville—St. Francis Xavier's..	30
Prescott—St. Vincent's.....	67
Richmond—St. Mary's	233
St. Andrew's (German).....	400
Rockport—St. Bernard's.....	53
Rushville—Immaculate Concep-	
tion	173
Siberia—St. Martin's.....	53
St. Ann's (Jennings county).....	87
St. Anthony's (Dubois county)... 166	

<i>Schools.</i>	<i>No. of Pupils.</i>
St. Denis' (Decatur county).....	33
St. Henry (Dubois county).....	113
St. James (Gibson county)	120
St. John's (Warrick county).....	53
St. Joseph's (Clark county).....	93
St. Joseph's (Dearborn county)... 200	
St. Joseph's (Vanderburg county). 87	
St. Mary of the Rocks (Franklin	
county).....	103
Mission of Oak Forest.....	53
St. Mary of the Woods (Vigo	
county).....	67
St. Maurice (Decatur county)....	99
St. Meinrad (Spencer county)... 147	
St. Nicholas (Ripley county).....	40
St. Peter's (Franklin county)....	160
St. Wendel (Posey county).....	240
Schnellville—Sacred Heart.....	115
Seymour—St. Ambrose's.....	114
Shelbyville—St. Joseph's.....	133
Starlight—St. John's.	87
Tell City—St. Paul's.....	136
Terre Haute—St. Joseph's (girls	
attend academy) boys ..	173
St. Benedict's (German).....	238
St. Ann's (German).....	107
St. Patrick's.. ..	186
Troy—St. Pius.....	87
Washington—St. Simons.....	92
Immaculate Conception (Ger-	
man)....	181
Yorkville—St. Martin's.....	110

DIOCESE OF FORT WAYNE.

<i>Schools.</i>	<i>No. of Pupils.</i>
Fort Wayne—Immaculate Con-	
ception	782
Mother of God.....	521
St. Patrick's.....	440
St. Paul's.....	210
St. Peter's.....	355
Alexandria—St. Mary's.....	157
Anderson—St. Mary's.....	266
Arcola—St. Patrick's	66
Attica—St. Francis'.....	53

<i>Schools.</i>	<i>No. of Pupils.</i>
Avilla—St. Augustine's.....	133
Cedar Lake—St. Martin's.....	56
Chesterton—St. Patrick's.....	83
Columbia City—St. Joseph's.....	80
Crawfordsville—St. Bernard's... 121	
Crown Point—St. Mary's	130
Decatur—St. Joseph's.....	333
Delphi—St. Joseph's... ..	117
Dunnington—St. Mary's	147
Dyer—St. Joseph's.....	80

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<i>Schools.</i>	<i>No. of Pupils.</i>
Earl Park—St. Anthony's.....	87
Ege—Immaculate Conception....	45
Elkhart—St. Vincent's.....	177
Elwood—St. Joseph's.....	223
Fowler—Sacred Heart.....	65
Garrett City—St. Joseph's.....	177
Goshen—St. John's.....	50
Hammond—St. Joseph's.....	363
St. Casimir's.....	77
All Saints'.....	155
Hanover Center—St. Martin's....	52
Hesse Cassel—St. Joseph's.....	75
Huntington—SS. Peter and Paul's	188
St. Mary's.....	130
Kentland—St. Joseph's.....	41
Klaasville—St. Anthony's.....	35
Kokomo—St. Patrick's.....	128
LaFayette—St. Mary's.....	297
St. Boniface's.....	270
St. Ann's.....	142
St. Lawrence's.....	101
La Gro—St. Patrick's.....	32
Laporte—St. Rose's.....	40
St. Joseph's.....	72
Logansport—St. Vincent de Paul's	300
St. Joseph's.....	288
St. Bridget's.....	157
Lottaville—SS. Peter and Paul's.	59

<i>Schools.</i>	<i>No. of Pupils.</i>
Michigan City—St. Mary's.....	530
St. Stanislas'.....	150
Mishawaka—St. Joseph's.....	268
Monroeville—St. Rose's.....	50
Monterey—St. Ann's.....	76
Muncie—St. Lawrence's.....	303
New Corydon—Holy Trinity....	124
New Haven—St. John the Baptist	128
Otis—Sacred Heart.....	72
Peru—St. Charles Borromeo.....	250
Plymouth—St. Michael's.....	116
St. John's (Lake county).....	140
St. Mary's Home (Jay county)....	133
Missions in Adams county.....	53
St. Vincent's (Allen county).....	80
Schererville—St. Michael's.....	53
Sheldon—St. Aloysius'.....	71
South Bend—St. Patrick's.....	400
St. Hedwig's.....	1017
St. Joseph's.....	322
St. Mary's.....	246
Terre Couppée—St. Stanislas'....	50
Tipton—St. John's.....	168
Union City—St. Mary's.....	123
Valparaiso—St. Paul's.....	179
Wanatah—Most Precious Blood..	53
Whiting—Sacred Heart.....	193
Winamac—St. Peter's.....	93

CHAPTER XVI.

MONASTERIES, CONVENTS, AND OTHER CATHOLIC RELIGIOUS HOUSES
IN THE STATE OF INDIANA.

FOLLOWING will be found brief, though comprehensive, sketches of the various religious houses in the state of Indiana.

EVANSVILLE, VANDERBURG COUNTY.

The Monastery of the Poor Clares at Evansville.—On Tuesday, October 4, 1898, the Poor Clares of the Monastery of St. Clare, Evansville, celebrated for the first time since their foundation in this city the festival of their seraphic patriarch, St. Francis of Assisi. At 10 A. M. there was a solemn high mass, the celebrant being the Very Rev. Marianus Fiege, superior of the Franciscan Capuchin Fathers at Franklin, Ind., assisted by Rev. L. M. Burkhardt, of the church of St. Boniface, and Rev. Father Schaub, of St. Mary's, as deacon and sub-deacon, respectively. Father Marianus also delivered a brief discourse on the great St. Francis, pointing out his wonderful and singular conformity with Jesus Christ crucified, which characteristic has also ever been the chief feature of the lives of his spiritual children, the members of the three great orders established by him, and has always been an object lesson to people in the world, since none can be saved unless he be made "conformable to the image of the Son of God."

The monastery of St. Clare at Evansville is a recent foundation, and the third of its kind in the United States. The history of the Poor Clares in this country is not without its special interest, though we can touch on it but briefly.

On August 12, 1875, in obedience to his Holiness, Pope Pius IX, and to the most reverend father-general of the Franciscan Fathers of the Observance, two sisters—sisters in the world as

well as in the cloister—Maria Maddalena and Maria Costanza, both members of the distinguished noble family of Bentivoglio, in Rome, set out from the ancient monastery of San Lorenzo in Panispenra, Rome, to come to the United States. Before leaving they were received in special audience by the Holy Father, who, with his blessing, bade them go to a land where many were but little interested in spiritual matters, in order to show by a silent teaching that true happiness was not to be found in the possession of temporal and material things. They were introduced to his Holiness by Dr. Chatard, the present bishop of Indianapolis, who was then the rector of the American college in Rome, and who had always been deeply interested in the foundation of the Order of Poor Clares in his own native country. The sisters landed in New York on October 12, 1875, and their first permanent establishment was in the city of Omaha, Neb. Foundations of religious communities have always been attended with heavy trials and crosses, and the daughters of St. Clare were not to be an exception. But their difficulties came to a happy termination when, on July 14, 1882, they had the happiness of seeing the first monastery of their order canonically erected in the United States.

The new community prospered under the blessing of God so that, in 1885, a colony from the mother house in Omaha went to establish a new monastery in New Orleans, and in July, 1897, Mother Mary Maddalena Bentivoglio came to Evansville for the purpose of establishing another foundation. She was accompanied by ten sisters from Omaha, who volunteered to share with her in the hardships inseparable from an undertaking of this kind. The new monastery has already been placed on a canonical footing; the strict monastic enclosure has been regularly established, and all the privileges of the Franciscan order, in particular that of the great indulgence of Portiuncula, have been attached to it.

The life of the Poor Clares is, however, unfortunately not rightly understood by the vast majority of men, and hence their order is not as much appreciated as it deserves to be. To trample upon the riches and pleasures of this world; to leave the world entirely, and shut one's self up within the four walls of the cloister; to give ones self to a life of great austerity, to long hours of watch-

ing and prayer, day after day, until death, and thus to throw, so to speak, one's life away—this the world cannot understand; but the world can understand and know how to value the lives of the Little Sisters of the Poor, or of the Sisters of Charity, and the other religious of the same nature, whose lives are spent among the poor, the sick, the ignorant. Here the good that is being done is seen by all the world; but with regard to the Poor Clares, nothing is seen; and hence the majority of men conclude that nothing is done. But if their lives are rightly studied, it must be concluded that the good they are doing is as much above the good done by many others as the soul is above the body.

Visit one of their monasteries. The plain, unpretentious building is in itself calculated to impress you. There it stands in its rigid simplicity and utter poverty, as a silent protest to worldly grandure and luxury. Then enter; what an atmosphere of restfulness, of peaceful calm and happiness pervades the whole building. You feel yourself lifted above the world and feel ever so much nearer to God. And you leave with something like a feeling of jealousy and envy, as though you would like to change places with these recluses. Poverty and simplicity reign supreme. Their garments are of coarse material. Shoes and stockings are a luxury which they despise. Their bed is of hard straw. Their bill of fare is extremely simple. They never touch flesh meat. One full meal a day suffices. They observe perpetual silence, interrupted only once a day for a short time as a little recreation, at other times only through necessity or charity. There are other penitential exercises now and then. Then there are long hours of prayer, mental and vocal, before the blessed Sacrament. And the rest of the time is usefully spent in manual labor, the work of the house, a little gardening and needlework. No one is idle. No moment is lost. Many go there born and reared in the lap of luxury, and yet they enjoy excellent health. Many join who are of a weak and delicate constitution, and they grow perfectly well and strong. Nearly all of them live to a ripe old age.

These religious are noble and heroic souls, who give the world magnificent lessons of true wisdom and courage; their lives are as

free of unselfishness and as full of genuine charity as they are noble and heroic.

St. Francis of Assisi performed a complete work by the establishment of his three orders. By his first and second orders he provided for those who, like himself, wished to retire from the world and consecrate themselves entirely to God. By his third order he provided for all Christians in the world who were anxious to save their souls. The brethren of the first order are like the soldiers who are actively engaged on the battle field, fighting against sin and vice in every shape and form, and leading men on both by word and example to enroll themselves under the standard Jesus Christ and to follow His divine example. While the brethren are thus exposed on the battle field, they know that they are assisted in the work of saving souls by their sisters in the retirement of the cloister, kneeling around their heavenly Spouse, beseeching him in earnest prayer, by their tears and supplications, by their sinless and mortified lives, to spare the souls redeemed by His precious blood. And it will never be known until the last day what an amount of good the world owes to their fervent petitions.

There is a beautiful scene recorded in the life of St. Clare, the holy foundress of the order, which was a sort of figure of what the influence of the lives of her spiritual daughters would effect. When in the year 1239 the Saracens who were attached to the army of Frederick II attacked the city of Assisi and were already about to break into Clare's convent, she being sick, caused herself to be carried to the door, holding in her hands the sacred vessel containing the holy Eucharist, and then prayed aloud, "O Lord, deliver not unto beasts the souls of them that praise Thee, but preserve Thy handmaids whom Thou hast redeemed with Thy precious blood," whereupon a voice was heard which said, "I will always preserve you." And thus Clare saved both her own daughters as well as the city of Assisi, for the Saracens, being blinded by an unseen power, fled in dismay in every direction.

Thus are the spiritual daughters of St. Clare employed at the present day in checking and warding off the dire attacks of the spiritual enemies of men's souls, and thus do they in a special

manner defend that city which gives them shelter and protect that country where they abide.

FERDINAND, DUBOIS COUNTY.

The Convent of the Immaculate Conception at Ferdinand, Dubois county.—The Sisters of Providence had charge of the schools at Ferdinand until 1867, when the Benedictine Sisters replaced them. The chapel of the latter was blessed by Father Bede, July 11, 1870; January 21, 1871, their convent was blessed. The Sisters had arrived at Ferdinand, August 20, 1867, and had taken up their abode in the house previously occupied by the other Sisters. Sister Benedicta was appointed superior until the community should be sufficiently numerous to hold a regular election. The little dwelling of the Sisters consisted of but three rooms. In the fall of 1867, however, an addition of two rooms, with a chapel, was made, in which holy mass was celebrated, December 8, for the first time. Several postulants soon petitioned for admittance.

The constitution for the government of the community was drawn up by Right Rev. Martin Marty, and an order of the day was written out. Rev. Father Chrysostome was the spiritual director and founder of the community. At the first election, held June 1, 1872, according to the new constitution, Venerable Sister Benedicta was chosen prioress. She was re-elected July 7, 1875. Since 1878 Mother Agatha has successfully conducted the affairs of the community. In 1872 the Sisters were able to buy sixty-four acres of land adjoining the convent grounds. A neat frame house was then erected and placed under the charge of two Sisters. The community has prospered and has so increased that the superiors have been enabled to establish branch houses at the following places: St. Meinrad, Ind., 1876; Rockport, Ind., 1877; Standing Rock, Dak., 1878; St. Scholastica and St. Benedict, Ark., 1878; Fulda, Ind., 1878; St. Anthony, Ind., 1879; St. Henry, 1881, and many others. The total number received in the convent since it was founded, in 1867, to 1883, was sixty. Of these five have been called to receive their reward; twenty-two are out as missionaries, and the remaining thirty-three are employed at home.



CONVENT OF IMMACULATE CONCEPTION.
FERDINAND, IND.

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In 1883 work was begun on a new building, and in 1887 it was completed at a cost of over \$80,000. This stands on a slight eminence overlooking the town, and occupies a ground space 186 x 160 feet, is rectangular in form, and the outer walls inclose a chapel situated in the center of the grounds proper. The community now comprises ninety-one Sisters, who have charge of fifteen public and twenty-one parochial schools throughout the diocese of Vincennes, and an academy for young ladies in direct connection with the convent, and it is in contemplation to erect still another academy at West Indianapolis. The present superioress of the mother-house at Ferdinand is Venerable Mother M. Scholastica, O. S. B. The cost of the convent and its furnishings has reached at least \$100,000.

INDIANAPOLIS, MARION COUNTY.

As stated elsewhere, the church-building of the Sacred Heart parish, Indianapolis, which was erected in the latter part of the year 1875, was intended to be used exclusively, later on, as a monastery. The large three-story building was so constructed that, for the beginning, the third story only was in use of the religious community. After the building was blessed on the 25th of December, 1875, the following formed the first community: Rev. Alardus Andrescheck, superior; Revs. Francis Moenning, Vincent Halbfas, Pancratius Schulte and Arsenius Fahle, and, as lay-brothers, Adrain Wewer, Marianus Beile and Amandus Jung.

Rev. Alardus Andrescheck was born at Breslau, Germany, May 29, 1839, joined the order of Franciscans, February 9, 1862, and was ordained priest February 7, 1868. He was succeeded as superior by the Rev. P. Ferdinand Bergmeyer, who was born at Riesenbeck, October 30, 1825, has been in the order since June 25, 1852, and was ordained September 4, 1856. He came to America in 1859 and had been laboring in the sacred ministry at Quincy, Teutopolis, and especialy at St. Louis. In January, 1877, he was superior of the monastery at Indianapolis and was assisted by the Fathers, Victor Aertker, Raynerius Dickneite, Alexius Bernard, Stanislaus Riemann, Richard van Heek, Rudolph Horstmann, Othmar Putthoff and Eustace Niemoeller. Among the lay-

brothers stationed at the monastery during this period, we find Brother Damian Bueschgeus, Didacus Eigenscher, Leopold Breuer, Marcus Schaefer, Isidore Tretelski, Gallus Stute, Hystus Tillmann. In the year 1877, lay-brother Onesimus Steinmeyer died March 28, and lay-brother Paschalis Kutsche, August 3.

During nine years the Rev. P. Ferdinand presided over the parish and convent. In 1885 he was sent as superior to the old Franciscan mission at Santa Barbara. It was in that place he was insidiously murdered, February 27, 1896, by an insane person, upon whom he had conferred many favors.

In 1885 Rev. P. Francis Haase succeeded Father Ferdinand as superior and pastor. He was born at Kreiwitz, near Neustadt, Silesia, October 4, 1852, entered the monastery December 15, 1870, came to America in 1875, and was ordained at St. Louis July 25, 1877. Before receiving his call to Indianapolis, he labored at Teutopolis as professor of St. Joseph's college. During his administration, in the year 1890, the convent was remodeled and an addition connecting convent and church was built. This addition contained a new sacristy, two parlors, an oratory and several other apartments. During six years Father Francis was assisted by Rev. P. Augustine Heuseler, who, by his able sermons and his successful management of the Young Men's society and the society of Christian Mothers, endeared himself to many hearts. During this period we find the following Reverend Fathers and Brothers at the monastery: Revs. Arsenius Fahle, Max Klein, Very Rev. Maurice Klostermann, ex-provincial; Angelus Bill, Quirinus Stuecker, and Fulgentius Eich; Bros. Aguellus, Marian, Edmund and Kilian.

The successor of Father Francis was the Rev. P. Bernardine Weis. He was born at Meinersbach, Bavaria, October 14, 1856, entered the order December 25, 1868, at Teutopolis, and was ordained priest at St. Louis, December 27, 1874. Before his appointment as superior at Indianapolis he labored at Teutopolis, Ind., Joliet, Ills., and St. Louis, Mo., in which last-named place he had been superior for four years and a half.

His assistant at Indianapolis was the Rev. P. Gerardus Becher, O. F. M. Other Fathers of the house at this time were Revs.

Roger Middendorf, Laurence Pauly, Benedict Schmidt, Godfrey Hollters and Alexis Bernard, who died suddenly July 1, 1894. The following lay brothers also deserve mention: Eberhard, Fridolin, Eugene, Rigobert and Frederic.

In 1894 Rev. P. Bernardine received a call again to St. Louis and Rev. P. Gerardus was transferred to Santa Barbara, Cal. Their places were filled by Rev. P. Francis Haase, superior, and P. Bernard Wewer, as assistant. Towards the close of 1894 Father Francis had the convent grounds enclosed with a substantial brick wall.

In 1896 the convent building was evacuated by the congregation and the entire building left to the use of the Fathers. In 1897, therefore, a new library and a number of rooms were arranged on the second floor. Revs. Bonaventure Faulhaber, Simon Schwarz, Desiderius von Frentz and Sebastian Cebulla were active at the convent during this period, from 1894.

The following make up the community at present (1898):

Rev. P. Francis Haase, superior; Very Rev. P. Michael Richardt, ex-provincial; Rev. P. Zachary Ehlen; Rev. P. Bernard Wewer, assistant of the parish; Rev. P. Matthew Schmitz, and Bros. Isidore, Eusebius, Rigobert, Francis and Longinus.

In order to fully explain the labor of the Fathers outside of the convent, we shall now give a brief history of the various missions attended to by the Fathers of the monastery at Indianapolis.

In the year 1857 a small chapel was erected at Knightstown, Henry county, by the few faithful residing here. Rev. P. Arsenius Fahle was the first Franciscan Father who took charge of this mission. He was followed by Rev. P. Victor Aertker, in 1879. His first care was to erect two rooms adjoining the church, to be used partly as his residence and partly as a sacristy. In 1881 Rev. P. John Ryves took charge of this congregation and it has since been attended by several secular priests. At present it is under the pastorage of St. John's church of Indianapolis.

Forty years ago the Catholics of Greenfield, Hancock county, were visited occasionally by missionary priests. At those times mass was said in private houses. In 1860 a frame building was bought by Mgr. A. Bessonies, then stationed at St. John's church,

Indianapolis. This building, which had served as a school-house, became now the place of worship for thirty years. The congregation at that time numbered about fifteen families. Mgr. Bessonies said mass occasionally for two years. Up to 1876 there seems no one had special charge of the church, it being visited off and on by priests stationed at St. John's church. From 1862 till 1876 the following Fathers attended to the spiritual wants of the faithful: Rev. O'Riely, D. J. McMullen, H. Alerding and D. Donovan.

In 1876 the Franciscan Fathers took charge of this mission and have ever since visited the place. The first of these fathers was P. Arsenius Fahle; after him came P. Victor Aertker, and then P. Alexius Bernard was pastor in 1880-82. He enlarged the frame church, adding eighteen feet to it, so that the building was then 22x58 feet. From 1882 Rev. P. Stanislaus went to Greenfield, and in 1885 he was followed by Rev. P. Rudolf. P. Angelus Bill visited the place for a number of years, from 1887, bimonthly, as it is done also now. P. Laurentius Pauly became pastor of Greenfield in 1892; he worked very faithfully, procured many church vestments, and also did much in getting a fair start financially for the erection of a new church. He was succeeded by Rev. Simon P. Schwarz, who attended the place for one year. In 1896 P. Zachary Ehlen took charge of Greenfield. Under his care the present brick church was built. It is of plain Gothic style and cost \$4,000; the steeple and sanctuary are not completed; the nave of the church is 34x60 feet, inside. Mass was said in the new church for the first time February 28, 1898. It was, however, not solemnly dedicated till May 15, of the same year. The dedication ceremony was performed by P. Francis Haase, O. F. M., the sermon being delivered by Very Rev. D. O'Donaghue. The congregation numbers about forty families. The Greenfield church is under the patronage of St. Michael.

Together with Greenfield, Fortville, Hancock county, was given to the care of the Franciscan Fathers. The priest attending Greenfield paid his visits also to Fortville. The congregation, which consists of fifteen families, has divine service once a month. The church is dedicated to St. Thomas.

In 1877 the Franciscan Fathers took charge of the church at Acton, Marion county. Rev. P. Victor was the first to go there. The congregation numbered about eighteen families. They had a small frame church, hardly suitable for divine worship. In 1881 Rev. P. Alexis built a large brick church. Great were the sacrifices of the faithful. In 1883 the congregation numbered twenty-four families. The successor of Rev. P. Alexis was Rev. P. Rudolf, who was succeeded by Rev. P. Stanislaus. The congregation remained under the pastorage of the Franciscan Fathers until the year 1888, when it was made a mission for the pastor of Shelbyville. Rev. J. A. Kaelin paid off all the remaining debts of the church. From that time Acton had service twice every month. In 1891 it was given to the Fathers of St. John's church at Indianapolis.

In the neighborhood of Valley Mills, Marion county, there lived about ten families for whom the way to Indianapolis was too far. In 1877 the Franciscan Fathers were requested to visit this place at least once a month. Services were held in the dwelling of John Kervin. In 1882 the Franciscan Fathers built a little frame church near Kervin's residence. It measures 24 x 40 feet, and has St. John the Evangelist, as its patron. The pastor, Rev. P. Matthew, who at present has charge of this place, directs Sunday services but four times a year; but throughout the year it is visited every month on a week day. In the course of time, the Revs. P. Raynerius, Ferdinand, Francis, Quirinus, Fulgentius, Roger and Zachary attended this place.

The congregation at Franklin, Johnson county, was placed in the hands of the Franciscan Fathers in 1878. Rev. P. Victor Aertker was the first Franciscan who visited this place. The small frame church had been purchased for the use of the Catholics by Rev. P. McMullen. Formerly this church had served the purpose of a meeting-house for Protestants. Rev. P. Victor annexed a small room, for the priest's use, to the church. The successor of Rev. P. Victor was Rev. P. Stanislaus, who remained until 1881. Later on, Revs. P. Alexis, Maximilian and Quirinus visited Franklin. From 1892 till 1895, Rev. P. Roger had charge

of this congregation, when the right reverend bishop gave the charge of it to Rev. P. William Liesen, a secular priest. In 1897 the Capuchin Fathers settled in Franklin and have since been the pastors of the congregation.

The Catholic congregation of Brightwood, Marion county, a suburb of Indianapolis, was established by the Right Rev. Francis Silas Chatard in 1887. On the 3d of July of the same year the church was dedicated. The church had been erected many years before, but had served as a meeting-house for Methodists. It, together with the adjoining grounds, had been purchased for the sum of \$3,000. It received St. Francis of Sales as patron. Rev. P. Curran was the first pastor of this church. In November, 1883, the Franciscan Fathers obtained the pastorage of Brightwood. Rev. P. Rudolph Horstmann was the first who was sent there and was succeeded by Rev. Stanislaus, August, 1885, and he by Rev. P. Maximilian Klein, who remained until 1888. The last mentioned had the interior of the church renovated. His successor, Rev. P. Quirinus, paid off the remaining debt. In 1892 Rev. P. Pulgentius visited the congregation until July, when Rev. P. Roger succeeded him. Under his pastorage the roof, the foundation and the windows of the church were repaired and a new way of the Cross and new vestments were purchased. He also established the following societies: St. Agnes' sodality for young ladies, and a branch of the Knights of St. John with a membership of twenty-eight men. For the societies he also built a club-room, attached to the priest's house. He was succeeded in 1896 by Rev. P. Simon Schwarz. In 1897 Rev. P. Matthew Schmitz was commissioned to go thither. He procured many valuable vessels for divine worship. At present the congregation comprises about eighty families, twenty-five of whom are German. Service is held now every Sunday.

In the year 1870 a small church at Martinsville, Morgan county, was purchased by the Rev. P. Gillig for the use of the few Catholics residing here. It also had served previously the purpose of a meeting-house for Protestants. Rev. P. Arsenius was the first Franciscan Father who took charge of this congregation,

which at the time numbered about twenty families. He procured a bell for the church, and also purchased some necessary articles for divine worship. His successor, Rev. P. Victor, visited this congregation regularly every third Sunday of the month. He was succeeded by Rev. P. Stanislaus Riemann. In 1887 Rev. P. Angelus became pastor of this congregation. His first aim and endeavors were to erect a new church. In 1890 the old church was torn down and a new one in Gothic style was erected on the same grounds. The material of the old church was used in the new building, so that the new church cost only \$4,000. The same Father also annexed a room for the use of the priest to this church in 1892. The congregation did not increase much in number of families.

Rev. P. Laurentius, who succeeded Rev. P. Angelus at Martinsville in 1893, tried very hard to diminish the debt resting upon the new church. In 1895 the debt still amounted to \$900. In the same year Rev. P. Laurentius was transferred to Cleveland, Ohio, and Rev. P. Simon was appointed as his successor at Martinsville. In 1897 Rev. P. Matthew had charge of this congregation, and in the year 1898 Rev. P. Zacharias was appointed pastor of the Martinsville parish, numbering now about thirty families. The congregation has yet a debt of \$700.

Besides these missions, the Rev. Franciscan Fathers at times also visited the Catholics at Danville, Hendricks county, where there are about four Catholic families. They, however, have no church. Likewise Augusta, Marion county, was visited by the Fathers several times, where also are a few Catholic families, but they have no church. In 1888 Rev. P. Angelus Bill attended to the wants of the Catholics at Mullen settlement, Hamilton county, once every month. There is a congregation of twenty families who have erected a small church. Since 1891 this church has been in charge of a priest of Tipton.

The history of the Sacred Heart of Jesus, at Indianapolis, will be found in connection with the church history on page 305, this volume.

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OLDENBURG, FRANKLIN COUNTY.

The Convent of the Franciscan Fathers at Oldenburg came into being under its present name August 7, 1866, when the Franciscan Fathers of the Cincinnati province of St. John the Baptist assumed charge of what had hitherto been known as the parish of the Holy Family. When the Rev. P. Rudolpf, pastor of this parish, died on the 29th day of May, 1866, the parish was attended to by Rev. J. W. Doyle until the coming of the Franciscan Fathers at the date mentioned above, and these have remained here ever since. In 1868 a class of clerics belonging to the same province took up their residence here, in order to pursue their studies in preparation for the holy priesthood, and from that time until the present, with the exception of two or three years, this convent has served as the home of the novitiate, or the house of study, for the younger members of the Franciscan order. The number of these continued to increase, and the stone building which they occupied became inadequate for their accommodation. Therefore, in 1894, the present beautiful brick edifice was erected and was dedicated by the Right Rev. Bishop Chatard December 10, 1895. This building is used exclusively as a theological institute for the clerics of the Franciscan order, and is now occupied by five priests, twenty-four clerics and four lay brothers, the Rev. David Kersting, O. F. M., being the guardian.

The Convent of the Sisters of St. Francis, at Oldenburg, Franklin county, Ind., was established, in 1850, by Rev. F. J. Rudolf, who was appointed pastor of the parish at Oldenburg in 1842. When he arrived here, he found a log church which was not finished; he at once formed a plan for a new church, as he did not wish to spend what money he had on this old building, since it would not have answered the purpose after its completion. Beside the parish at Oldenburg, Rev. F. J. Rudolf was to attend a number of small stations where congregations were being organized, such consisting of about fifteen or twenty families. At these stations there were little log churches, but no schools. To obtain competent teachers for his parish, as well as for these stations, Rev.



CHURCH OF THE IMMACULATE CONCEPTION,
OLDENBURG, IND.



CHURCH OF THE HOLY FAMILY,
OLDENBURG, IND.

IN THE STATE OF INDIANA.

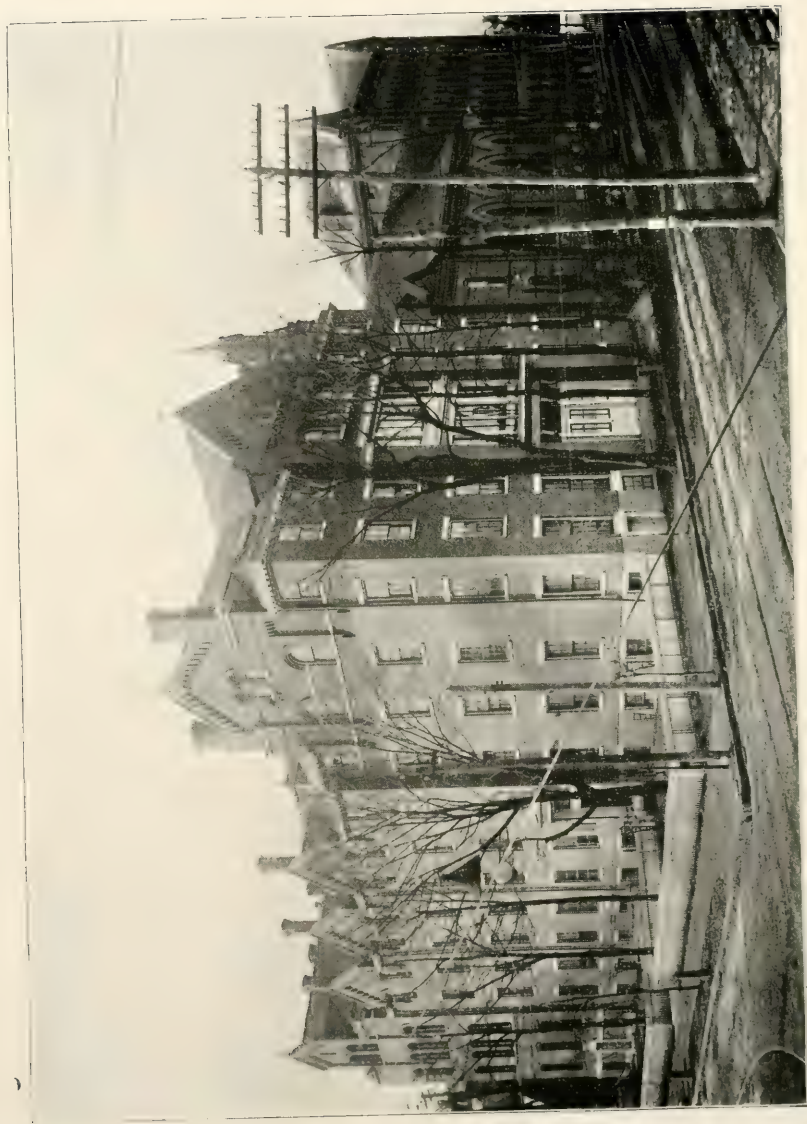
F. J. Rudolf at once conceived the idea of establishing an institution for the training of teachers, who could teach both German and English; he immediately applied for permission to establish such an institution, which permission was readily granted, and he at once secured the aid of the Sisters of St. Francis in carrying forward the project. The Sisters set to work with an energy and a will worthy of their saintly founder. In a comparatively short time a convent was erected at Oldenburg and schools were opened at all these stations; an academy also was opened at the same time at Oldenburg, where the mother house was established. Little did Father Rudolf think that the institution which he founded under such trying circumstances would ever grow to do the work in which it is at present engaged. The community now numbers 400 members, most of whom are engaged in teaching; they conduct six academies, fifty nine parochial schools, and one school for colored children. Beside the mother-house at Oldenburg, the community possesses nine branch houses in different states. The mother-house consists of the convent proper, the novitiate, the infirmary and the academy. The grounds comprise 400 acres, and the church, which was built at a cost of \$80,000, is one of the finest structures in the state. Plans are now nearly complete for the building of a new convent. The foundation is to be laid this fall (1898) and it will be a very imposing and substantial building, when finished, and this will be when the community shall celebrate its golden jubilee, in 1900.

TIPTON, TIPTON COUNTY.

St. Joseph's Convent, at Tipton, became a permanent institution of the city in 1891, when the main part of the stately edifice was erected on Mill street, although the Sisters of St. Joseph had been teaching here since 1888. The present building is of grand proportions, occupying a ground space of 60 x 100 feet, is three stories high, has accommodations for 100 pupils, cost about \$20,000, and was completed in 1894. Even this commodious establishment has become too confined in space for the growing demands on the Sisters, who have achieved a distinguished reputation as instructors, hence they have purchased a tract of land a mile north

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of the city, with the contemplation of erecting a still more elegant and commodious convent in the near future, away from the noise and distraction of city life. The students from abroad are allowed to have rooms and board in the convent. There are at present thirty Sisters attached to the convent, who have branches at Elwood, Kokomo and Logansport.



ST. JOSEPH'S HOSPITAL,
FT. WAYNE, IND.

CHAPTER XVII.

CATHOLIC CHARITIES—HOSPITALS, ORPHANAGES AND OTHER ELEMOSYNARY INSTITUTIONS IN THE STATE.

THIS brief chapter contains a succinct history of the grander charitable institutions maintained by the Catholic church in Indiana, and surely they constitute in themselves a monument to its liberality and deep-seated sympathy for the unfortunate members of the church itself, as well as for the distressed of all creeds.

ANDERSON, MADISON COUNTY.

St. John's Hospital, under the auspices of St. Mary's church, was founded in 1894, the ground being donated by John Hickey, a native of county Wicklow, Ireland, but, since 1853, a resident of Anderson. The deed bears date March 31, and the conveyance was made to the trustees of the church for the use of the Sisters of the Holy Cross. The building is of brick, is two stories high, and occupies a ground space of 95 x 65 feet. It contains seventeen finely-equipped rooms and two general wards, and since its completion the hospital has been under the supervision of Sister Victoria, of the Holy Cross, of South Bend, and of Sister Sylvester. The immense amount of good work done by these Sisters is incalculable, and no words of commendation are adequate to express the gratitude due them.

FORT WAYNE, ALLEN COUNTY.

St. Joseph's Hospital, Fort Wayne, Ind., was opened May 9, 1869. In the year 1868, eight venerable sisters, Poor Handmaids of Jesus Christ, came from Europe from the mother-house, Dernbach, Nassau, where this congregation was founded in 1850 by Miss Catherine Kasper, in the diocese of Limburg. The first mem-

bers made their religious profession August 15, 1851. The foundress' religious name was Ven. Sister Mary, mother-general of the Poor Handmaids of Jesus Christ, whose death occurred February 2, 1898.

In 1866, in behalf of Right Rev. J. H. Bishop Luers, Rev. Edward Koenig, now deceased, wrote to his friend, the Vicar-General Spaller, of the diocese of Paderborn, to interest himself to establish a hospital in the prosperous little city of Fort Wayne. The effort was successful.

In 1869 the Poor Handmaids of Jesus Christ opened the so-called Rockhill Place as a hospital. With this hospital is connected the convent of the Poor Handmaids of Jesus Christ, which is at the same time the mother-house of said congregation for the United States of America.

Sister Mary Rosa was the superioress of the first little band. She returned to Europe in 1872. The other sisters were: Ven. Sister Mary Hyacintha, present mother-provincial; Ven. Sister Mary Eudoxia, present novice-mistress; Sisters Facunda, Henrica, Bella, Matrona and Corona. They first settled for a short time at Hesse Cassel, eight miles from Fort Wayne, from which place three Sisters went to Chicago to take charge of the orphan asylum at Rose Hill, of which the Sisters still retain the management. In May, 1869, the hospital was opened, and the number of Sisters was increased from Europe by seven.

The houses of America are in the states of Indiana, Illinois, Minnesota and Wisconsin. The Sisters of this community have charge of parochial schools, hospitals, orphanages and homes for the aged. The rules for the members of the community were approved by the Holy See in 1870, namely, by the deceased Pope Pius IX, and confirmed by Pope Leo XIII, in 1890.

The mother-house of Fort Wayne proved itself too small to accommodate the wants of the congregation, therefore the beautiful convent and chapel was built in 1848 at a cost of \$33,000. The Ven. Sister Mary Prudentia, now deceased, was at that time mother-provincial.

In 1892 the south wing, 130x30 feet, was built, Ven. Sister Mary Secunda being then provincial superioress. The building

has now accommodations for more than 150 beds. In 1866 the old hospital, which was built in 1847, and had served for a hotel until 1869, was remodeled, and a fourth story added, with a splendid operating-room, with the latest equipments.

The hospital now has two very spacious operating-rooms—one on the first floor, south wing, the other on the fourth floor, on Main street. The average number of patients at the hospital during the year is between 400 and 500. The hospital is open to all, rich or poor; and it matters not to what creed they may belong. The present chaplain and spiritual director is Rev. Jos. Thomas Eisenring.

St. Vincent's Orphanage.—This magnificent building is a noble monument to the charitable zeal of its founder, the late Rt. Rev. Joseph Dwenger, D. D., bishop of the diocese of Fort Wayne.

This orphanage was erected during 1886 and 1887, at a total cost of about \$75,000, and is a four-story brick structure, covering 126 x 100 feet, and has twenty acres of ground attached. The building has accommodations for over 400 inmates and is supplied with water, gas, steam-heating apparatus and fire protectors. Two rooms are devoted to the educational needs of the children, and at present there are in the institution 130 children of school age, and over thirty who are too young to be placed under the restraint of school-room discipline.

The orphanage is under the control of the Sisters, Poor Handmaids of Christ. At present two of these Sisters are engaged in the school while eight others are occupied with the domestic affairs of the institution. The average annual outlay for the support of this asylum is about \$6,000, which amount is derived from the diocesan Christmas collection. The average annual expense per child educated, boarded and clothed, is about \$50. Children intrusted to this institution are kept until a suitable home can be provided for them, or until they are able to earn their own livelihood. The present value of the ground in connection with St. Vincent's Orphan asylum is about \$25,000, and the value of the

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building, with its appurtenances, is about \$100,000. Rev. B. T. Borg is at present the chaplain of the institution.

Rev. B. Theo. Borg is a son of Gerhard and Mary Borg, the former of whom was a farmer, and both of whom are now deceased. Rev. Borg was born March 1, 1830, in Hanover, Germany, and came to the United States in May, 1857, attended St. Vincent school, near Pittsburg, Pa., and studied, also, at St. Mary's seminary, at Baltimore, beginning the study of theology in 1860. He was ordained, in 1868, under Bishop Spalding of Baltimore, and said his first mass June 13, 1868. He was first located for two years in Pennsylvania; was then placed in charge of St. Joseph's, at Dyer, Lake county, Ind., and then came to Fort Wayne as assistant to the bishop, and retained this position three years; he was next appointed assistant priest at St. Mary's church; then went to Avilla, Noble county, Ind., where he remained for eight years, doing effective work and was next selected for his present position in September, 1887. Father Borg has achieved considerable celebrity as an educator and is most zealous and faithful in the discharge of his onerous duties.

INDIANAPOLIS, MARION COUNTY.

St. Vincent's Infirmary was opened in Indianapolis, April 27, 1881, by four Sisters of Charity from Emmitsburg, Md., with Sister Theresa O'Connor as first superioress. The house first used was the old St. Joseph's seminary at Vermont and Liberty streets. The present building, at South and Delaware streets, was erected in 1887 at a cost of \$108,000. It is a large, handsome structure, well lighted, heated by steam, and modern in all its appointments. It has thirty-eight private rooms and eight large wards, providing an air space of 1,500 cubic feet for each patient, will easily accommodate 150 persons, and is considered by competent judges an ideal hospital; the ventilation is a special feature and is second to none in the country. In the sixteen years of its existence there have been cared for 5,864 sick or injured; of these 2,762 were paid for, full price; 1,185 were under price or paid for in part, while 1,917 were cared for entirely free of all charge, averaging a little over

one month for each free patient. There is a training school for nurses in connection with the hospital.

LA FAYETTE, TIPPECANOE COUNTY.

St. Joseph's Orphan Asylum.—In 1866 the Right Rev. J. H. Luers, bishop of Fort Wayne, purchased 1,100 acres of land near Rensselaer, in Jasper county, and built an orphan asylum for boys and girls. When, a few years later, the Rev. George A. Hamilton, pastor of St. Mary's church, LaFayette, died, he bequeathed in his will about \$10,000, in real estate and money, for the purpose of establishing a manual labor school in the vicinity of LaFayette for orphan boys. The property included about 580 acres, situated at Davis Ferry, between LaFayette and Battle Ground. The Davis tracts were devised to Rev. Hamilton by the will of William B. Davis, who, in consequence of his Indian extraction, was known as "Indian Bill." The project was further encouraged by Messrs. Owen Ball and J. B. Falley, who donated fifty-one acres of land south of LaFayette, and on the latter tract Right Rev. Bishop Dwenger, in 1875, began to build.

The asylum building is situated over Fourth street hill, just across Durgee's run, on a commanding eminence reached by a gracefully winding road. It is built of brick with stone trimmings, and is one of the most imposing of the many educational buildings throughout the country. It covers 121 feet of ground in length and 113 in breadth, and is four stories high, with a deep basement under every part of the house. It is surmounted by a tower seventy-five feet high, from the top of which a fine view of the surrounding country and part of the city streets greets the vision. The cost of the building was \$33,000.

The formal opening of the asylum took place in April, 1876, the occasion being observed by appropriate ceremonies. The first step thereafter was to part the boys from the girls at Rensselaer and bring them here. Thus the school opened with thirty-one boys, presided over by Rev. B. Hartmann and seven Sisters, who did the work about the house.

After the formal opening of the asylum the Brothers and Sisters of the Holy Cross from Notre Dame, Ind., took charge of the

educational and domestic departments. When the latter were recalled in 1894, the Sisters of St. Francis, from the mother-house in LaFayette took charge. There are two school rooms, one a kindergarten, and the other for the more advanced pupils. They are taught all the branches of a good education, after which they pass to the manual labor department in the house or on the farm.

The spacious dormitories are located in the third and fourth stories. The whole building is thoroughly warmed in winter by steam. The kitchen contains a large range and all necessary appliances for the successful exercise of the culinary art. The dairy is kept replenished by a number of fine cows, the pick of those kept at the farm near Davis Ferry.

The institution is governed by a board of directors, of which the right reverend bishop of the diocese is president. The number of children in the asylum in 1898 was 150. There are no other funds available for the support of the orphans but what are derived from the cultivation of the farm and from the annual collection in the churches throughout the diocese. After 1880, the Rev. John H. Guendling was the director of the asylum, until appointed vicar-general of the diocese, July 20, 1898, and of this reverend gentleman more may be read in his personal sketch in Vol. II.

He was succeeded at St. Joseph's Orphan asylum, at LaFayette, by his brother, Rev. Charles B. Guendling, late secretary and chancellor of Bishop Rademacher. Announcing his appointment to the directorship of that institution, the Fort Wayne Journal remarked:

No clergyman of any church has left a Fort Wayne pastorate with deeper regrets on the part of parishioners and friends than the Rev. Charles B. Guendling, who will preach his farewell sermon at high mass this morning. Father Guendling will be missed by many of all creeds, for he has impressed himself as a faithful minister of God and at the same time as a genial, courteous and cultured gentleman. Father Guendling is a younger brother of the vicar-general. He was born in Peru in 1868, and early in life determined to follow in the footsteps of his brothers. Completing the course prescribed in the parochical schools of his native town, he entered St. Francis seminary, Milwaukee, in 1882, and after finishing the classical course, went to Rome to study theology. He was ordained in 1892, by Cardinal Parocchi, in the church of St. John Lateran, Rome, and in July of that year came to Fort Wayne. He has been stationed at the cathedral since that date.

Father Guendling enjoys the reputation of being one of the finest pulpit speakers in the city, combining with a natural gift of eloquence a mind deeply versed in sacred and profane learning. Personally affable, kindly, generous of heart, and possessing a fund of humor inexhaustible, Father Guendling won for himself a place in the hearts of all who knew him. His departure is regretted, but the best wishes of all will follow him to his new field of labor. Father Guendling possesses business abilities of a high order, and his services in the responsible position assigned him, as head of a great institution, will prove valuable.

St. Elizabeth Hospital.—Six Sisters of the order of St. Francis left their native country and convent home at Olpe, Westphalia, and arrived in the United States on December 12, 1875. Of these, Sister Clara, superioress, Sister Bonaventure and Sister Agatha have gone to their eternal reward. Of the surviving Sisters, Mother Alphonsa is at present provincial superioress for the United States, Sister Augustina is superioress at Grand Island, Nebr., and Sister Rose directress of St. Boniface school in LaFayette, Ind., where they settled upon the invitation of the late Rt. Rev. Bishop Dwenger, of Fort Wayne, soon after their arrival.

Unknown and without means they began their work of charity, and for this purpose rented an unoccupied building in the neighborhood of St. Boniface's church, which served them for a dwelling and hospital until October, 1876. The first helping hand was extended to them by the late Albert Wagner, who donated to them two vacant lots on Hartford and Fourteenth streets. On these was erected the first of the present block of buildings in 1876. The efforts of the Sisters on behalf of the sick and unfortunate were soon appreciated, and in the course of time accommodations were added to the hospital proper and to the Sisters' dwelling as necessity demanded and as the means were obtained. The east wing was built in 1880, the west wing, together with the chapel, in 1883. But still there was want of room, so that a new hospital became, in the course of time, an absolute necessity, and, relying on the assistance of benefactors, the Sisters resolved to build.

In February, 1896, the contract was let and work progressed without interruption or accident until the building was complete in all its details. The new hospital fronts on Fourteenth street and connects with the buildings on Hartford street. It is 150 feet long and forty-six wide, with verandas on the east side to every story.

Three stories of brick with turret surmounting the center gable rise over a high basement of freestone. Terra cotta and sand stone trimmings are notable features in the ornamentation of the front, which terminates at either end in a semi-sexagon. The interior is arranged more with a view to comfort than elegance, yet it presents a most pleasing appearance. From basement to attic the building is divided in the center by broad corridors running the entire length from north to south. On either side of the corridors are arranged wards and private rooms for the sick. The kitchen occupies the north end of the basement, and serving rooms are arranged on each floor. The operating room, with tiled floor, marble wash-stands, etc., on the southwest corner of the second floor, is large and well equipped for its purpose. The hospital has all the latest improvements, such as electric bells, speaking tubes, dumb-waiters, steam heating, etc., and is complete and modern throughout. An elevator, operated by a water motor, makes access to each floor easy. The plans were drawn by Bro. Adrian, of the Franciscan order, St. Louis, Mo. The hospital was dedicated on January 6, 1897, by the Rt. Rev. Joseph Rademacher, bishop of Fort Wayne.

The new hospital became an absolute necessity on account of the great number of patients applying for admission. With the growth of LaFayette applications of destitute sick persons became very numerous; for it must be borne in mind that the Sisters, desirous of doing "the greatest good to the greatest number," receive patients without distinction as to creed, nationality, race or sex, and without regard to the ability of paying fees. The same is true when the Sisters are called to nurse patients at their homes; they exact no remuneration, but of course expect to meet with the regard due to their character as ladies and religious workers. They eschew controversies on religious topics, but reply to candid inquiries, and do not hesitate to advise Catholics to attend to their spiritual duties in case of dangerous illness. When patients are not Catholics the Sisters ask if they wish to see their own clergyman, and send for him when requested. Attempts at proselytism are not countenanced.

The convent of St. Francis, connected with St. Elizabeth's hospital, and occupying the older buildings fronting on Hartford

street, is the mother-house of the Sisters of this community in the United States, and the place of the novitiate or training school.

From six members in 1875, the community has grown to about 400, who have charge of hospitals and schools, outside of LaFayette, viz: In Cleveland, O.; Terre Haute, Ind.; Logansport, Ind.; Memphis, Tenn.; Emporia, Kan.; Omaha, Neb.; Columbus, Neb.; Humphrey, Neb.; Denver and Colorado Springs, Colo. Four classes of St. Boniface's school, LaFayette, were most successfully conducted by the Sisters from soon after their arrival here. They also give lessons in music, fancy and plain needle work, etc., in their modest, but comfortable dwelling, on the corner of Tenth and Ferry streets.

The new hospital, with furniture, etc., represents a cost of over \$50,000. With alms collected from door to door, the Sisters undertook its construction. There was a generous response from the citizens of LaFayette when the sisters called on them, and private rooms were furnished by a number of them. At a fair held for the benefit of the hospital in February, 1897, societies, business men and citizens generally without distinction of creed co-operated liberally, so that the sum of \$3,300 was realized; yet there remains to be paid the greater part of the debt incurred by the building of the hospital, and the Sisters are confident that they will not be left to struggle alone with the burden assumed in its erection.

St. Anthony's Home for Aged Poor.—After considering the project of establishing a home for the aged poor in LaFayette for some time, the Sisters of St. Francis, in charge of St. Elizabeth's hospital in that city, purchased, in the fall of 1897, an eligible site with a house and the necessary out-buildings, together with about twenty acres of land in a retired part of the city. There is no place in the vicinity of LaFayette better suited for such an institution. A large and beautiful grove adjoins the property, the surrounding are healthy, and the home will be removed from the din and bustle of the city, making a quiet place for aged people to spend their declining years. All old people now inmates of St. Elizabeth's hospital, will be removed to the new home when it is

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ready for occupancy, and all who hereafter apply to the hospital to be cared for during life, will be sent to the new institution, which will be known as St. Anthony's home.

LOGANSPOUT, CASS COUNTY.

St. Joseph's Hospital at Logansport was established in 1893 by the Sisters of St. Francis, of Lafayette, of the Third order of St. Francis of the Prepetual Adoration. St. Joseph's hospital, pital, like all other Catholic institutions of like character, extends its care and treatment to all people desiring its aid, irrespective of race, nationality, sex or religion, and is pleasantly situated on the south bank of the Wabash river, within easy access of the city, its lands comprising ten acres.

The hospital was opened to its first patient October 3, 1893, and from that time on it continued in its good work and became so popular with the general public that in 1896 it became necessary to increase its accommodations and an additional wing was joined to the original building, so that it now has ample capacity for the treatment of twenty-five patients. The institution is in charge of eight Sisters of St. Francis, who are employed as nurses and in attending to the other duties that devolve upon attachés of institutions of this nature, and at the head of these is Sister Mahala Adriana, who has been indefatigable in the discharge of her charitable duties since the opening of the hospital. St. Joseph's has, indeed, proved a blessing to the citizens of Logansport, as well as to the journeying stranger or the sojourner, to whom any accident may befall, or who may be seized with illness while away from home and friends, as its doors are open to all.

TERRE HAUTE, VIGO COUNTY.

St. Ann's Providence Orphan Asylum, Terre Haute, begun by Bishop Bazin, at Vincennes, in 1848, and fostered by the Sisters of Providence, was removed to Terre Haute in 1876. It took its present name after its removal. It is for girls only, of whom there are ninety at present in the institution. Twelve Sisters of Providence have charge of the asylum, and its excellent management is most creditable to them. The building is spacious and is conve-

niently located, in that it is removed from the busy center of the city. It is worth \$40,000. Rev. John Ryves, the pastor of St. Ann's church, is also chaplain of the asylum.

VINCENNES, KNOX COUNTY.

St. Vincent's Orphanage.—The asylum for Catholic orphan boys, at Vincennes, known as St. Vincent's, was opened in April, 1851, in the college building, but some years later was removed by Bishop de St. Palais to the rural site it now occupies at Highland, three miles from the crowded city, the property having been purchased by the late Bishop Hailandiere. The institution is under the charge of twelve Sisters of Providence, with Sister M. Theodore as superior, and the number of orphan inmates is about 113. Rev. George Steigerwald is the chaplain, and the little unfortunates are made as happy under the tender care of the kind Sisters as if they had never been deprived of their natural guardians.

CHAPTER XVII.

CATHOLIC SODALITIES AND FRATERNAL ORGANIZATIONS — ANCIENT ORDER OF HIBERNIANS — CATHOLIC KNIGHTS OF AMERICA — AMERICAN SONS OF COLUMBUS — CATHOLIC BENEVOLENT LEGION — YOUNG MEN'S INSTITUTE.

THE ties of brotherhood, in the sense of the word which embraces the whole human race, are well known to be remarkably strong with the laity, as well as the clergy, of the Catholic church, and from this fraternal feeling have sprung some of the noblest institutions designed to unite men together for common benefits, for aid and for protection, that exist anywhere in the world, and in the histories of the sodalities and orders given below will be found a record of the peculiar objects for which the societies named have been organized.

THE ANCIENT ORDER OF HIBERNIANS.

The origin and early history of this organization, in Ireland, is vague and uncertain, and, for the most part, traditional. The first that is authentically known of the order is of its existence and labors during the persecutions of the Catholics under the penal laws, though a tradition places its origin in the eleventh century, when it was founded by Harmonia, a son of Prince Tours, of the county of Fermanagh. He was the counselor of his father, and whenever any dissensions arose between the higher and lower classes he always took the side of the peasantry as against the aristocracy, and success always attended his efforts. At length his father banished him, and he repaired to the borders of Cavan and Meath, where he established himself and created the order, the members calling themselves Knights of St. Patrick and Knights of the Shamrock Plume, in honor of the plume which Harmonia on

all occasions wore in his cap. The Hibernian motto, Friendship, Unity and Christian Charity, was as applicable in those primitive days as at present, for it is said of them that their mission was to right the wrongs of the people and do good for all. During the life of Harmonia, he seems to have been the sole leader, for after his death it is said that each county had a branch of its own, but all were united in a national organization under the leadership of a priest named Father Godfrey.

Many conflicting stories of its origin exist, one being that the order was instituted by two women after the siege of Limerick, but this is undoubtedly wrong, as evidence of its existence during the reign of Elizabeth was not wanting, as many deeds of their charity and valor during those troublous times have been handed down in song and story. The lack of written evidence concerning the order can be attributed to two causes: The opposition of the government, which always opposed every organization of the Irish Catholics, and the enforced illiteracy of the people under the barbarous penal code which made it a felony for an Irish Catholic either to give or receive an education. Parents were not allowed to instruct their own children nor even send them to another country to be instructed.

Under this same inhuman system the national language was forbidden and our holy faith was assaulted in every conceivable way. Its death was savagely determined upon. The celebration of the mass was made treason; the celebrant an outlaw; the participants felons. Those were the days when to be a Hibernian was to be ready at any time to become a martyr to the cause of church and country. The leaders at this time were Roger O'Brien and Redmond O'Conner, the latter of whom organized a branch of the order in the very heart of London, within a mile of Hampton court. In those times of hatred, bigotry and oppression, when the holy sacrifice of the mass had to be offered on some wild, lonely mountain, or in some secluded glen or dark cavern, away from the haunts of men, it was the oath-bound members of this organization who were placed on guard to protect the noble priest, who, at the risk of his life, officiated at the divine service and administered the sacraments to the faithful. The sign of the order was passed from

hilltop to hilltop, as a signal of danger, at the approach of the red-coats, thus constituting themselves the protectors and defenders of the church and the promoters of her welfare. These being their principles, it is incredible that they could have degenerated, as some suppose, into the Ribbon-men, White-boys, Rapparrees, or other lawless organizations denounced by the church, and whose objects seem to have been only to gain temporary advantages or wreak vengeance. These societies, too, though they existed throughout Ireland, seemed to have no national organization or fixed principles, as the Knights of St. Patrick, the progenitors of the Hibernians, had. Each locality seemed to have had a different object, and each individual leader a motive of his own. In some localities political ideas were the foundation principles; in others, affairs of a social or personal nature were the only things considered, while yet in others defense against wrong or protection of the weak were the noble objects, while in the north of Ireland acts of violence against the hated Orangemen were often the fruits of the organization. In Leinster these organizations took the form of trades unions and interfered with the free employment of labor. It was an offshoot of this last that was transplanted and took root in Pennsylvania during the middle of this century and was known as the Mollie Maguires. It was said at the time of their hateful existence that they were Hibernians, but that noble order disclaimed any connection with them whatever. In 1838 the Hibernians of Liverpool, England, were asked to join the Ribbon-men under the leadership of Richard Jones, for the freedom of Ireland. This would indicate that the two societies were entirely distinct from each other. It may be true, and doubtless is, that many members of the Ancient Order of Hibernians also belonged to the Ribbon-men, but that they were the same organization, or that their purposes were identical, was not a fact.

The Ancient Order of Hibernians was first organized in the United States at Philadelphia, by Matthew Carey, in 1793. There had been a yellow-fever epidemic in that city, and Carey was a member of the board of health, and in order to assist in the most effective manner in caring for the sick, he organized the Hibernian society, and its members at once entered into the work of charity

and relief. This again demonstrates the purposes for which the fraternity was originally founded. During all the dark hours of that fever-stricken City of Brotherly Love, the faithful members of this benevolent association administered to the physical and financial needs of all sufferers, no matter what their race or creed. Their noble example was followed by the "Friendly Sons of St. Patrick," whose members, unlike the Hibernians, were not necessarily Catholics.

The Ancient Order of Hibernians grew rapidly in Philadelphia and spread to surrounding cities, and it was not long before its power for good was felt and appreciated by both church and members. It was soon organized in the cities of New York and Boston. At first they had no supreme officers, but were merely a loose confederation of local branches. In 1836 it was more thoroughly established in New York and its propagation there made such strides that for many years the headquarters were in that city, and the constitution was so framed that all the national meetings were held there. The New York members were accused of using the order to subserve political ends, and in 1877, at the last national convention held in that city, it was voted that the next convention should be held in Boston in 1878. This had a purifying effect, and the society has ever since been rapidly advancing. Cincinnati secured the convention in 1879, and Hibernianism received a new impetus in the west. Philadelphia, the city of its birth in America, received the convention in 1880, St. Louis in 1881 and Chicago in 1882, two western cities in succession, showing the great good of national organization in this part of the country. It was now decided to hold the conventions biennially, and the next one was held in Cleveland in 1884. St. Paul secured the convention in 1886, Louisville in 1888, and in 1890 the east again captured it and took it to Hartford, Conn., where it again slipped away and went to New Orleans in 1892. In 1894 it reached its most westerly point at Omaha. Here the immensity of the order was irresistably felt, and National Delegate Wilhere, the supreme officer of the order, addressed the assemblage in these words: "This magnificent convention is composed of the largest number of representative men of our race and creed that have ever come

together on a like occasion in America; and meeting as we do after a long period of business and industrial depression, which unfortunately visited our beloved country as well as all parts of the civilized world, the large attendance of delegates, the enthusiasm manifested in our work and the evidence of the growth and healthy progress of our noble order, truly furnish us reason for warm, sincere and heartfelt congratulations."

In Mr. Wilhere's report at this convention he shows the remarkable progress which the order had made during the previous eight years, which is as follows: "In 1886 the number of states and territories organized was thirty-one; the number of divisions in good standing was 505, and the number of members 43,000. After eight years we now have forty-nine states, territories and provinces and the District of Columbia organized; the number of divisions reported is 1,206 and the reported membership is 93,878, with five states or territories unreported."

On account of their supposed identity with the Ribbon-men and kindred societies, a great number of the clergy were antagonistical to the Hibernians and opposed their organization in certain localities; but gradually their good work asserted itself and the attitude of the church began to change. On the occasion of the meeting of the archbishops of the United States, in November, 1886, for considering the relations of the church to various societies in this country, Cardinal Gibbons made a personal examination of the Ancient Order of Hibernians and reported that "he saw nothing objectionable in the organization, but saw a great deal that was meritorious and commendable;" and at the conference held by Cardinal Gibbons and the archbishops of the United States in October, 1894, at Philadelphia, they, after carefully studying the character, principles and history of this noble order, unanimously declared it to be "a most admirable society." There are at present a great many priests and several bishops enrolled as members, who take an active and leading part in the society proceedings, and church and order move along in perfect friendship and harmony.

At the Omaha convention a ladies' branch of the Ancient Order of Hibernians, known as the Ladies' Auxiliary, was instituted

to assist in the benevolent work, to promote social relations and advance the interests of the order. At that time was adopted a crude constitution, which has since been perfected, and this branch of the society has met with surprising success, both as to numbers and efforts for good. Many thousands of the best and noblest ladies in the United States have affiliated themselves with this organization and the good they have done is incalculable. Beside their charitable and benevolent work they, in some instances, have accomplished a great deal in the way of elevating and educating themselves by giving literature and music a place in their meetings.

The national convention of the Ancient Order of Hibernians, of 1896, was held in the beautiful city of Detroit, and if the Omaha convention was "magnificent," this one exceeded it. The national chaplain, Bishop Foley of that city, welcomed and received his society brethren with true Irish warm-heartedness, and the blessing which he gave their deliberations was not without fruit, for the proceedings throughout were marked with intelligence, industry and harmony, while the visiting delegates and their accompanying friends were delightfully entertained by the generous and cultured citizens. At this convention the national officers and the national chaplain having in charge the fund authorized by the Omaha convention to be collected for the endowment of the Gaelic chair in the new Catholic university, at Washington, made their report, showing that but a small amount of the \$50,000 which had been promised remained uncollected, and that amount the convention ordered, should be paid out of the national treasury, thus making a permanent fund for the teaching, in that great institution, of the Irish language, history and literature. And what a history! and what a literature! Here may be learned the songs of the ancient bards, and the wisdom of the Brehons. Dr. Thomas J. Shahan, D. D., of the Catholic university of Washington, said, in speaking of this action: "When the annals of the decline and fall of the cruel British imperialism of former days shall have been written by some Gaelic Gibbon of the future, when we take up again the Irish annals where the wearied hands of the Four Masters dropped the pen, the name of the Ancient Order of Hibernians will be emblazoned upon one of their bright-

est pages. What a mighty spectacle, for the world, of the power of Gaelic endurance, and the mighty strength that slumbers in organized manhood, when it flashed across the wires that over 100,000 men of Irish blood have decreed that their mother-tongue shall live, and live, too, in their midst, a well-spring to all time of the holiest and highest suggestions for mankind."

The national convention of 1898 was held in Trenton, N. J., the home of Right Reverend Bishop McFaul, through whose mediation the two branches of the order were reunited, a division in the ranks having existed since the Cleveland convention in 1884, when a small per centage of the members seceded from the main body and formed a separate organization. The reason for the separation at the Cleveland convention in 1884 was on account of an amendment to the constitution, admitting members to the order who were Irish, or of Irish descent through either parent, instead of both, as the constitution had been prior to that convention.

This reunited convention, as might be expected, was the largest ever held, and the principal labor performed at this great meeting was the revision of the constitution on lines agreeable to the reunited order. This constitution provided for a national organization of the Ladies' auxiliary, which had, up to this time, been dependent upon the national organization of the Ancient Order of Hibernians. But the constitution of the auxiliary is to be adopted by this order. It also provided for national, state and county chaplains of the order, and for the organization of a military branch, its companies to be known as Hibernian Rifles or Hibernian Knights.

The officers governing this organization are a national president, vice-president, secretary, treasurer, chaplain, a directory consisting of four members, and the national vice-president. The present national officers are: John T. Keating, of Chicago, national president; James E. Dolan, of Trenton, vice-president; James O'Sullivan, of Philadelphia, secretary; Patrick T. Moran, of Washington, D. C., treasurer, and P. J. O'Conner, Savannah, Ga., M. J. Burns, Indianapolis, Ind., Patrick O'Neill, Philadelphia, Pa., and Edward J. Slattery, Massachusetts, are the directors.

This order is pledged in its constitution to the cause of church

and country, and to exercise at all times its influence in the interests of right and justice. The motto of the order is Friendship, Unity and Christian Charity. By Friendship, the Hibernians are taught to regard all their members as one family; to aid each other in sickness and distress; to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries; to restore peace to their troubled minds and to elevate their people; by Unity, in combining together for mutual support in sickness and distress and accomplishing the purposes of the order; by Christian Charity, in loving one another and doing unto all men as we would wish them to do unto us.

Conventions of the order are held biennially. The national, on the second Tuesday in May, at twelve o'clock noon. The representatives eligible to seats in the national convention are, the national officers and directors, the state president, secretary and treasurer, a county president from each county, together with an additional member in each county for every 1,000 members in good standing, over and above the first 1,000; and the colonel of each regiment.

The state conventions are held within forty days after the adjournment of the national convention, and the following officers are eligible to seats: The state officers, county presidents, the five officers of each division, the colonel of each regiment and the captain of each military company. The state convention may limit the representation from each division to no less than one of the five division officers.

The county convention is held within forty days after the adjournment of the national convention and after the state convention, and the following officers are eligible to seats: The county president, the five officers of each division, and the captain of each military company.

The weekly benefits in case of sickness or disability of a member shall not be less than \$5 per week, but shall be limited to thirteen weeks during any one year. On the death of a member, a sum not less than \$50 shall be appropriated to defray funeral expenses.

Each division shall have an employment committee, whose

duty it shall be to assist all worthy brothers in securing employment, and render the unemployed members such assistance as may be in their power.

In some states the insurance feature of the order has been a great success, but Indiana has never been able, thus far, to successfully maintain this department.

The Ancient Order of Hibernians is a secret organization in that it has signs and passwords by which members in good standing are able to recognize one another, and the ritual of the order is approved by the clergy and may at any time be inspected by them.

The Ancient Order of Hibernians was first organized in Indiana, as far as can be definitely ascertained, at Knightsville, Clay county, in 1871, under the authority of Capt. Kennedy, of Pittsburg, by Thomas McGovern, who was the first state delegate. Charles Sheridan was the first state secretary, and John Smith the first state treasurer. In the following year organizations were effected in Marion and Fountain counties, and, in 1873, Putnam was admitted with a division to the state organization. Vigo, Daviess and Tippecanoe followed the next year. During the time from 1871 to 1876 the state and county officers were in close touch with each other and did not think it necessary to incur the expense of a meeting, consequently no state convention was called until the latter year, when they assembled at Greencastle, the counties represented being Clay, Putnam, Tippecanoe, Marion, Daviess and Vigo. The officers elected at this convention were John J. Burke, state delegate; M. J. Ward, state secretary, and Patrick Healy, state treasurer.

Johnson county branch was organized in 1877, and the convention that year was held at Indianapolis, at which the state officers elected were: P. H. McNelis, state delegate; Jeremiah Collins, state secretary, and John Landes, state treasurer.

The next convention was held at Indianapolis, where P. H. McNelis was re-elected state delegate; John Rail, state secretary, and John Landes, state treasurer. Brazil had the convention in 1879, and P. H. McNelis was again re-elected state delegate; P. B. O'Reilly, state secretary, and Peter Ingolsby, state treasurer. The convention in 1880 went to Madison, where John Byrnes was

elected state delegate; William Broderick, state secretary, and John Murphy, state treasurer, and in 1881, to Terre Haute, where John Byrnes was re-elected state delegate; William Broderick, state secretary, and J. H. Meany chosen for state secretary.

At the convention held at Washington, in 1882, it was decided to hold the conventions biennially. The following officers were elected: J. F. O'Reilly, state delegate; J. C. Lavelle, state secretary, and Frank Cannon, state treasurer. The first biennial convention was held at Indianapolis in 1884. The order had been slowly but steadily growing, and more enthusiasm was being manifested at those state meetings, and their organization was becoming more perfect and their power for good enhanced. The following officers were elected: J. W. McGreevy, state delegate; J. H. Meany, state secretary, and Thomas Kerins, state treasurer.

At the next convention, which was held at Richmond in 1886, the same officers were re-elected. At this meeting the subject of an insurance branch in the order was discussed and referred to the succeeding convention, which was held at Evansville in 1888. Here the insurance feature was acted upon favorably and the mutual plan adopted. According to the state delegate's report, the membership of the order had increased 450 in the two years preceding, the whole number of counties in the state, organized, was fifteen, and the number of divisions, twenty. The officers elected at this convention were: Thomas McQuade, state delegate; John F. O'Reilly, state secretary, and Peter Kline, state treasurer.

The fourth biennial and fifteenth state convention of the Ancient Order of Hibernians assembled at South Bend in 1890, where all the proceedings were carried on very harmoniously and the same officers were unanimously re-elected. An increase of 168 in membership during the last two years was reported and the committee on the standing of the order said that, after a careful examination of the reports of the secretary and treasurer of the state, they found the society to be in a flourishing condition, and this notwithstanding they had done a great deal in the matter of charity.

At the next state convention, which was held at New Albany in 1892, the state delegate announced that the insurance feature

had been, by the consent of the members insured, "abandoned." The membership at this time was 1,183, an increase of 257 since the last report. The following state officers were elected: M. D. Fansler, state delegate; S. J. Hannagan, state secretary, and Patrick Manley, state treasurer. Peru having been decided upon as the place for holding the next state convention, it was accordingly held there in 1894, and according to State Delegate Fansler's report it was the largest convention of Hibernians ever held in Indiana. The increase in the order's membership since the last convention was more than 700, with thirty-two counties organized. The election resulted in unanimously choosing the same president and secretary. Treasurer Manley, on account of ill-health, refused to be a candidate, and John W. O'Hara was elected to fill that place.

The convention of 1896 opened with gloom in the beautiful city of Terre Haute, as Secretary Hannagan convened the delegates, announcing the death of their beloved president, Michael D. Fansler. Mr. Fansler was in life a brilliant lawyer of Logansport, but his friends or his charities were not confined to the locality of his residence. His wit, his geniality and his sympathy made him a favorite wherever he was known, and his intelligence and sincerity placed him in many responsible positions, which he always filled with credit to himself and profit to those whom he served. Ex-President Thomas McQuade, was called to the chair. The need of a vice-president was now felt, and the by-laws were revised so as to provide for one. Among the resolutions adopted were one of respect and condolence on account of the death of two worthy and prominent members—Ex-State Treasurer Patrick M. Manley and State President Michael D. Fansler—and one of sympathy for the struggling Cubans, urging the United States to accord Cuba belligerent rights. At this meeting M. J. Burns was elected state president; B. A. Coll, state vice-president; M. J. O'Brien, state secretary, and J. W. O'Hara, re-elected state-treasurer. At the national convention held at Detroit, soon after, M. J. Burns, was elected to the office of national director, and, he having resigned as state president, J. W. O'Hara was chosen to fill this vacancy, and B. A. Coll to fill the office of state treasurer

thus made vacant, and Edward O'Neill was made state vice-president.

The convention of 1898 assembled at Fort Wayne on the 19th of April. At this convention the office of state vice-president was abolished in accordance with the decision of Bishop McFaul, of Trenton, N. J., through whose efforts the dissenting body of the national organization was reunited to the main body. This decision was made in order to grant representation in the national convention, on an equal basis, the dissenters not having the office of vice-president in their state organization.

A company of the Hibernian rifles had been formed, in Fort Wayne, under the authority of State Military Organizer William J. Walsh, and these brave young fellows, who had just tendered their services to the government, in case of war with Spain, which now seemed imminent, received the endorsement and encouragement of the convention, which also passed resolutions of loyalty to the United States and sympathy for the Cubans.

The manifested good will of Bishop Rademacher towards the convention and his blessing had a most happy effect on the delegates, and the proceedings were very pleasantly conducted throughout. The incumbent officers were re-elected, and Rev. M. J. Byrne, of Fort Wayne, was chosen the first state chaplain.

The Ladies' auxiliary, which was first organized at Terre Haute just prior to the state convention held there in 1896, has been growing steadily, and, under the wise and active leadership of Mrs. P. H. McNelis, the future promises much.

Indiana's contribution to the Gaelic chair was \$1,107.50. The funds of the order are kept in the treasury of the local divisions, who control its disbursement. The expenses of the national officers are paid by contributions from the local divisions for the passwords, signs, etc., which are issued by the national officers. The expenses of the state board are paid by a per capita assessment upon the members of the organization in the state. The only salaried officer on the state board is the state secretary, who receives but \$50 per year, a very small compensation for the amount and character of the work done by that officer.

The qualifications for membership in the order are that the

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applicant shall be Irish or of Irish descent through either parent; a practical Catholic, not less than eighteen, or over forty-five years of age, and in good health. Persons over forty-five may become honorary members of the order, but are not entitled to any benefits for sickness or death.

The constitution of the order makes it compulsory for members to receive holy communion within the Easter time of each year.

St. Patrick's day is a national holiday, to be celebrated as a majority of the county board may think proper.

The order in the state of Indiana disburses through its local divisions about \$12,000 per year for sick benefits and other charities, and has on hand about \$12,000, and in America the order disburses about \$500,000 per annum in charities, and has money and property amounting to more than \$1,000,000.

The order is incorporated under the state laws of Indiana as a state organization, and under the state laws of Pennsylvania as a national organization.

The publishers are indebted for the above very able historical sketch of the Ancient Order of Hibernians to John W. O'Hara, state president of the order, and trust it will be received in the same spirit in which it is presented—that of Friendship, Unity and Christian Charity.

THE CATHOLIC KNIGHTS OF AMERICA.

The history of the Catholic Knights of America, in Indiana, covers a period of over twenty years, and the order numbers among its members both the right reverend bishops of the two dioceses of Indiana, scores of the reverend clergy and hundreds of the foremost laymen of the Catholic church.

The order was first organized in Nashville, Tenn. It is reported that when "Catholic Nashville" was under the gifted spiritual direction of the good and wise Bishop P. A. Feehan, now archbishop of Chicago, that he, on many occasions, warned his people personally, and through the pastors of his diocese, that they beware of affiliating with non-Catholic societies. He warned them that any society imposing oaths and secrecy as an obligation

of membership and prescribing ritualistic ceremonies, at meetings and burials, was prohibited to the Catholics of his diocese.

After one of his stirring exhortations to his people to shun these associations, there was present, amongst his hearers, James J. McLaughlin, a prominent citizen recognized as a zealous Catholic and who at the time was active and energetic as a Knight of Honor. After the services, Mr. McLaughlin at once sought two of his neighbors, D. N. Burke and John Broderick, both fellow-Catholics, and both Knights of Honor. He explained to them his impressive experiences of the morning, and insisted that a further continuance of their membership in the Knights of Honor would be irreconcilable with practical Catholicity, and that, as he could not incur the censure of his church, he must end his connection with the Knights of Honor. His sincerity, and the force of the argument, coupled with their warm admiration and devoted friendship to him, at once influenced his two friends to yield their concurrence with his convictions. Mr. McLaughlin then told his friends that he did not see why, with proper religious safe-guards, the admirable temporal features of the Knights of Honor could not be made available to Roman Catholics, and that it was his determination to make an effort to accomplish it. He then and there suggested the features for organizing a Catholic society, based upon the plan of the Knights of Honor, as to all material requirements, eliminating every objectionable provision of the laws which had invited the antagonism of the bishop, and, in lieu thereof, inserting specially emphatic Catholic essentials to membership.

The first formal meeting at which the order of the Catholic Knights of America was organized, though this title was not the one then selected, was convened on the 23d day of April, 1877. Between that and the 29th of May, 1877, a number of meetings were held, but on the latter date the committee on charter, constitution and laws, submitted its report, which was adopted, subject to the bishop's approval. The charter was granted by the county court of Davidson county, Tenn. The name of the society at first agreed upon, and which was chosen at this meeting, was the order of United Catholics. The constitution and laws, as reported and adopted, were a reprint of those of the Knights of Honor, then in

force, omitting every feature which could in any manner be construed as an infringement of the pivotal purpose of the founders to have the organization removed from any contingency of antagonism with Catholic requirements, and inserting as the order's foundation stone "practical Catholicity," as the essential prerequisite to membership.

At a meeting held on June 5, 1877, in addition to the regular business, the name was changed to Nashville branch No. 1, United order of Catholics. At the meeting on June 12th, the adoption of the name as selected by the previous meeting was reconsidered, and a committee of five was appointed to select and recommend a name to the meeting. The committee withdrew, and shortly afterwards submitted to the meeting the Catholic Knights of Honor as the name of the order. The report of the committee was adopted, and the name by them recommended was agreed to. The committee previously appointed to wait upon Bishop Feehan, to secure his approval, stated that as now the constitution and laws had been prepared, submitted to and adopted by the meeting, subject to the bishop's approval, they had arranged to wait upon him for that purpose and would be prepared to report at the next meeting the results of their labor. Influenced by the inspiration of his devoted American citizenship, and his consciousness of the indisputable truth that all true sons of the Catholic church, enjoying the favor of citizenship, yield to none in flinchless loyalty and patriotic devotion to country, Bishop Feehan selected Catholic Knights of America as the name of the order, and, with this change, he extended his cordial approval to its objects and purposes, assuring the committee of his hearty co-operation and promising an early visit to the branch meeting.

To James J. McLaughlin is unquestionably due the honor and credit of founding the order of the Catholic Knights of America, and it was but a fitting tribute and merited to his untiring efforts that he should have been made the unanimous choice as the first president.

He was born in Dublin county, Ireland, on April 29, 1831. He came to this country, and settled in Nashville, Tenn., where

he was naturalized and became an earnest, active and good citizen. After an honorable life, respected and loved for his noble nature and kind heart, with an unsullied name and stainless character as the proud heritage of his children, he died at Columbia, Tenn., on March 20, 1883, a pious and devoted member of the Catholic church. He now sleeps his last sleep in Mount Calvary cemetery at Nashville, with his resting place marked by a neat monument, the feeble tribute of affectionate remembrance from the order he loved and served so well.

The order was now fully launched, with episcopal approval, and its growth was far beyond the most sanguine hope of its best wishers. The meetings were largely attended and it was but a short time until other branches were organized by the official organizer, John McDonald, he having visited Cincinnati, St. Louis, Louisville, and other cities for this purpose.

Several branches having applied for a charter, among the number was branch No. 7, of New Albany, Ind. On March 10, 1878, a meeting of Catholics was called in the city of New Albany for the purpose of organizing a branch of the Catholic Knights of America. Louis Vernia was selected temporary chairman, John Byrne temporary secretary, and Mr. Doyle, of Louisville, explained the constitution and laws of the order and aided very materially in the organization of this, the first branch in our state. By unanimous vote of those present, it was decided to leave the charter open for two months for the purpose of securing signers, and at the end of that time, eighteen charter members were obtained as follows: John Byrne, Joseph Byrne, William S. Herley, Henry E. Koetter, Gerhardt H. Koetter, James Shea, Cornelius Tegart, Leo Barkhouse, Peter P. Schaefer, Thomas Gleason, John O'Donnell, William Ryves, Michael Neenan, Sylvester Bir, Thomas Dowd, Michael Welsh, John Maley and Patrick Delahunty.

Of these eighteen charter members, four are dead, two have moved away from New Albany, and twelve still remain and are members of branch No. 7. Shortly after the organization of branch No. 7, branch No. 9 of New Albany was organized.

The order having extended to the several states under the charter granted, the members deemed it proper to have a meeting

of the supreme council. An expression was invited and had by the branches, then in existence, and the time and place agreed upon resulted in the selection of July 9, 1878, at Louisville, Ky. The first supreme council session opened at the appointed time and place with a full representation from all branches then in existence—Indiana being represented by Dr. R. A. Davis from branch No. 7, of New Albany, and Joseph Weber of branch No. 9, of the same city—these two branches being the only ones in existence in this state at that time.

The second annual session of the supreme council was held in the supreme court room, Indianapolis, Ind., July 8, 1879, and completed its session on July 10th. At this meeting an amendment was adopted reducing the basis of representation and the meetings changed from annual to biennial, and Cincinnati was selected as the place of meeting of the third supreme council, which was held on July 12, 1881. At this council was reported the charter which had been granted by the legislature of the state of Kentucky.

On April 1, 1880, the general assembly of the state of Kentucky granted a charter to the "supreme council, Catholic Knights of America," authorizing them to transact business, which charter was as follows:

WHEREAS, Certain persons, citizens of Kentucky, Tennessee, West Virginia, Pennsylvania, Missouri and Indiana have formed a corporation to promote benevolence, morality, science and industry in said states and in the United States; therefore,

Be it enacted by the General Assembly of the Commonwealth of Kentucky:

SEC. 1. That R. L. Spalding, W. B. Dalton, J. J. O'Rourke, J. L. Hechmer, G. D. Deuser, L. H. Bell, T. J. Gilligan, D. H. Leonard and W. Neh. Webb, and their associates and successors be, and they are hereby created a body politic, to be known by the name, style and title of the supreme council Catholic Knights of America, and by such name and title shall have perpetual succession, and be capable in law of suing and being sued, pleading and being impleaded, and of purchasing, leasing, holding, granting and receiving in its corporate name such property, real, personal and mixed, as is necessary for the conduct of its business and affairs, and of instituting grand councils and subordinate branches

as it may see fit, under such laws, rules and regulations as the corporation may enact, not in conflict with the laws of this state and of the United States.

Sec. 2. The object of the corporation shall be to unite fraternally all acceptable Catholics, of every profession, business and occupation; to give all possible moral and material aid in its power to members of the organization, by holding instructive and scientific lectures, by encouraging each other in business, and by assisting each other to obtain employment; to establish and maintain a benefit fund from which a sum not to exceed two thousand dollars shall be paid at the death of each member to his family, or be disposed of as he may direct; but the death benefit shall be limited to the assessment per capita until such assessment reaches two thousand dollars or more; to establish a fund for the relief of sick and distressed members, and to establish and maintain a circulating library of useful and instructive books for the use of the members of the association.

Sec. 3. That the supreme council shall have a common seal for the making and delivering of all legal acts and proceedings, the same to break or alter at pleasure.

Sec. 4. The said supreme council may provide for holding its annual meetings at such time and place as a majority of its voting members may select.

Sec. 5. The private property of members of the corporation shall be exempt from the corporate debts.

Sec. 6. The supreme council may provide for the election of such officers as it may deem necessary to transact the business of the corporation and to further its objects, who shall hold office until their successors are duly elected, qualified and installed into office.

Sec. 7. The said supreme council shall have power to create, hold and disburse the funds named in the objects of the corporation for promoting benevolence and relieving the sick and distressed, under such regulations as it may deem necessary to adopt, and said fund shall be exempt from execution, and shall under no circumstances be liable to seizure or appropriation by any legal or equitable process for any debt or debts of any of its living or deceased members; and said funds shall be exempt from the laws, rules and regulations governing the Insurance Bureau of this state.

Sec. 8. The general assembly reserves the right to amend and alter this charter.

Sec. 9. This act shall take effect from and after its passage.
Approved April 1, 1880.

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In 1888, on April 30th, the legislature of the same generous state, on application, allowed the charter to be amended as follows:

AN ACT to amend the charter of the supreme council, Catholic Knights of America, approved April 1, 1880, and to repeal the act amendatory thereof, approved March 26, 1888. (Chapter 709.)

Be it enacted by the General Assembly of the Commonwealth of Kentucky:

SEC. 1. That the charter of the supreme council, Catholic Knights of America, approved April 1, 1880, be amended by striking out section 2 of said act, and inserting in lieu thereof the following as section 2, viz:

Sec. 2. The object of this corporation shall be to unite fraternally all acceptable Catholics of every profession, business and occupation; to give all possible moral and material aid in its power to members of the organization by holding instructive and scientific lectures, by encouraging each other in business, and by assisting each other to obtain employment; to establish and maintain a benefit fund, from which a sum not to exceed five thousand dollars shall be paid at the death of each member to his family, or be disposed of as he may direct, but the death benefit shall be limited to the assessment per capita, until such assessment reaches five thousand dollars, or more; to establish and maintain a sinking fund and a fund for the relief of sick and distressed members, and to establish and maintain a circulating library of useful and instructive books for the use of the members of the association.

Sec. 3. That the act to amend the charter of the supreme council, Catholic Knights of America, approved March 26, 1888, be, and the same is, hereby repealed.

Sec. 4. This act shall take effect from and after its passage. Approved April 30, 1888.

Later on other branches received charters, and in 1880 branch No. 103 was organized at the cathedral, Fort Wayne, by Hon. P. S. O'Rourke, now deceased. After the organization of this branch Mr. O'Rourke, with his characteristic energy, took hold of the matter, and by correspondence and addresses succeeded in having numerous branches organized throughout the state of Indiana and western Ohio, and to him, more than any man in the state, is due the credit for the large number of knights we now

have. His time and means were freely given to the support of this very worthy order, and he was prominent in its affairs up to the time of his death. In 1881 his branch sent him as a delegate to the supreme council, which was held in Cincinnati, but Mr. O'Rourke did not attend that council meeting, as he was very sick at the time and supposed to be beyond recovery. This supreme council meeting, that was held in Cincinnati, did away with branch representation and provided for the branches in the different states organizing state councils, and for these state councils to elect representatives to the supreme council.

Rarely, if ever, in the history of Cincinnati, was the heat more oppressive than during this session of the council. Sunstroke fatalities were numerous and frequent. This condition of affairs made it necessary to change the meeting place from Melodeon hall to the Highland house, a more congenial and less afflicted site. Important amendments were before the council for consideration, and the discussions were long, forcible and animated. Up to this time branch representation was the ground work of the supreme council, and the rapid growth of the order made it apparent to all of her thoughtful well-wishers, that some means must be devised to remedy this cumbersome, inharmonious and extravagant system of government. An increased mortality, beyond every expectation, induced the conclusion that the rapid increase of membership was not surrounded with safeguards, in the medical tests of the applicants, as conducive to the order's security and permanency. The absurd fallacy, and inequitable exaction of valuable and laborious service, imposing heavy bond exactions, without any compensation whatever, to the executive head, and with shamelessly inadequate pay to the other seriously important trusts, inspired an awakening sense of justice in those who demanded faithful service, and who scouted the insane theory that the honor was a fair requital. Just complaint was made that the assessment rate, as then in vogue, was both unwise and faulty, and an increased age-limit from fifty to fifty-five years found ardent supporters.

At this meeting was created the office of supreme medical examiner, and the assessment rate, which had heretofore been one

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dollar an assessment, was changed to the following, which is still in force:

Between ages of 18 and 25 years	\$.70	Between ages of 46 and 47 years	\$1.10
" " " 25 and 30 "	.75	" " " 47 and 48 "	1.15
" " " 30 and 35 "	.80	" " " 48 and 49 "	1.20
" " " 35 and 40 "	.90	" " " 49 and 50 "	1.25
" " " 40 and 45 "	1.00	" " " 50 and 55 "	3.00
" " " 45 and 46 "	1.05		

On May 5, 1882, the first state council for Indiana was held at the city of Indianapolis, and at this meeting Rt. Rev. Francis P. Chatard and Rt. Rev. Joseph Dwenger were elected spiritual directors; Dr. E. J. Brennan, of Indianapolis, state president; Peter Moll, vice-president; Thomas J. Gilligan, secretary; Hon. C. J. Murphy, treasurer. Hon. P. S. O'Rourke, of Fort Wayne, and Dr. E. J. Brennan, of Indianapolis, were elected representatives to the supreme council.

The fourth supreme council was held May 8, 1883, in St. Louis, Mo. The delegates from this state took an active and prominent part at this meeting, and both were untiring in their zeal for the welfare of the order. Dr. Brennan is still taking an active part and is now the supreme medical examiner of the order. At this meeting of the supreme council, Hon. P. S. O'Rourke was elected a supreme trustee and served in that capacity for two years.

The second state council of the state of Indiana was held on February 13, 1883, at the city of Indianapolis, at which both of our right reverend bishops were again elected spiritual directors: Hon. Henry S. Cauthorn, state president; Nicholas Horuff, vice-president; Thomas J. Gilligan, secretary; Hon. C. J. Murphy, treasurer; and Dr. E. J. Brennan and Hon. C. J. Murphy, supreme representatives, but they did not serve, as there was no supreme council for them to attend. But at the meeting of the third state council, held February 12, 1884, at Fort Wayne, Ind., they were elected and attended the fifth session of the supreme council, held in New York city on May 12, 1885—this council being known as the "sinking fund" council. The third state council, above referred to, elected Hon. P. S. O'Rourke, state president; A. S. Chapman, vice-president; J. A. Bedel, secretary; J. H. Schmidt,

treasurer; and Messrs. Brennan and Murphy supreme representatives. The council which they attended is a memorable one in the history of the order. Hon. P. S. O'Rourke, of Fort Wayne, was a supreme trustee, and at this council meeting made a successful effort providing for a sinking fund. His theory was that no assessment organization could exist if means were not provided for a fund which could be called upon in times of urgent necessity. He contended that if either an epidemic, or the death rate should be overly large, that many members would drop out, and the excessive assessments would prevent the acquisition of new members, and, to guard against this, he proposed that ten per cent. of each assessment be set aside to be called a "sinking fund," to be used only in case of emergency. The committee on laws of the New York supreme council reported adversely to this proposition. Immediately on reading this adverse report, Mr. O'Rourke moved that a special committee of five be appointed to report on his proposition, which was done. After a short consultation by the committee, Mr. O'Rourke was called before them, and it was suggested to him, that, if he would be satisfied with five per cent. of each assessment, the committee would report unanimously in favor of the sinking fund. Well knowing that a half a loaf was better than no bread, Mr. O'Rourke immediately gave his approval. The committee reported and unanimously supported Mr. O'Rourke on the floor of the convention, which finally adopted his proposition as the law of the order. At each succeeding council, up to the present time, attacks have been made on the sinking fund, but at all of these councils, with the exception of one, Mr. O'Rourke was present to defend the order, and the widows and orphans of deceased members, in what he considered the sheet anchor of the order, and he never failed in his emphatic way to impress upon the members of the supreme council the necessity of maintaining this, one of the grandest features of the supreme council, Catholic Knights of America, and, just previous to his death, he remarked that no fraternal order could exist successfully without a reserve fund. He said his energies were not put forward for what his beneficiaries would be liable to get, because he had spent, in the many years in which he was a member, far more than the \$2,000

that would be paid when he was no more, but he contended that the bulk of the members were of that class of our citizens who would not or could not go into the old-line companies for protection for their families, and that it would be an outrage, without reparation, should the order continue to take the money from many hundreds, yea, thousands, of its members, without a positive assurance to them that, when they die, their loved ones would be saved from want. The sinking fund at this time amounts to a trifle over \$350,000, the bulk of which is invested in United States bonds, the interest on which ranges from four to six per cent. per annum, which is used in assisting to pay death claims. At this New York meeting of the supreme council, Hon. P. S. O'Rourke was elected supreme vice-president.

The Knights of Indiana held their fourth state council in the city of Evansville, on September 7, 1886, and elected Hon. P. S. O'Rourke, state president; John Schu, vice-president; A. S. Chapman, secretary; T. M. Howard, treasurer; H. C. Berghoff and J. Henry Schmidt were elected supreme representatives to attend the council, which held its sixth session at the Palmer house, Chicago, on May 10, 1887. At this council meeting was reported the amendment to the charter previously referred to. At this council Mr. O'Rourke was again elected supreme vice-president, he having declined the importunities of a vast majority of the delegates to allow his name to be presented for supreme president, but, owing to his business engagements, and knowing very well that he could not give the office of supreme president the attention which he knew it required, he declined.

The fifth Indiana state council was held on September 5, 1888, at the city of Madison, which council again elected Hon. P. S. O'Rourke, state president; John Schu, vice-president; A. S. Chapman, secretary; T. M. Howard, treasurer; William S. O'Rourke and Hon. C. J. Murphy were elected supreme representatives to represent the council, which met in Chattanooga, Tenn., in May, 1889, which was the seventh supreme council.

After the adjournment of the sixth session of the supreme council, Supreme Medical Examiner E. Miles Willet died, on February 7, 1888, and Dr. E. J. Brennan, of Indianapolis, Ind., was

chosen to fill the vacancy. At this meeting of the supreme council, Dr. Brennan was again elected supreme medical examiner.

The sixth state council was held September 2, 1890, at South Bend, at which time Very Rev. M. E. Campion was elected state president; John Schu, vice-president; Hon. Gerard Reiter, secretary; D. P. Downs, treasurer; and Hon. P. S. O'Rourke and J. P. Clemens supreme representatives to attend the council which was held in the city of Philadelphia in May, 1891. The old officers were re-elected with the exception of one trustee, who was a new man. At this same council meeting a committee on laws reported, having been appointed by the previous council, of which William S. O'Rourke was a member, he having been very active in the Chattanooga council in his efforts to enact more stringent laws for the welfare of the order.

The seventh state council of Indiana was held September 6, 1892, at Logansport, where Very Rev. M. E. Campion was re-elected state president; Hon. C. J. Murphy, vice-president; George Fahlbush, secretary; D. P. Downs, treasurer; Hon. Gerard Reiter and Hon. P. S. O'Rourke were elected at this state council as Indiana's representatives to the supreme council, which was held in the city of Chicago, commencing May 9, 1893.

The next state council meeting was held in Vincennes, in August, 1894, at which Right Rev. Chatard and Right Rev. Rademacher were elected spiritual directors; Peter Wallrath, state president; P. R. McCarthy, vice-president; George Fahlbush, secretary; D. P. Downs, treasurer, and Hon. P. S. O'Rourke and Louis J. Herman were elected representatives to the supreme council.

Mr. Herman, at the time the supreme council met, was very ill and could not attend, and his alternate, Hon. Gerard Reiter, appeared in his place. This supreme council meeting was held in May, 1895, in Omaha, Nebr., and, as usual, Indiana's representatives were second to none in their endeavors for the promotion of good to the order. This council unanimously re-elected William S. O'Rourke supreme secretary, and complimented him very highly on the successful manner in which he had conducted the affairs of

his office and the expedition with which he dispatched all of his official functions.

At the close of this council meeting the membership in Indiana increased very rapidly. New branches were organized in many parishes throughout the state and accessions to old branches occurred in many places at almost every meeting, so that when the next state council was held at Columbus in August, 1896, a vastly increased membership was reported. This state council re-elected the two bishops as spiritual directors; P. R. McCarthy, president; I. Freiburger, vice-president; A. J. Lauck, secretary; D. P. Downs, treasurer; and Hon. Gerard Reiter and Peter Wallrath were elected supreme representatives and attended the supreme council meeting, which was held in Mobile, Ala., in May, 1897. Besides the officers and representatives from this state who attended this supreme council, many of the members from throughout the state were present, all enthusiastic in their endeavors to promote the welfare of the order. This council meeting, however, was perhaps as unsatisfactory to the members at large as any that was ever held. There was such a diversity of opinion that it was impossible for any of the various plans suggested to meet the approval of a sufficient number of representatives present to insure their adoption. Indiana had been represented for many years on the board of supreme officers, and this meeting completed the tenure of office of William S. O'Rourke, supreme secretary, and Hon. Gerard Reiter, of Vincennes, was elected supreme treasurer, he taking his office in July, 1897. At the meeting of the supreme officers, at the same time, Dr. E. J. Brennan, of Indianapolis, was re-elected supreme examiner, his experience and his ability being recognized by a unanimous vote of the supreme officers.

Not only are the finances and the medical department looked after by members in this state, but the uniform rank department is ably conducted by John W. Nordhaus, who for years has been devoted in his attention to the uniform rank, Catholic Knights of America. This branch of the order was started in 1881, by Hon. P. S. O'Rourke in branch 103, that having been the first uniform branch in the order. In 1889 there was a sufficient number of

uniform companies in the state to perfect a state organization. Other states saw the necessity and the beauties of this rank, and soon followed suit, so that the supreme council, which met in Omaha in May, 1895, made provision for a uniform rank. In 1897, this branch of the order received substantial recognition by causing suitable laws to be adopted for the establishment of the uniform rank officers, and John W. Nordhaus, of Vincennes, having been recognized as one of the leading military men of the order, was unanimously chosen commander-in-chief of that department throughout the country.

The order's record in the state of Indiana, from the organization of branch No. 7, in New Albany, down to the present time, is indeed a proud and a flattering one. The management of her affairs by the several state officers, who have served so devotedly and so well, has shown honesty, devotion and self-sacrifice, and at no time during this period have the Catholic Knights of America deviated one jot in their duty to the order they love so well. Though affliction has befallen the order, during its long existence, the Knights in Indiana only worked the harder, and, if such a thing were possible, became more devoted in their efforts. Many millions of dollars have been paid by the order to the widows and orphans of deceased members, Indiana, owing to her large membership, having received her proportionate share, and many homes, grief-stricken by the loss of a kind husband and father, have been alleviated by the bounteousness and liberality of the order of Catholic Knights of America.

AMERICAN SONS OF COLUMBUS.

It is erroneously supposed that the Roman Catholic church is unalterably opposed to secret societies and that all societies that are secret are condemned by the church. This idea, which is very extended, is not in consonance with the doctrines of the church.

It is true that many secret societies are opposed by the church, and a few are condemned, but this opposition or condemnation is not owing to their secrecy, but to their practices, aims, and the ends they endeavor to attain.

There are many secret societies, both in and out of the church,

that have on their roster the names of eminent practical Catholics, and the fact that such societies are secret does not debar Catholics from joining them as Catholics. While the church discourages secret societies, she does not absolutely prohibit them because of secrecy. There are many non-secret societies that Catholics are not permitted to join, where their aim and purpose is contrary to law or morality. We are all prone to seek after that which is hidden, and many societies maintain a large membership owing to this fact.

Many Catholic young men have been lost to the church simply because of secret societies. It was principally owing to this fact that the order of the American Sons of Columbus was organized. The Hon. P. S. O'Rourke, now deceased, took a lively interest in all matters pertaining to the church. He was broad-minded and devoted to the interests of his fellow-man. He thought that the loss to the church was many times the accession, as he attributed it chiefly, to outside secret societies. He maintained that, as man is a social creature, he will seek that element of society which suits him best; and that, owing to man's desire to attain that which is exclusive, his investigating nature will drive him to some secret society. The average young man, as soon as he becomes a member of a secret society, relaxes little by little his religious teachings and finally, having associated with non-Catholics, marries out of the faith and in many instances is lost to the church forever.

Mr. O'Rourke thought a secret society, composed entirely of Catholics, would be a means of benefit to the church. To add to his conviction, one evening, while attending the council of Baltimore, he was present at a gathering and heard a prominent Catholic remark that "the way to contend against secret societies at variance with the church was to have secret societies among Catholics themselves, in harmony with the church." This nurtured the thought he himself had so long entertained.

After returning home Mr. O'Rourke matured a plan and ritual for a secret society and submitted them to his bishop, the Right Rev. Joseph Dwenger. The bishop gave him his endorsement, and in 1892 he organized, at Fort Wayne, colony No. 1, American Sons of Columbus, and one year later he organized the ladies'

auxiliary, the Daughters of Isabella. The society is secret, but is open to the investigation and inspection of the ordinary of the diocese in which a colony exists; and the reverend clergy are admitted as honorary visitors, a courtesy which is extended to no other person. The ritual is in harmony with the doctrines of the church, and it, together with the objects and aims of the organization, were approved by Mgr. Satolli.

Having secured the endorsement of his bishop and the Pope's personal representative in this country, Mr. O'Rourke felt assured that the Catholic young men could join a secret society of their own which was in harmony with, and recognized by, the authorities of the church.

The objects of the American Sons of Columbus are to give Catholic gentlemen a secret society that is in consonance with their religion; to create a fraternal feeling among its members; to aid one another, when assistance is wanted; to help the poor and needy; to meet at their hall or homes in social enjoyment, and to foster that spirit of religion and love of country all intelligent Catholics possess. The social feature was adopted for the benefit of the younger members, not only in the American Sons of Columbus, but in the auxiliary. The founder believed that a close social relation among Catholics would largely prevent mixed marriages.

The non-Catholic churches have their societies where young people meet and mingle, and the lack of Catholic sociability is largely responsible for so many non-Catholic marriages. The American Sons of Columbus has in many places created Catholic society and has provided a place where young people can meet in social pleasure. But the social feature does not predominate. Literature, music, organized charity—all secure close attention, and in many cities where colonies exist, the uplifting tendencies of the Sons are felt. There is an insurance feature connected with the society, but it has never been prominently urged, owing to the multiplicity of fraternal insurance societies.

In giving a name to the organization, Mr. O'Rourke thought "the American Catholics ought to do something for Columbus, who was the first white American," and concluded, therefore, that the name "American Sons of Columbus" would combine all that

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the American Catholics could desire. It couples our country with the discoverer of it, and we are his sons. He seems to combine all in section 3 of the constitution, which he drafted, explaining eligibility to membership; it says:

Sec. 3. To enable all good and well disposed laymen of reasonable health, without regard to nationality or worldly wealth, to become united fraternally as a band of brothers under the *cross of our Savior, the flag of our country, and the banner of Columbus.*

This is Catholic and patriotic. The emblem of our faith! our country's flag! and the banner held aloft by Columbus when, on his knees on American soil, he gave thanks to God for the land he had discovered! For a society of Catholics no sentiment can be more fitting and no name more honored than American Sons of Columbus.

The first colony was organized in Fort Wayne, and the order has now extended over several states. The society is accomplishing the ends its organizer had in mind. The work and the field is a peculiar one to work in, being confined to a few—the better class of Catholics. Those whose minds have been broadened by extensive reading and contact with their fellow-man can see that the founding of this organization could have been accomplished only by such a man as P. S. O'Rourke; that its growth must depend largely on such exertions and energies as he could and would lend it, but, once thoroughly built up and understood, it would be a power for good. The reverend clergy in many cases give it a fostering care, and, with the assistance of more of them, a colony of the American Sons of Columbus would exist in every parish and the order be as numerous as the Y. M. C. A. and a power for as much good.

We cannot refrain from giving a letter written by Right Rev. Otto Zardetti, bishop of St. Cloud, Minn., after his return from Rome, in 1892.

ST. CLOUD, Minn., Dec. 1, 1892.

To the Hon. C. F. McDonald, Noble Admiral of the Colony of the Sons of Columbus in St. Cloud:

The first official public letter which I write since my return from abroad I desire to direct to my dear Sons of Columbus. Since the idea of starting such a colony in St. Cloud took shape I have looked with increasing interest upon it as

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my favorite society, destined to unite, in mutual love, friendship and assistance, the good young men of our prospering city. And, no doubt, it was a good augury that the colony was started in the great Columbian year. Whenever I spoke of starting such a society I always added that eventually they should make it a point to meet, if possible and opportunity would suggest, in banquets, entertainments, etc.. I am delighted to see to-day for the first time, from No. 23 of the Daily Times, that such a banquet took place on the great and memorable day of October 22. I cannot refrain from giving expression to my pleasure at this fact and to compliment you on its success. I, furthermore, am desirous to extend my gratitude to the noble Sons of Columbus for the initiative steps they took in giving me a cordial welcome home. May the day not be too far distant that will see realized the hopes of your noble admiral (upon whose noble sentiments and able direction I wish to congratulate the whole colony), in saying: "I hope it to grow and to increase until it could have its own hall, reception rooms, reading rooms and places of enjoyment."

Believe me yours sincerely,

†OTTO, Bishop of St. Cloud.

The sentiments expressed in this letter were gratifying to all Sons of Columbus, and to none more than to Hon. P. S. O'Rourke. The reverend clergy in many cases encouraged young men to join. The charitable work of the order and its auxiliary, the Daughters of Isabella, has made many a lonely hearth-stone glad with their bounteous contributions, and many a home that has been visited by the death angel has derived consolation in its bereavement through the instrumentality of the American Sons of Columbus. As there are orders and orders whose alleged object is the same, so there are methods and methods by which these objects are attained. As the Sons of Columbus and its auxiliary are among the newest and most recent thought in this field of organization, so it can be justly claimed for it as embodying the best and ripest experience of all; profiting by them—avoiding questionable or unpracticable methods, and appropriating, without costly and dangerous experiments, all that is of genuine worth in the others. As an order founded on the sublime idea and principle of fraternal brotherhood, it presents a completeness that few other societies have attained or even approximated. Its boundaries are broad, generous and comprehensive, and are a fitting and faithful expression of the heart and life of its founder.

[For the above sketch of the American Sons of Columbus the publishers are indebted to W. S. O'Rourke, of Fort Wayne.]

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THE CATHOLIC BENEVOLENT LEGION.

The Catholic Benevolent legion is designed to afford Roman Catholics all the advantages offered by the popular fraternal societies and best regulated co-operative assessment life insurance associations. The supreme council was incorporated under the laws of the state of New York, September 5, 1881, and authorized to transact life insurance business upon the assessment plan. This body is composed of its charter members and representatives from state councils; it has power to make its own constitution, and formulate rules of discipline and laws for the government of the entire order. Its members belong to various subordinate councils, where they must pay dues and assessments, and abide by the laws in the same manner as the humblest, their membership in the supreme council being dependent upon their remaining in good standing in their respective subordinate councils.

Subordinate councils constitute the real groundwork of the organization and contain all the members of the supreme and state councils. A subordinate council is desired in every congregation. The objects of the legion are:

To unite fraternally for social, benevolent and intellectual improvement, only male Roman Catholics, personally acceptable, of sound bodily health, between the ages of eighteen and fifty-five years at the time of admission; to afford moral and material aid to its members and their dependents by establishing a fund for the relief of its sick and distressed members; to establish a benefit fund from which, on the satisfactory evidence of the death of a member who shall have complied with all its lawful requirements, a sum not exceeding \$5,000 shall be paid to his family or dependents, as such member may have directed. And from which benefit fund a sum not exceeding \$2,500 may be paid to a member who shall have become permanently disabled from attending to business or gaining a livelihood, and who, having complied with all its lawful requirements, has arrived at the age of expectancy, as fixed by the printed tables in the laws of the legion.

Prior to September 5, 1881, when the legion was instituted in the city of Brooklyn, N. Y., Catholics sought in vain for an associa-

tion which could measure up to their several requirements the essentials being a healthful and congenial companionship, permeated by a broad spirit of fraternity, and a system of protection for the Catholic household, with foundation so securely laid as to disarm all assaults upon its ability and integrity and with cost so reasonable as to be within the reach of all who might desire to throw the mantle of protection around their hitherto neglected homes. The legion fulfills each of these stipulations with rigid exactness, and membership in the order bestows innumerable benefits and blessings previously unknown to our people. Although at times social ostracism and personal estrangement have hung like a drooping pall over some of our Catholic communities, the legion supplies the silken cord which binds them together with the utmost fidelity and imprints upon them the enduring seal of Catholic love and unity.

But reprehensible as this social disorder may have been, it was insignificant in its consequences, as compared to the fell vice of improvidence which existed so conspicuously in our midst, and which seemed to have descended to our people, as a pestilential inheritance of former generations. Were proof required to demonstrate the prevalence of the evil amongst us, we have but to point to our overflowing orphan asylums, as mute testimonials to the Catholic father's improvidence, as dread censors of his faithlessness to those innocent ones whom God has entrusted to his care. Or, with equal accuracy, we might indicate the numerous penal institutions, which deface every quarter of our common country, as most suggestive monuments which the Catholic fathers of the past have reared to their stupidity and improvidence.

But what in the past was merely a vice of improvidence, becomes to-day, in the face of the extraordinary opportunities and inducements offered by the legion, a positive crime of neglect, for which only severest censure and reproach can survive in the hearts of those against whom it is practiced.

All the ills above enumerated may be averted or materially alleviated by membership in this admirable order, and its doors are ever open to receive all worthy applicants. None are excluded who possess the requisites of health and moral acceptability, and

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all are eligible to its ranks, without regard to nationality or the conditions of life. Hence, none should fail to heed the invitation to become members of the legion, for none can safely afford to do so. The poor man has no other hope or expectation of providing for the future of his family, for the meager wages prevailing now will not admit of any effective fund being accumulated, according to the established processes of saving, and hence to him the legion is indispensable. Those who are wealthy should not spurn the proffered hand of protection, for the opulent of to-day may be the mendicants of to-morrow. Reverses may come to the best of us. Riches are proverbially fleeting, and a storm at sea, a destructive fire, the failure of others, the reversal of the channels of trade, or the shrinkage of commercial values, may either be the stepping-stone from affluence to want. Therefore, let none pamper themselves with the false idea that they are above the benisons of mutual insurance.

THE YOUNG MEN'S INSTITUTE.

In Catholic circles in Indiana, in common with their co-religionists in other states, has been felt the necessity for organization of their young men along the lines of the fraternal societies outside the church. It has been found that the various organizations known among Catholics, aiming at benevolence, national ties, and other ends, have not been equal to meeting all the requirements of the day. While good in themselves and exhibiting flattering results, they nevertheless fail in their ubiquity and unity which in this generation are demanded.

To meet these requirements, while at the same time affording all the opportunities and advantages held out by the various local Catholic societies, the Young Men's institute was organized, in San Francisco, in 1883. The aims and aspirations of the Young Men's institute, according to its literature, are to provide an order or organization in which every acceptable Catholic man may join and enjoy the benefits of association with, and at the same time the moral and to a degree the material support of his fellow-Catholics.

Beside these things, which are all the outside fraternal organ-

izations can hope to afford, the Young Men's institute holds its members steadily in the faith, demands of them the faithful performance of all their temporal and spiritual duties; and to these ends ceases not to encourage the practice of sobriety, morality and charity.

Sick benefits are provided for, as also insurance if desired; and the whole tendency of the workings of the organization is to incline the members to willingly perform the corporal works of mercy and thereby lift up the young men of the church to a standing in keeping with their faith.

Provision is also made so that each council of the order may have lectures, a library and reading rooms, gymnasium, reading circles, debating societies and all athletic sports within the organization; so that Catholic young men, in indulging their tastes or ambitions, will not have to walk in harm's way while doing so.

The Young Men's institute has thus far met with a measure of success far beyond the fondest hopes of its founders; having received the endorsement of the hierarchy and the clergy of the Catholic church, its progress is now almost a triumphal march among Catholics all over the country.

It invited itself to the state of Indiana in 1894, and it has since then made such progress that at this writing (1898) it has nineteen councils in existence in our midst, with a membership of about 1,500. Bishop Chatard has endorsed the organization, and to his encouragement and sanction it owes much of its present success in his diocese. Beside his favoring it in the sense of an endorsement, he has done much more by accepting membership. With him in this respect stand Archbishops Riordan, Feehan, Kain, Elder and Ryan, and also Bishops Maes, O'Hara, Montgomery, Byrne, McFaul and Hoban.

As if to leave nothing undone that might encourage the spread of the order, Rev. D. O'Connell, rector of the American college at Rome, by request, secured the endorsement of the Pope, Leo XIII, and sent to the officials of the Young Men's institute the glad news that, "His Holiness imparts the desired benediction to the Young Men's institute." When Archbishop Satolli was apostolic delegate to the United States, on being furnished with information as to the

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objects and workings of the order, he wrote as follows in commendation of it:

I have received and read with much pleasure the copy of the constitution and rules of the Young Men's institute which you kindly sent me. I rejoice at the noble purpose for which you are united and have formed this association—purpose so well epitomized in these few words, "Pro Deo, Pro Patria."

I beg you to convey to your society the good wishes which I have for the spread of their organization, and for their continual prosperity, recommending that in all their actions they show that deference for ecclesiastical authorities which becomes good Catholics, and even in their amusements they comply with the rules of the third plenary council of Baltimore.

Begging upon you and your whole association the special blessing of God, I remain, dear sir,

Yours sincerely in Christ

*FRANCIS, ARCHBISHOP SATOLLI,

Apostolic Delegate.

The national convention of the Atlantic jurisdiction of the order, as distinct from the Pacific jurisdiction, was held at Indianapolis in 1895. This was followed by a unification of the working departments of the order in the United States and the establishment of local or state jurisdictions. The first and second annual conventions of the Indiana jurisdiction were held also at Indianapolis in the years 1896 and 1897, while the third was held at Terre Haute, in 1898.

The first council of the order organized in the state of Indiana was Marquette council, No. 195, located at Washington, Daviess county. Considering its limited territory it is awarded the palm for the large number of members—almost the entire male portion of the Catholic community—which has been on its roster in good standing from the very first.

Brownson council, No. 272, was the first established in the capital city of the state. William J. Mooney was its first president. For a time it was the largest council in the state, but was finally outstripped in the number of its members by Capital council, No. 276. Nearly one-half the membership of the order in Indiana at this date, 1898, belongs in the five councils at Indianapolis. These councils were organized and numbered in the following order: Brownson council, No. 272; Weber council, No. 274; Capital council, No. 276; Wayne council, No. 288, and Quigley council, No. 439.

IN THE STATE OF INDIANA.

The methods of government practiced by the Young Men's institute need not be detailed here; its aims and the means employed are all that concerns the reader. Its success, however, is a matter for rejoicing over—a success in our midst which dates specially to the establishment of the Indiana jurisdiction in 1896. To more fully set forth that success, the nineteen councils, already referred to, are here tabulated, together with the various locations of the same, and the names of the president and corresponding secretary of each council for the year 1898:

<i>No.</i>	<i>Name.</i>	<i>Location.</i>	<i>President.</i>	<i>Cor. Secretary.</i>
195.	Marquette.....	Washington....	Mathew Burke...	John E. Crane.
238.	Newman.....	Vincennes.....	J. C. Maloney....	J. B. Sheefers.
262.	Unity.....	New Albany....	Charles Pfeffer...	Fred. Lamke.
271.	Americus.....	Greensburg....	Hugh Wickens...	John F. Russell.
272.	Brownson.....	Indianapolis....	J. A. Kebler.....	Jos. Spellmire.
274.	Weber.....	".....	T. E. Brennan....	James McNulty.
276.	Capital.....	".....	Wm. F. Moore....	C. A. Slinger.
277.	Good Will.....	Terre Haute....	G. W. Hoffman...	Wm. Heuer.
279.	St. Lawrence....	Muncie.....	M. D. Flaherty...	Jerry Gallivan.
287.	Madison.....	Madison.....	J. J. Kasper.....	Chas. Hoffman.
288.	Wayne.....	Indianapolis....	M. J. Dugan.....	V. L. Dugan.
292.	Seymour.....	Seymour.....	P. J. Conrad.....	V. M. Fetting.
405.	Trinity.....	New Albany....	J. A. Mathews....	John A. Cody.
439.	Rev. W. F. Quigley..	Indianapolis....	J. V. Scanlon....	Wm. C. Delaney.
464.	St. Martin's.....	Jasper.....	Henry Pfau.....	G. Grammelspacher.
466.	Kutassy.....	Evansville....	J. F. Schmitz....	J. L. Goelzhauser.
467.	Columbia.....	Rushville.....	M. F. Purcell....	J. J. Geraghty.
482.	Sondermann.....	Lawrenceb'rg..	C. J. Lang.....	C. H. Polking.
497.	St. Augustine.....	Huntingburg...	Wm. Mundy.....	Anton E. Windholt.

It is safe to assert as a fact, which can not be contradicted, that the Young Men's institute is the only organization established thus far that comes any way near affording adequate means for uniting the Catholic young men of America.

CHAPTER XVIII.

THE SPANISH INQUISITION NOT A CHURCH INSTITUTION, BUT A STATE COURT—FALSEHOODS AND MISREPRESENTATIONS PUBLISHED BY SO-CALLED HISTORIANS.

THE probability is that nine-tenths of the readers of profane history, more especially Protestant readers, are laboring under serious misapprehensions and imbued with false ideas in relation to that hideous court of injustice known as the "Spanish Inquisition." It was an affair of state, not of church, and this brief chapter is here interjected in the History of Catholicity in the State of Indiana, not for the reason that it is a component part of this history, but that it is an episode which, it is hoped, will do much toward eradicating from the public mind a wide-pervading prejudice against the church imbibed through the reading of the works of untruthful, reckless or mercenary writers.

The Inquisition was established in 1478, by Ferdinand and Isabella, then the reigning monarchs of Spain, with the consent, of course, of Pope Sixtus IV, Spain being a Catholic country and the approval of the Pope being necessary for the creation of any trial tribunal in that country—whether civil or ecclesiastical. To quote the language of the Right Rev. Joseph Dwenger, second bishop of the diocese of Fort Wayne, in order "to understand the Inquisition we must know the religion, social and political state of Spain four centuries ago, toward the close of a war of nearly eight hundred years against the foreign invaders of the country—against the oppressors of its civil and religious liberty." To further quote from the same reverend author, who had evidently studied the question with a clear and unbiased mind, and had prepared, but a few years before his lamented death, an exhaustive, yet compendious

treatise, so to speak, on this subject, we quote him, almost in full, in the following paragraphs:

The most important work in modern times regarding the Spanish Inquisition is the "Critical History of the Spanish Inquisition," in four volumes, by Juan Antonio Llorente. As his work is so universally followed by a certain class of writers, it may be well to say something about the author and his work. Llorente was secretary of the Inquisition in Madrid from 1789 to 1791, and again connected with it for a short time in 1793. He tells us that from 1808 to 1811 the archives of the Inquisition were placed at his disposal; that he copied papers that had a historical value and then burned them. These documentary extracts give the work its real value; they are its best refutation. We know that the cases and documents communicated were selected by an acknowledged bitter enemy of the Catholic church and of the Inquisition. Aside from these documentary extracts Llorente's work is the greatest tissue of falsehood, conjecture, and contradiction that can be imagined. He was a man without principle; he tells us that as early as 1784 he had lost all faith, yet he continued for years his priestly functions; in 1795 a liberal, and arrested for plotting the overthrow of the church and the kingdom, we find him in 1805 in the pay of absolute tyranny, writing a book against the constitutional liberties (the *fueros*) of the Basque provinces; in 1808, a traitor to his king and nation, he becomes a servant of Joseph Bonaparte; although still pretending to be a priest, he is the Thomas Cromwell of Spain, and at the head of the commission for confiscating the churches, convents and property of religious orders; and he loses this place only when accused of stealing and embezzling 11,000,000 reals.

After writing the History of the Inquisition we find him translating a most obscene work, "Adventures of de Faublas," and giving vent to his bitter enmity against the Catholic church in his "Political Portraits of the Popes." His statements about Gregory the Great, Gregory VII, and the crusades are the ravings of a madman; no sane writer has dared to utter such nonsense, however great his prejudice and bitter hatred. Llorente is an untruthful historian; in spite of the plain statement of Holy Scripture,

he asserts that St. Paul the Apostle was a married man; according to him, St. Justin wrote before the time of St. Ignatius the Martyr; he considers the heathen Appollonius of Tyana to be a heretic; he believes in the exploded fable of Pope Joan; he asserts that the conflict of Gregory VII was with Henry III instead of Henry IV; in the history of his own country, at the very time the Inquisition was instituted, he betrays his ignorance by asserting that Philip the Fair still lived in 1516 and in 1517, although he died ten years before this; he does not know that the Count of Arcos and the Marquis-Duke of Cadiz, the greatest hero in the conquest of Granada, was the one and the same personage, Ponce de Leon—a mistake as great and inexcusable as if a writer on American history should assert that the President Washington and the General George Washington were two different persons! According to this author, Bavaria and Russia are among the countries that became Protestant in the sixteenth century; Russia and the Greek church would still be united with Rome if Leo X had been more yielding and lenient! Verily, we would punish a school-boy if he should make such blunders; but this is the great historical oracle Llorente! Later on we shall see what reliance we can place on the number of victims given by him.

In the historians of Spain, especially Mariana, Ferreres, Zurita, Blancas, and the contemporaries Pulgar, Peter Martyr, Bernaldez, Marineo Siculo, and in the authentic public documents, we have abundant historical material to give us a correct idea of the Spanish Inquisition. Amongst modern writers, Hefele's "Cardinal Ximenes" contains the best and most correct dissertation on the subject. A modern work of great importance and but little known was published towards the close of the last century in Germany by the non-Catholic historians Spittler and Reus, viz: "Reus' Collection of Instructions and Documents concerning the Spanish Inquisition."

Every church or denomination that has a creed, a discipline, and a church authority, has also a tribunal, an inquisition or trial, to preserve the purity of faith, to punish transgressions of discipline. Even amongst the different Protestant denominations we hear of trials not only for matters of discipline, but also for

heresy. The Catholic church has her well-defined creed, from which to swerve is heresy or error; her well-known laws of discipline, her regular rulers and judges, the Pope and the bishops of the church. These judges must take cognizance of any innovation in faith, especially when it is claimed to be *no* innovation; these judges must punish heresy, the known, public and contumacious departure from the ancient faith, and apostasy, be it apostasy from faith or from an ecclesiastical religious dignity or duty. The punishments are the censures of the church, viz: excommunication, suspension and interdict.

Every Catholic moral theology explains these censures, every Catholic work on canon law explains the cases when and how these ecclesiastical punishments ought to be inflicted, what public penance ought to be done by those who of their own choice desire to be reconciled with the church. The Catholic church as a church knows only these ecclesiastical punishments; any other corporal punishment was the outgrowth of time and the police regulation of the state. When the Roman emperors became Christians they could not divest themselves of the idea that in pagan times they had been high priests, "Pontifex Maximus;" they occasionally issued edicts on religious matters, mostly against idolatry, some against heretics, some, by the Arian and other heretical emperors, against the Catholics. When Priscillian, A. D., 385, appealed from his ecclesiastical judges, the council of Bordeaux, to the Emperor Maximus, and was condemned to death, St. Ambrose and St. Martin of Tours condemned the shedding of blood for heresy. On the other hand, the Catholics suffered bitter persecutions from the Arian emperors Constantius and Valens, from the Goths, and especially from the Arian Vandals in Africa.

Not only during the middle ages was heresy considered a crime against the state punishable with death; even after the Reformation it was the law of many Protestant countries, yea, it is found on the statutes of some of our American colonies. We shall not expatiate on this unpleasant subject; none have suffered more from the intolerance of the times than Catholics. A remarkable fact is that the most liberal and cultured emperor of the middle ages, Frederick II, a man without faith, should have published the most

stringent laws known, and ordered heretics to be burned. (Edict of Padua, 1239.) It may be pleaded in explanation of these stringent laws that nearly all heretics commenced with murder and rapine; they were in most cases really rebels and traitors by teaching that only they, the elect, had a right to rule or even to possess property; they were mostly Manichæans who taught and practiced the most horrible crimes. The war against the Albigenses and Raymond of Toulouse was more political than religious. France wanted the sovereignty over the Provence and Languedoc; Simon Montfort wanted the fiefs and possessions of the richest prince of that age; and Raymond of Toulouse, a thoroughly bad man, who had three wives living, provoked and commenced the war by spoliation and murder. Peter of Aragon, instead of fostering the Inquisition against the Albigenses, as Prescott would have us believe, fell in the battle of Muret, 1213, fighting in their favor. For many centuries the regular courts of the Catholic church exercised their jurisdiction, and sometimes inflicted ecclesiastical censures, when toward the end of the fifteenth century a new court was instituted in Spain by Ferdinand and Isabella. After the battle of Xeres de la Frontera, 711, when the Gothic kingdom of Spain was overthrown, the wars of the little Christian remnant against the Moors were nearly constantly waged; but they had been only feebly carried on for nearly two hundred years before the time of Ferdinand and Isabella. Christian Spain was divided into factions, devastated by civil wars, sons of kings frequently fighting against their father, brothers against brother; kings were frequently incapable and immoral.

The two reigns in Castile and Leon before Isabella, John II and Henry VI, were called the reigns of minors. The only thing that prevented the entire overthrow of the Christian power in Spain, and preserved the Christian religion, was that the Moors were also divided and generally engaged in civil war. At length all Christian Spain, hitherto divided between many petty kings and princes, was united under the able rule of Ferdinand and Isabella. The nation rose to a new life. The wars against the enemies of their religion and nationality were resumed with the greatest enthusiasm; the domestic administration was thoroughly reformed,

finances placed in better shape, the courts of justice entirely remodeled; a state of things such as could be found in no other country was the cause of the institution of that court called the Spanish Inquisition.

Even if we do not believe in legendary reports, attested by memorial stones of doubtful authenticity, that the Jews had settled in Spain during the time of King Solomon, there can be no doubt that from the time of the Ptolemies, or at least from the first centuries of the Christian era, many Jews lived in Spain. Public documents, such as public laws and the decrees of councils, prove to us not only their great numbers, but also the perhaps unique fact that here they practiced proselytism to a very great extent. The council of Elvira, 303-313, canon 16, forbids the frequent intermarriages with Jews, and also to call on them to bless the fields. The Third council of Toledo, 589, not only renews the prohibition of intermarriages, but also attests that the Jews were largely engaged in the slave-trade and circumcised their slaves by force. The Fourth council of Toledo, 633, forbids that Jews be forced to become Christians. Canon 57 and canon 59 say that many outwardly Christians were secretly Jews. At the end of the seventh century, when northern Africa was already conquered by the Saracens, the Jews of Spain entered with them into a conspiracy to overthrow the Gothic kingdom. This was discovered by King Egica, the Saracens were driven back this time, and not all the Jews, as Prescott tells us, but only those who were found actually guilty of treason and rebellion, were sentenced to slavery, as we learn from the Eighth canon of the Seventeenth council of Toledo.

During the reign of the Saracens, the Jews in Spain acquired wealth, power, influence, and office; they had flourishing schools and colleges in Granada, Cordova, Toledo and Barcelona. Especially in natural sciences, they had men of universal fame; in fact, in Spain the Jews acquired a culture and possessed an influence which they reached in no other part of the world. Although the religious wars against the Moors frequently brought the Jews in danger, as many saw in them foes more dangerous than the Saracens, yet, protected by such Popes as Alexander II and

Gregory VII, they acquired even in christian Spain, especially from the time of Alphonsus X, the astrologer, an influence, a power, that was quite exceptional. Medicine and pharmacy were almost entirely in their hands. We meet them as ministers of finance and favorites of kings; they had their own judges, and were judged by their own laws; like *grandees* and noblemen, they could be arrested and imprisoned only by the express mandate of the king; they were, as the liberal cortes of 1812 declared, a nation within a nation.

From a public address of Peter the Venerable of Clugny, we learn that for a time at least a law existed that stolen goods, even sacred vessels of the churches, if found in the hands of Jews could not be recovered, nor could they be forced to reveal the thief. When we remember that during the national wars the Jews nearly always sided with the Moors; that in Castile, during the war between Peter the Cruel and Henry II, they sided with the former; that the able and good King Henry III was poisoned by his Jewish physician; that in 1473 the Jews entered into a conspiracy to gain possession of Gibraltar—we can understand that occasional reaction set in, local riots and massacres took place, especially in Navarre.

There existed also in Spain a large number of persons, outwardly and professedly Christians, who secretly were Jews or inclined to Judaism. These *Maranos*, or Christian Jews, were exceedingly numerous; we are told that when the Inquisition was established in Seville, and proclamation was made that all who were guilty should come forward, acknowledge their faults, and if penitent be absolved and escape punishment, 17,000 came forward and were absolved. In the same manner 5,000, when the court of Inquisition was held in Toledo. These *Maranos* insinuated themselves into the highest offices, not only in the state, but even in the church. Thus we have the example of Peter Aranda, Catholic bishop of Calahorra at the time the Inquisition was instituted, who by 101 witnesses, called by him for his defense to Rome, was unanimously proven to be secretly a Jew. They intermarried with the first families of the land, and actually used their whole wealth and influence to make all Spain a Jewish king-

dom. That a most intense Jewish propaganda was carried on at the time of Ferdinand and Isabella is a fact admitted by all historians, even by Llorente in a former work, and also their connection with the Moors when Mahometan power was anything but dead. It was especially against these Maranos that the inquisition was instituted. The general opinion is that Ferdinand and Isabella obtained the consent of Pope Sixtus IV for the erection of this religious and political court, November 1, 1478. Bernaldez and Zuniga, contemporary historians, mention the year 1480. Pulgar also seems to indicate this. Certain it is that the first court of the Inquisition at Seville was only organized January 2, 1481; and if determined upon in 1478, milder means, viz., instruction and preaching, were used for the space of two years to bring back the apostates. Llorente's assertion that the Papal Nuncio Nicolo Franco favored the institution of the Inquisition, may be doubted. From the diplomatic documents on the Inquisition published by Reus and Spitler, it is evident that Sixtus IV was so opposed to this peculiar court, that he reluctantly consented only when a total rupture of diplomatic intercourse was threatened. Prescott refers this difficulty to the appointment of a bishop; the documents show that the Inquisition was the main cause. It is not probable that the papal legate would favor what the Pope so bitterly opposed. Prescott's assertion that Queen Isabella was at first reluctant is certainly false, because all the Papal briefs regarding the institution of the Inquisition are answers to the queen's letter; it was instituted in her kingdom; all the judges of the first court at Seville, as well as Torquemada, were her subjects; and we know how jealously she guarded her right of governing her kingdom, especially in matters relating to religion.

For a long time prior to the institution of the Inquisition, nearly every cortes of Castile and Leon had demanded that some steps should be taken to guard the state against the Maranos; the most outspoken, the most emphatic, in this demand was the cortes of Toledo in 1480, and we shall not be mistaken if we take the institution of the Inquisition in 1481 as an answer to this demand. Ferdinand and Isabella appointed as the first judges of the Inquisi-

tion Michael Murillo and Juan Martin, Dominicans, with two secular priests, Juan Ruiz and Juan Lopez del Barca; its full and complete organization it acquired two years later, when Thomas Torquemada was appointed grand inquisitor of Spain, and published a full code of laws, instructions and mode of procedure—the so-called statute of Valladolid.

The first inquisitors of Seville commenced their official career January 2, 1481, by publishing two decrees or edicts; in the first they enumerated several signs by which the apostasy of a pretended Christian to Judaism could be known; in the second they appointed a period of grace, calling on all who knew themselves guilty of apostasy to present themselves and do penance, when they would be absolved and escape all severe punishment. In regard to the first decree, Llorente indignantly remarks that the twenty-two signs enumerated would at present not be considered valid grounds for suspicion. Prescott copies Llorente. Fortunately Llorente gives us the edict in full (Vol. I, pages 154-158), and refutes himself most conclusively. Even one born of christian ancestry, and much more one of Jewish descent, would be justly suspected of apostasy to Judaism if he showed the signs and observed the Jewish ritual in the manner indicated. Prescott, omitting the more weighty signs, is guilty of very nonsensical twaddle, noting as one of the signs the Hebrew names given to the children, stating that by a law of Henry II they were forbidden to give their children christian names. The Spanish laws were never guilty of such silly contradiction; one law applies to the Christians, the other to the Jews. In fact Prescott and a large class of writers cannot make the distinction between Jews and those who were baptized and professed to be Christians and apostatized secretly to Judaism. No Jew, and afterward no Mahometan, was amenable to the Spanish Inquisition for being a Jew or a Mahometan; only apostasy from the embraced or professed Christian religion was punishable. Prescott calls the edict announcing a period of grace and calling upon the penitent to confess and be absolved as delusive, and speaks of the fines, confiscations of property, and perpetual imprisonment of those who so confessed. This is downright falsehood—an assertion contrary to all proof and reason.

Llorente tells us in one place that the court of Inquisition of Seville for that city and Andalusia the first year condemned two thousand persons to death, quoting the celebrated Spanish historian, Mariana. Both Mariana and Pulgar state that till the end of Torquemada's administration (1498) about two thousand were condemned to death. In another place Llorente gives 298 as the victims of Seville (1481), and to carry on the lie attributes the other 1702 to Cadiz; but he forgets that he himself admits that up to 1483 only one court, viz, that of Seville, existed. We know also from public documents, such as the bull of Sixtus IV, that the court of Seville was instituted for the whole kingdom of Castile and Leon.

Thomas Torquemada, prior of the Dominican convent of Segovia, was made grand inquisitor in 1483, first of Castile and Leon, and in October of the same year also for Aragon. Tribunals were elected this year in Seville, Cordova, Jaen, and Villa Real, soon afterward transferred to Toledo. Shortly afterward there were twelve tribunals of the Inquisition in Spain—seven in the former kingdom of Castile and Leon, and five in Aragon.

Modern historians of any note, like Ranke, Leo, Guizot, Lennormant, yea, even Llorente, admit that the Spanish Inquisition was a political and state institution, not a religious institution of the Catholic church. The judges were not the ordinary judges of the Catholic church; they were appointed, suspended, and removed by the king, as the liberal cortes of 1812 tell us; all the laws and statutes were published in the name of the king; all the fines and confiscations went to the royal exchequer. When Cardinal Ximenes objected to one of the lay judges, King Ferdinand the Catholic curtly remarked: "It is the king from whom he has his jurisdiction and authority." Llorente's attempted prosecution of Charles V and Philip II by the Inquisition is a myth. The question was raised in Rome whether Charles V, then at war with Paul IV, was not favoring the heretics in Germany. Rome later on expressed the opinion that the royal theologian, Melchior Canus, not Philip, should be prosecuted; but the king forbade it.

The fact that quite a number of these judges were ecclesiastics does not prove that the Inquisition was a religious court. We

know that Sir Thomas More was the first layman who held the office of grand chancellor of England. Up to that time England's supreme judge was always an ecclesiastic; it was the rule of the middle ages, for evident reasons, to select the judges from the ecclesiastical state. The Spanish Inquisition, instead of being a monument of the religious despotism of the Roman pontiffs, was, according to Ranke, always opposed by the Popes whenever they could do so. The Inquisition was instituted hardly one year when Sixtus IV, January 29, 1482, declared that his consent was obtained by false representations; that only the general plan had been exposed to him; that the Inquisitions of Seville had acted cruelly and unjustly, and that he now refrained from punishing them with ecclesiastical censures on account of Ferdinand and Isabella. Prescott's statement that the compunction of the Pope was but transient, that he shortly afterwards quieted the scruples of the Queen respecting the appropriation of confiscated property, that he urged the sovereigns to proceed, etc., is not historic truth. Llorente gives us the Papal briefs spoken of, namely, 29th January, 23d February, and 2d August, 1483. In the brief of January 29, he declares that he believes the assertion of the Queen that she persecutes heresy, or rather apostasy, not on account of financial gain; he praises the ecclesiastical Inquisition of Sicily, and not the state Inquisition of Spain; he refuses his approbation to the extension of the Inquisition as asked by the Queen, stating that the old ecclesiastical episcopal courts were sufficient.

February 23, the Pope appointed Don Inigo Manrique, archbishop of Seville, to receive appeals from the sentence of the Inquisitors in matters of heresy; and as all this was not sufficient, in the brief of August 2, he complains that as appeals to said archbishop were often hindered, he would himself hear appeals. He warns most earnestly against too great severity; he receives under his protection those that are penitent; he demands their pardon, even if they had allowed the period of grace to transpire; he demands from the sovereigns that the property of the penitent should not be confiscated. If a temporal prince or government had published such a humane, mild edict, Llorente would not have found enough words of praise. From this time on the Pope fre-

quently received appeals, and often directly absolved or ordered the secret absolution of penitent apostates in order to preserve their honor and property; thus even Llorente mentions five Papal decrees of absolution in the year 1486; each of the four first ordered the absolution of fifty penitents. We know not how many in virtue of the fifth decree, but we do know that the Pope at one time absolved two hundred and fifty victims of the Spanish state Inquisition in Rome, and all the terrible penance they had to do was to visit some churches and say some prayers. Llorente mentions a large number of cases in which Julius II and Leo X received appeals, granted special judges, restrained the severity of the Inquisition, granted pardons, etc.; and certainly Llorente, who hates the Pope as the devil does the cross, does not present the thing in too favorable a light.

From the foregoing it will be readily preceived that the Pope received appeals because heresy and apostasy were religious matters, pertaining to him; Ferdinand and Isabella demanded that every appeal should be to the state courts. So pronounced was the opposition of the Pope to the Spanish Inquisition, that as early as 1498 Ferdinand and Isabella decreed banishment and confiscation of property against any one who should appeal to Rome; in 1509 Ferdinand decreed even death against any one who should procure a brief or bull against the Inquisition. Leo X excommunicated all the members of the tribunal of Toledo for their severity (1519); he demanded that false witnesses should be punished, and, in some cases, even be put to death; he declared the Inquisition to be a great evil. Gregory XIII was the greatest protector of the Moriscos. Paul III protected those who opposed its introduction in the kingdom of Naples. Pius IV and his great-nephew, St. Charles Borromeo, resisted its introduction in Milan—then subject to Spain.

Llorente openly admitted that the Popes were always opposed to the Spanish Inquisition, whilst the kings of Spain always favored it. The case of Bartholomew Carranza, archbishop of Toledo and primate of all Spain, is celebrated in history. Arrested in 1557 in Valladolid by the Inquisition at the command of Philip II, he was kept eight years in prison for no reason but the royal displeasure.

notwithstanding the energetic protest of the council of Trent, then in session, to whose petition Paul IV declared that he had commanded every nuncio sent to Spain to demand the liberation of Carranza.

There can be no doubt that the Spanish Inquisition was emphatically a state institution; all historians of note admit this. In order to understand the real true aim of this political state tribunal, we should bear in mind the political condition of Spain. It is a very common opinion that the mediæval age was the time of absolute rule of sovereigns; that as we approach modern times the liberties of the people increased. This is not true with regard to the middle ages; the beginning of the modern age was the growth of absolutism. The old Gothic institutions in Spain were kept up during the middle ages; the royal power was very much limited by the cortes, composed of the nobility, clergy, and the representatives of cities; every kingdom in Spain was essentially and thoroughly a constitutional monarchy. Nearly a hundred years before England had its parliament, Spain had its cortes. Nearly every city had its charter. The nobility as well as the higher clergy had gained such power, wealth, privileges, that royalty was powerless to oppose them. A noble of the first class had under certain circumstances a legal right to wage war even against his king. The archbishop of Toledo, the grand masters of the three military orders, several of the nobility, had a greater income and could raise a greater army than the king; this was especially the case at the beginning of the reign of Ferdinand and Isabella, owing to the incapacity, weakness, and extravagance of the preceding reigns. In no country of Europe was the royal power so weak and circumscribed as in Spain. When, therefore, national as well as religious feeling clamored for a new tribunal against the Maranos, sharp, shrewd, and far-seeing Ferdinand saw his opportunity; a new court was instituted, apparently sacred in its charter, upheld by the national and religious feeling of the Spanish nation, the warlike descendants of the brave and warlike Goths; a court entirely in the hands of the crown, to which every one was subject who had hitherto claimed immunity or privilege—every bishop as well as the highest noble. The great Protestant histo-

rian Ranke, in his "Princes and People," expresses this political aim of the Inquisition so well, that we translate and give his words: "In the first place, the judges of the Inquisition were royal officers. The king had the right to nominate and to dismiss them; among the different councils of the royal cabinet was a council of the Inquisition; like every other branch of government, the tribunals of the Inquisition were subject to royal visitation and revision; in it frequently the same men were associate judges who composed the supreme court of Castile. * * * Secondly, all profits derived from the confiscations ordered by this court went to the king. * * * The proceeds of these fines and confiscations formed a regular revenue of the royal exchequer. * * * Thirdly, in its state government received its full completion; the king had in his hands a court from which no grandee, no archbishop, could claim exemption. This was especially remarked by foreigners. The Inquisition, as Segni says, is instituted to strip the rich of their wealth, the mighty of their power. When Charles V knows no other way or means to punish the bishops who had taken part in the revolt of the Comunidades, he orders them to be judged by the Inquisition. When Philip II despairs of every other means of punishing his former prime minister, Antonio Perez, he makes use of the Inquisition. As this court is based upon royal authority, its actions are in the interest of royal power. * * * In its conception and aim the Inquisition is primarily a political institution. The Pope has an interest to oppose it; he does so as often as he can; the king has an interest always to support it."

These words of Leopold Ranke are very true. It is true of the Spanish Inquisition what the edict of Joseph I says of Portugal, "that the Inquisition was also instituted to judge civil cases of the privileged classes." Hence the remarkable fact, that whilst the Inquisition was exceedingly popular with the masses of the people, it was bitterly opposed by the bishops and the higher nobility. In Aragon more than in any other kingdom or province of Spain an independent liberal spirit prevailed, and the absolute power of the king was opposed; the ecclesiastical inquisition of the Catholic church was endured without a murmur; yet when (1485) Ferdinand attempted to introduce the new state Inquisition, the first inquis-

itor, Don Pedro Arbues de Epila, although called by all contemporary writers a saintly, learned and mild man—not a monk—was murdered by the higher nobility. The assertion of Prescott that these higher nobles were descendants of Jewish families is entirely groundless; he forgets that all contemporary writers state that there were very few Jews in the kingdom of Aragon; in fact, in all Aragon they had only thirteen synagogues (nineteen in 1428); it was not because they were Maranos and inclined to Judaism, but because they saw in it a political lever to attain absolute power that they opposed it. This explains also why the Marquis of Pombal, so bitterly opposed to the Jesuits, was a friend of the state Inquisition; in fact, it was this tribunal he used for their expulsion and for the murder of P. Malagrida.

Because the Inquisition was most intimately connected with an absolute form of government it was doomed to fall with absolutism. Briefly and concisely this is expressed in the decree of the Spanish cortes, 1813: "The Inquisition is incompatible with the constitution." When, at the return of Ferdinand VII, 1814, the constitution was abolished, the Inquisition was restored; when, 1820, a constitution was proclaimed, the Inquisition was abolished for the last time. The Inquisition stood and fell with political absolutism.

It seems to be a very common opinion that the fines and confiscations of the Inquisition went entirely, or at least in part, to enrich the church. This is far from the truth—the church never received a cent. The whole amount went into the royal treasury. At first, under the plea of devoting it to the Holy War against the Moslems, Ferdinand even asked the Pope to allow the clergy employed by the Inquisition to retain their benefices; later on he made the additional demand that in every cathedral chapter one benefice should be given to the Inquisition. Even the inquisitors had no interests, received no moiety of these fines; they had a fixed salary, often but poorly paid. It was the constant complaint of the Spanish king, that the Pope, by receiving appeals, by granting secret absolution, etc., defrauded the Spanish treasury.

The fact that all confiscated property went to the royal treasury explains the singular custom of the Spanish Inquisition of bring-

ing suit for heresy and apostasy against persons dead and already judged by God, and, when convicted, burning them in effigy; it was to confiscate the property for the king. The Popes very often interfered in such cases.

The first victims of the Inquisition were, as stated, the Maranos—not Jews, but apostate Christians, either descendants of converted Jews or gained over to Judaism through the active propaganda then carried on. Their number was greatly increased when, March 31, 1492, the well-known edict was published by Ferdinand and Isabella, banishing all Jews from Spain in the short space of four months. Although the conspiracy of the Jews and Maranos, of Toledo, to massacre the Christians of that city on Corpus Christi, 1485, is a historical fact, although there may have been other excesses, no excuse existed for the cruel decree, much less the cruel restrictions to the short time of four months, and to the conversion of their property. Not 800,000, as Llorente lies, but 100,000 according to the detailed census of Fereras, or at most 160,000 souls—30,000 to 35,000 families, according to Prescott, quoting Bernaldez—left Spain, many suffering untold hardships, many perishing. Many remained, or returned, and at least outwardly became Christians.

The Moriscos, or converted Moslems, were treated with far greater mildness by the Inquisition. Granada fell in 1492. After the revolt of the Abaycim, the Alpuxarras, especially the bloody revolt and slaughter of the Sierra Vermejo, all Moslems of these districts, who did not become Christians, were banished from Spain; the same decree was extended to all southern provinces shortly afterward, while in the northern provinces they were not molested; nearly all became Christians. Considering the many bloody insurrections, the intimate religious, family, and tribal relations of the Moors of Spain with those of northern Africa since the time of the Amoravides and Almohades, we cannot call this a cruel or unjust decree; the terrible battles of Bajados, Ucles, Alcaros and Naves de Tolosa were still remembered. We have the public declaration of these Moriscos, made in 1524 to the fifth Grand Inquisitor Manrique, "that they had always been treated kindly and protected by the Inquisition." It is certain that till the latter part of the

reign of Philip II they were never put to death, although they had repeatedly apostatized. A special law also decreed that their property should not be confiscated; in all cases it had to be preserved for their children. Torture, also, was not allowed.

The Inquisition had a far more extensive jurisdiction than is generally supposed; it is a great error to consider the victims of the Inquisition poor heretics who died for their honest convictions. If we except the Maranos, very few indeed were sentenced to the stake for heresy or apostasy; by far the greatest number were sentenced for other crimes. Even Llorente gives us documentary proof that the Inquisition was the regular state court in the following cases: 1st. It had exclusive jurisdiction over all its officials and servants in all cases. When we remember that these for some time numbered 25,000, and that it was inexorable death if any of these were guilty of the least immorality with a female prisoner, it requires no stretch of imagination to understand that quite a number of victims were officers and servants of the Inquisition. 2d. It had jurisdiction over all crimes connected with the Inquisition; for example, the murderers of the Inquisitor Arbues, the revolt in Cordova led by the Marquis of Priguas, releasing the prisoners of the Inquisition, false witnesses testifying before the Inquisition. 3d. All unnatural crimes against morality. All over Europe these crimes were punished by death; generally the guilty ones were sentenced to the stake. 4th. All cases of bigamy. All over Europe these were punished by death.

The intercourse and association with the Mahometans made this crime more prevalent in Spain than in any other Christian country; thus, for example, in the auto-de-fe at Murcia, 1560, seven were burned for bigamy; in 1563, thirteen; and a number at nearly every auto-de-fe. 5th. All bad priests and confessors. 6th. All imposters who exercised sacerdotal functions; all who falsely pretended to be officers of the Inquisition. 7th. All blasphemy, stealing, or embezzling church property, usury, even smuggling goods contraband of war. 8th. All imposters who pretended to be saints and work miracles; for instance, Magdalene of the Cross. 9th. All witches and sorcerers. Many who were executed for witchcraft, especially in the seventeenth century,

were innocent; the rack extorted confessions that were not true; in cases of possession, obsession, and vexation by the devil, many made absolutely false assertions in declaring that they were bewitched. It cannot be denied that the deliberate intention to make a compact with the devil, the deliberate signing with one's own blood or such a compact, was criminal intent—was a crime. When we bear in mind that all witches thought it their duty to hurt others, and were in nearly *all authentic* cases guilty of murder by poisoning, we cannot declare a court unjust which upon full proof punishes according to the criminal law of the time such criminal intent and attempt, but this full proof was often wanting. In Salem, Mass., 1692, twenty persons lost their lives, one hundred and fifty were imprisoned, and two hundred more were accused, as a craze and deception starting from a case of obsession. In England, during the Long parliament, three thousand witches were executed; in Essex and Suffolk, in two years, two hundred. In Scotland, according to a letter of Howell to Lord Spencer, on an average seven persons were daily executed as witches during the civil wars of the Long parliament. Barrington and other writers give the number of witches executed in England and Scotland from the twentieth of Henry VI to 1736 as thirty thousand—as many victims as Llorente claims for the Spanish Inquisition, for all causes combined, during a longer period of existence. We must, however, bear in mind that England and Scotland had only a population of three to four million. Spain and her colonies more than three times that number. The last witch burned was in a Protestant canton in Switzerland in 1782. As to the burning of witches Spain will compare very favorably with other countries. The Jesuit Frederick Spee was the first to write against the burning of witches, seventy years before the Protestant Thomasius. 10th. The Inquisition had also jurisdiction in cases of forgery of public documents and counterfeiting the money of the realm; the punishment for both crimes was death in all European countries. We must bear in mind that the criminal code of the three preceding centuries was far more severe than at present; thus in England the theft of one shilling was grand larceny and punishable with

imprisonment and death; the theft of one sheep has often been punished with death in England.

Even if we should admit the number of victims of the Inquisition during the three hundred and thirty years of its existence to be 30,000, and deduct from this number all those who suffered death on account of the crimes mentioned, the number of those burned for heresy will be found to be exceedingly small. But then the number given by Llorente is not correct; we have already seen that he gives the number of the first tribunal of Seville as 2,000, when in another place he admits that it was only 298—a nearly sevenfold exaggeration. During the time of Torquemada, until 1498, he gives in one place 10,200, in another 8,800; according to the historians and documents he quotes, the true number was about 2,000—a more than fourfold exaggeration. Llorente himself tells us that his numbers are mere guesswork, and not based on documentary proof; thus he pretends to have some reason to believe that the tribunal of Seville from 1482 to 1488 annually condemned eighty-eight persons to death; when three provincial tribunals were established he guesses that each condemned about half that number; when these tribunals increased to the number of twelve, he still assigned to each the same number of victims; for the five tribunals in the kingdom of Aragon he assigns the same amount of Maranos burned at the stake, forgetting altogether that very few Jews or Maranos were found in Aragon, Cataluna, or Galicia—where there were only thirteen synagogues. He admits that Cardinal Ximenes softened the Inquisition, deposed cruel, bad officials, like Lucero, inquisitor of Cordova, that he pardoned many, etc.; yet he computes as many victims annually burned as under Torquemada and Deza. He computes the same number of victims under the mild Hadrian, and under the still milder Manrique. Truth compels us to say that the procedure of the Inquisition was not so cruel as writers of romance would make us believe. A period of grace was always announced—often a second and sometimes a third, as in Toledo when the tribunal was established there; even if all these periods of grace had been allowed to pass by, young persons under twenty were received and absolved. These periods of grace gave those who knew themselves guilty an opportu-

nity to save themselves and their property by flight, or by obtaining absolution. Deza, considered to be the cruelest grand inquisitor, gave the order that no one should be arrested for blasphemy uttered in the heat of passion—a rule more mild than in other countries; no one could be arrested unless good testimony against him existed and was presented.

The unanimous consent of all the judges of the tribunal was required to order an arrest, otherwise the case had to be referred to the supreme tribunal. The prisons of the Inquisition in Spain were far better than those of any other country of Europe at that time; many sentenced to imprisonment were sent to convents to be instructed and to do ecclesiastical penance. Sometimes their own house and home was their prison. The accuser had to take an oath that he was not led by hatred and malice, and a false oath was severely punished. Leo X demanded the death penalty; in Toledo, 1559, false witnesses received 400 lashes and were sent to the galleys for four years. It is true the name of the accuser was not given, but this was to prevent Spanish revenge; it was only law when the accused was a powerful noble or prelate. But then the accused could name his enemies, whose testimony was then entirely invalid; he could demand a change of venue from one or all the judges of a tribunal, and the supreme tribunal had to send other judges; the proceedings had to be communicated to him twice. Llorente gives us examples where witnesses for the defense were brought from as far as America to Spain. It is true the rack was used in Spain; but it was also in all countries of Europe, and later in England than in Spain. In Spain it could be used only once, and in the presence of two priests not belonging to the Inquisition. In the Tower of London the rack, scavenger's daughter, thumbscrews, used as instruments of torture in times past, are still on exhibition, to which even women were subjected, and which were not abolished till 1772 (12th, George III). Massachusetts, also, had its witchcraft trials: Giles Coag, eighty years old, was pressed to death.

A ghastly picture is generally formed of an auto-de-fe. We recall to mind Prescott's description of it: A grand human holocaust conducted with the utmost splendor; a grand procession

—bishops, priests, all the nobility, yea, even royalty, present; then so many hundred victims at each auto-de-fe, and of course it is taken for granted that all were burned, the Spaniards sitting around enjoying the groans, and sniffing like sweet perfume the smell of the burning flesh. It is but fiction and not historic truth. True, an auto-de-fe was always celebrated with great solemnity and pomp; true, there were often many hundred “victims,” but nothing was burned but the candle the penitent carried in his hand. Thus, at an auto-de-fe in Toledo, February 12, 1486, there were 750 “victims:” not one was sentenced to death—to nothing more than an ecclesiastical penance. At a second, 900 “victims,” and not one sentenced to death; again 750, and yet again 950; not one was burned. Prescott speaks of 3,327 judged in little more than a year in one tribunal; but he forgets to add that of this large number only twenty-seven, mostly criminals who conspired to murder Christians of Toledo in 1485, were sentenced to death. An auto-de-fe was a solemn publication of the sentence of the Inquisition. Out of the hundreds of “victims” the majority were declared innocent; a great many received absolution; some were sentenced to ecclesiastical penance or imprisonment, endured often in the best convents, or even in their own houses and homes; sometimes, but rarely, a few, mostly guilty of the crimes mentioned above, were handed over to the lay judges of the Inquisition with a recommendation to mercy, and generally these few were executed the next day. It was the custom to strangle them before they were burned—a custom far more humane than the English drawing and quartering.

In regard to the *san benito* (blessed sackcloth) and the penance, used in the auto-de-fe ceremony, it was the universal custom in the church to do penance in a coarse garment—sackcloth—which was blessed, and had a different color in different countries: in Spain it was yellow. In the middle ages it was not expected to do penance in grand uniform, in silk and satin; neither was it considered a disgrace to do penance. The great Emperor Theodosius did public penance in sackcloth; so did Henry IV., Henry III, and Henry III of Germany; Louis the Saint, of France, often performed, voluntarily, public pen-

ance, yea, even allowed himself to be scourged by his father confessor. Nobody saw in it a disgrace; only the piety of the prince was admired. Llorente gives us examples of members of the royal family wearing the san benito and receiving absolution, as, for instance, Prince James of Aragon; of some who were thus absolved and yet so little disgraced that they intermarried with the highest nobility, yea, even with the royal family; of some who had been absolved de gravi and afterward attained the highest offices in the church as well as in the state.

It is painful for a man of honor and truth to see the falsehoods written about the Inquisition; it is still more painful to be made accountable for all real and imagined evils of the Spanish state Inquisition, when the popes and bishops were constantly fighting it during the whole time of its existence.

It can only be added here that this admirable digest by Bishop Dwenger of the Spanish Inquisition should set at rest forever the false and injurious impressions relating to it that rest in the minds of the uninformed.

CHAPTER XIX.

RETROSPECT, SUMMARY AND CONCLUSION—THE SPIRITUAL, EDUCATIONAL AND MATERIAL PROGRESS OF THE CATHOLIC CHURCH IN THE STATE OF INDIANA IS ONE GLOWING FACT.

IN the preceding chapters, the first and second excepted, since they are general in their scope, the writers have attempted to plainly and simply recount the greater number, if not all, of the principal facts and events connected with the existence of the Catholic church in the state of Indiana, especially during the past sixty-four years.

They have not, it is true, employed the old-time fine-toothed rake with which to collect their information. There was no need for this close scraping. They preferred to leave minor details and the little things to those who have a taste for trifles. The best reason for their choosing so to do is the generally accepted rule that while great and prominent men are the chief actors in all the dramas that are written and called history, their every act is by no means worthy of record. Moreover, if all were recorded that great and good men in state and church have said and done, their greatness and goodness might, to a degree, vanish in the estimation of the reader, if not of the writer. It were well, therefore, to consider the fact that history has reference principally to humans and human affairs.

While cautious and choice as to this matter, the authors have also been careful as to the order in which they have tried to present that matter. It will be seen that they have not adopted any arbitrary arrangement that might be in conflict with the natural current of events—with the order of the facts. They commenced

with the first tangible beginning, and have kept both the starting point and the material in view all the way through.

Nevertheless, what they have deemed worthy of setting down and preserving may not include all the facts and events that others would pass upon as meriting attention, were they engaged in the preparation of this history. Indeed, the authors do not hope that each critic, whether lay or cleric, will in every instance unqualifiedly endorse their judgment or their methods. It would be unreasonable to expect this. But having gathered together and piled up in mound-shape, so to speak, what they believe to be the most important facts, they would, in company with their readers, stand apart, afar off, and survey the things garnered and also the field.

Isaias, prophetically speaking of the Church of Christ, refers to it as a mountain upon the top of mountains, exposed to the gaze of all nations, and impossible to be hidden. The prophet's figurative idea holds respecting that same Church of Christ to-day in the limited territory of the commonwealth of Indiana. It cannot be overlooked or hidden. It is the most important and prominent institution in the state. It is older than the state. It is above the state. It conserves the state. It loves the state. The oneness of the Catholic church makes it specially distinct from the diversified and discordant organizations which assume to be Christian churches, but which are exotics in the vineyard. Its teachings are singularly in contrast with those of the sects touching not only the mysteries and sacraments, but also the question of divorce, which glaring immorality would appear to be epidemic in our midst. The court records afford the proofs.

An instance of unusual note is the case of a prominent Indianapolis wholesale merchant who was divorced from his wife; having procured a new one, he went to his church the following Sunday, only to find that his former wife had likewise remarried and become the wife of a prominent physician, also a member of the congregation. The children of these divorced parents were not present to complete the scene, but the preacher who united and reunited them in the "holy bonds of matrimony" was in the prayer-box, Bible in hand, as if anxious to furnish material for the back-ground. There is no

record going to show that this minister selected for his text the words, "He that marrieth her that is put away also committeth adultery."

Some people find it easy enough to forgive Martin Luther for fighting the Pope and the Catholic church in an effort to make religion easier to practice, and therefore to bring heaven just outside the garden gate. There are those, too, who do not find it difficult to overlook the intensity, severity and unchristian bitterness, even to the point of no mercy, that characterized John Calvin and his Scotch disciple, John Knox. Others also are numerous who overlook doctrine and truth and reason while contemplating the long-facedness of John Wesley and the sanctimoniousness of all the old "Reformers," and those of their modern representatives. But when men come to regard the terrible effects, traceable to the "Reformation" and the reformers as their cause—effects seen in the throwing of the reins on passion's neck; in the granting of divorce by courts and the sanctioning of it by society; in the prevalence of irreligion and the grossest immorality and dishonesty—they begin to look up to the "Mountain on the top of mountains"—to the church which cannot be hidden, and against which the gates of hell cannot prevail. It is under such circumstances that the mother church, the teacher of all truth, looms grandly into view.

But passing by the doctrinal feature and regarding it somewhat in the tangible order, the Catholic church in Indiana has still strong claims upon the attention of our fellow-citizens. Its 319 church-edifices have spires that lift high before the gaze of the people the venerated sign of salvation, the Cross of the Redeemer. And what is most remarkable about these edifices, these spires and this cross, is the fact that they are never mistaken even by non-Catholics. In recent years Protestant meeting-houses, in many instances, have a cross on tower or spire; but there is something that somehow tells of inharmony and the unfitness of its being there. When Protestantism in England and on the continent abolished the mass it abolished the cross with it, and that abolishment was, until recently, in force even among our own New England colonists. [See Chapter II.]

In the temporalities the Catholic church is a very important

and prominent institution in Indiana. It has a membership of not less than 225,000 souls, with two bishops, each presiding in his own diocese. It has 331 priests, 319 churches, 174 schools, thirty academies for young ladies, one university, four orphan asylums and fully 30,000 Catholic youths under the tutelage and guidance of over 1,500 religious teachers in both schools and colleges.

Its educational work is not confined to the head or the heart, but includes both, for it is impossible to make good men and women, good fathers and mothers—good citizens—by educating the head alone. The heart, also, must be attended to. Virtue must be cultivated lest the intellect be a power for evil rather than good. The swindler, the defaulting bank official and the faithless manager of this or that large interest, are untrue to their trusts only in so far as the supernatural virtues have not been cultivated by them. Catholic education aims to draw out the mental powers of the individual at the same time that it instills into the heart those virtues which retain and correct evil tendencies. Even non-Catholics freely admit this to be one among the great labors and achievements of the Catholic church. It has made remarkable material progress during the past sixty-four years, and it is daily pressing onward, one might say irresistibly, in the work of the Master, in the active charities which appeal to men and of which it has been the real parent in every age and clime. The higher charity, of which St. Paul speaks, is the very essence of the teachings and practice of the Catholic church.

Its members constitute the only united and consistent body of Christians in the state, because they acknowledge one head whom they obey, and because they have the same doctrines and practices touching faith and worship. While they may possibly be disunited in other respects and be separated or even opposed to one another through diversity of interests or other considerations, yet, in regard to the church and its teachings they are of one mind—a unit in the faith.

The Catholic church, as a teaching body, concerns itself not alone about the spiritual welfare of its children, and, indeed, likewise about that of the whole human family, but it also teaches sound doctrine touching the permanency and justness of govern-

ments and their institutions. Hence with St. Paul it holds that all legitimate authority and power are from God. The state is the handiwork of God, and, therefore, the church, which is His mouth-piece, keeps its children steadfast in their duty toward the state, teaching them the necessity and duty of obeying all properly constituted authority. In view of these facts the occupation of all bigots and bearers of false witness against the church and their Catholic fellow-citizens is gone—gone in every department of human society, except where ignorance predominates. It is only the ignorant man who will proscribe his Catholic neighbor, and it is only the ignorant community that will discriminate against the Catholic church.

In the state of Indiana, as, indeed, everywhere else, the status of the Catholic church is the very highest. And how it could be otherwise is mysterious only among the uninformed and prejudiced. To that church, not alone locally, but generally, the citizen may look for wise counsel on those questions regarding which both individuals and political parties are most likely to go astray. In thus looking to this great teacher for light and direction men are not likely to be deceived. The church that cannot err in matters of faith and morals is also possessed of such a degree of wisdom respecting temporal things that confidence in her guidance and judgment is at all times wise.

The Catholic church the world over conserves all rights of both individuals and states and allows for all peculiarities of times, countries and races. The throb of her pure spiritual life and light is felt by every nation and tribe and tongue under heaven. She knows them all; and if some do not know her fully, the fault is their inattention. Hence that great church knows what breeds anarchy and what anarchy feeds upon. She knows human weakness and is well acquainted with the promptings of the human heart. Touching the temporalities that hold and sway men, she is eternally and unalterably fixed in her rulings. She rules on all questions without fear or favor, desiring only that justice be done. The rights of property, the right to rule and the corresponding duty on the part of the people to obey are all within the scope of her wisdom and her teachings. The Catholic church is always in favor

of law and good order, and, consequently, she is the enemy to anarchy and all approaches to lawlessness.

Government among men being essential, and the best interests of society demanding that governments be stable and just, of necessity it is a part of the mission of the church to concern itself with these important affairs, at least indirectly. Not alone, therefore, on the high ground of God's law and of morals does the Catholic church oppose the sin of divorce in Indiana and elsewhere; she is also against the bad practice for the sufficient temporal reason that it disrupts the family. And since the state rests upon the family as upon its corner-stone, the church would preserve the unity of the family that the state might be maintained in its security and strength. When a blow is aimed at the family—the hearthstone—it is directed also against the state and in favor of anarchy. The wisdom of the church in temporal things being happily united with its sound teachings on the sacrament of matrimony and the sacredness of the home, enables it to sound a warning note to the people and to point out the dangers which beset them and the state.

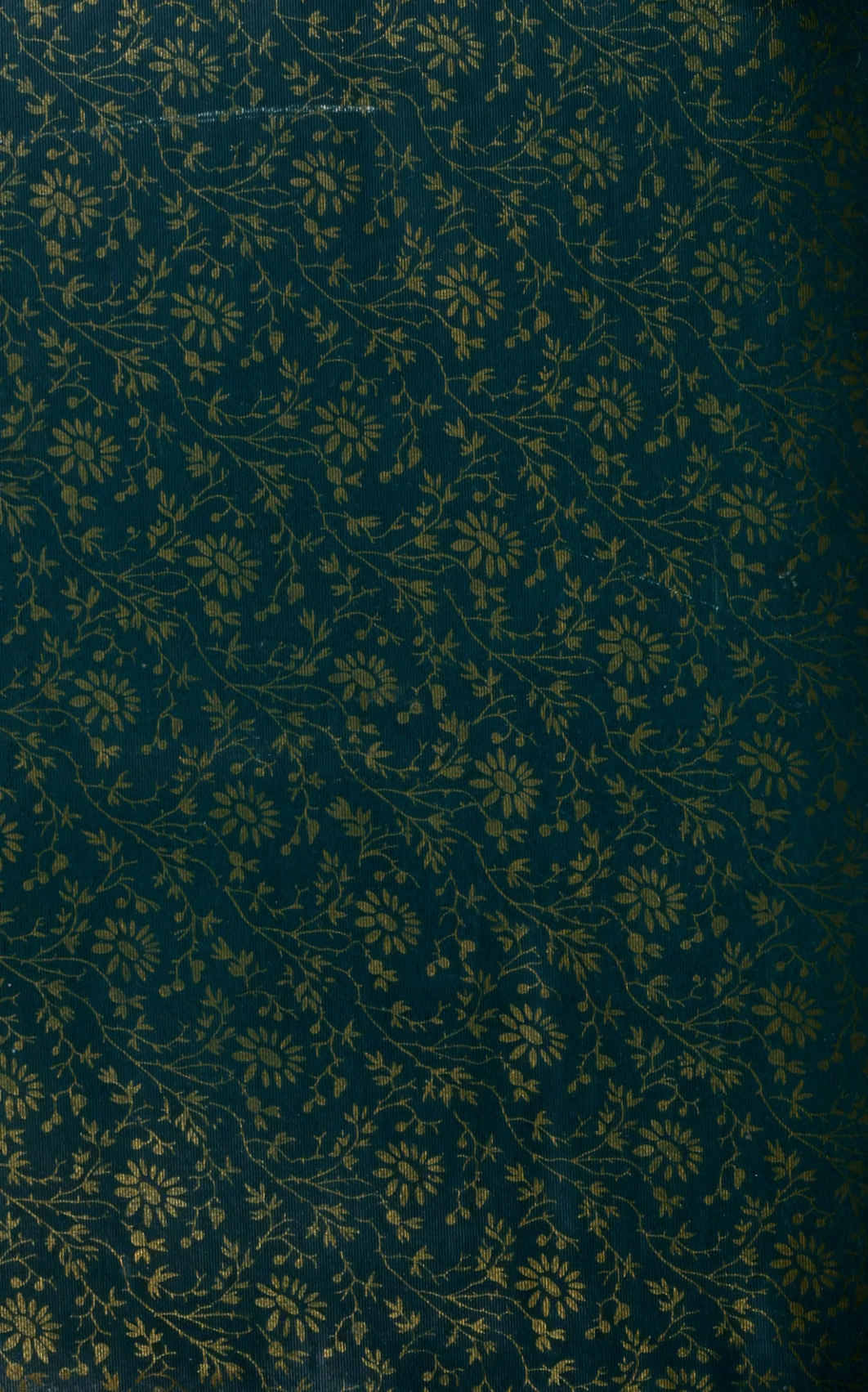
Along this line of thought the men of America who have attained to any great degree of eminence in statecraft have not been slow to express their approval of the status and influence of the Catholic church. It is, as it has ever been, a great conservative force—a power for good in the estimation of men who can and do think. The community in which the church has a strong hold and a wide field is always the better for its presence there. Virtues of all kinds are practiced more generally and attentively, especially those of purity and honesty.

Good order and good morals may be occasionally disturbed and shocked locally by the antics of some few unfortunates who have become the victims of the vice of intemperance, and who with all their imperfections will still claim a child's relationship with the holy mother church. In thus clinging to the church these weak ones do well, for they have been taught that the Master came not to call the just, but sinners, to repentance. The church, however, is not to be charged with their sins, nor should she be at all discredited on account of their imperfections. Obeying her, these persons might lead pure and holy lives, but disobeying her

commands they unfortunately are paving the way for their own ultimate destruction by scandalizing others and by giving the ignorant and the prejudiced an opportunity to almost assert that the spouse of Christ encourages the sin of drunkenness.

The few individual Catholics in Catholic communities who are a discredit to the church are noticeable only because the church is pure, and Catholics are expected to be pure also. Those of other denominations, overcome by such imperfections, are never charged up to the discredit of their so-called churches. The reason for this is that it were to no purpose to do so. Where nothing is expected no anxiety is present and nothing is done.

But the church needs no defense among the intelligent because some few of her children will wander from the path of duty. Her mission is to deal with sinners, and those who charge this to her discredit are of the same ilk as those who, in the sense of accusation, found fault with her Divine Founder for associating with publicans and sinners. The work of the Catholic church is manifest in every community. The labors and good example of her teachers and religious orders are as beacon lights to the people of all denominations. Ever active, always doing, never deviating from the course marked out for her, the Catholic church in Indiana, as well as in every country of the earth, merits the confidence, support and respect of governments and peoples as well as of individuals.



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